

LINGUISTIC SURVEY OF INDIA.

VOL. III.

TIBETO-BURMAN FAMILY.

PART III.

SPECIMENS OF THE KUKI-CHIN AND BURMA GROUPS.

COMPILED AND EDITED BY

G A GRIERSON, C I E , P H D , D L I T T , I C S



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Subject to subsequent revision, the following is the proposed list of volumes
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- Vol. I Introductory
- „ II Mōn-Khmēr and Tai families
- „ III Part I Tibeto-Burman languages of Tibet and North Assam
 - „ II Bodo, Nāgā, and Kachin groups of the Tibeto-Burman languages
 - „ III Kuki-Chin and Burma groups of the Tibeto-Burman languages
- „ IV Dravido-Munda languages
- „ V Indo-Aryan languages, Eastern group
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- „ VI Indo-Aryan languages, Mediate group (Eastern Hindī)
- „ VII Indo-Aryan languages, Southern group (Marāṭhī)
- „ VIII Indo-Aryan languages, North-Western group (Sindhī, Lahndā, Kashmīrī, and the 'Non-Sanskritic' languages)
- „ IX Indo-Aryan languages, Central group
 - Part I. Western Hindī and Panjābī
 - „ II Rājasthānī and Gujarātī
 - „ III Himalayan languages
- „ X. Eranian family
- „ XI "Gipsy" languages and supplement

LINGUISTIC SURVEY OF INDIA.

SYSTEM OF TRANSLITERATION ADOPTED.

A—For the Dēva-nāgarī alphabet, and others related to it—

अ a,	आ ā,	इ i,	ई ē,	उ u,	ऊ ū,	ए e,	ऐ ē,	ओ o,	औ ō,	औ au
क ka	ख kha	ग ga	घ gha	ङ na	च cha	छ chha	ज ja	झ jha	ञ ña	
ट ṭa	ठ ṭha	ड da	ढ dha	ण na	त ta	थ tha	द da	ध dha	न na	
प pa	फ pha	ब ba	भ bha	म ma	य ya	र ra	ल la	व va or wa		
श śa	ष ṣha	स sa	ह ha	ड ṛa	ढ ṛha	ळ ḷa	ळ ḷha			

Visarga (:) is represented by *h*, thus क्रमः *kramaśah* Anuswāra () is represented by *m*, thus सिंह *simh*, वयं *vamś* In Bengali and some other languages it is pronounced *ng*, and is then written *ng.*, thus बंग *bangśa* Anunāsika or Chandra-bindu is represented by the sign *~* over the letter nasalized, thus मैं *mē̃*.

B—For the Arabic alphabet, as adapted to Hindūstānī—

ا a, etc	ح h	د d	ر r	س s	ع ʿ
ب b	ڄ ch	ڌ d	ڙ ʒ	ش sh	غ gh
پ p	ه h	ز z	ڙ z	ص ṣ	ف f
ت t	ک kh		ڙ gh	ص ṣ	ق q
ث ṭ				ط ṭ	ک k
ث ṣ				ط ṭ	گ g
					ل l
					م m
					ن n
					و when representing anunāsika in Dēva nāgarī, by ~ over nasalized vowel
					و w or v
					ه h
					ی y, etc

Tanwin is represented by *n*, thus فاوران *fauran* Alf-*magṣūra* is represented by *ā*,—thus, دا'وآ *da'wā*.

In the Arabic character, a final silent *h* is not transliterated,—thus, باندا *banda*. When pronounced, it is written,—thus, گنآ *gunāh*.

Vowels when not pronounced at the end of a word, are not written in transliteration Thus, वन *ban*, not *bana* When not pronounced in the middle of a word or only slightly pronounced in the middle or at the end of a word, they are written in small characters above the line Thus (Hindī) देखता *dēkh'tā*, pronounced *dēkh'tā*, (Kāś-mīrī) देख *dēh*, कर् *kar*, pronounced *kor*; (Bihārī) देखति *dēkhatī*

C—Special letters peculiar to special languages will be dealt with under the head of the languages concerned. In the meantime the following more important instances may be noted —

- (a) The *ts* sound found in Marāṭhi (त), Pushto (ټ), Kāśmiri (ټ, ټ), Tibetan (མཚ), and elsewhere, is represented by *ts*. So, the aspirate of that sound is represented by *tsʰ*.
- (b) The *dz* sound found in Marāṭhi (ड), Pushto (ډ), and Tibetan (ད) is represented by *dz*, and its aspirate by *dzʰ*.
- (c) Kāśmiri (ड) is represented by *ṛ*.
- (d) Sindhi ڄ, Western Panjābī (and elsewhere on the N-W Frontier) ڄ, and Pushto ڄ or ڄ are represented by *n*.
- (e) The following are letters peculiar to Pushto —
 ځ *t*, ځ *ts* or *dz*, according to pronunciation, ځ *d*, ځ *f*, ځ *ʃ* or *g*, according to pronunciation, ځ *sh* or *h*, according to pronunciation; ځ or ځ.
- (f) The following are letters peculiar to Sindhi
 ڀ *bb*, ڀ *bh*, ڀ *th*, ڀ *t*, ڀ *h*, ڀ *p*, ڀ *h*, ڀ *c*, ڀ *h*,
 ڀ *n*, ڀ *dh*, ڀ *d*, ڀ *dd*, ڀ *dh*, ڀ *l*, ڀ *h*, ڀ *gh*, ڀ *gh*,
 ڀ *n*, ڀ *n*

D—Certain sounds, which are not provided for above, occur in transcribing languages which have no alphabet, or in writing phonetically (as distinct from transliterating) languages (such as Bengali) whose spelling does not represent the spoken sounds. The principal of these are the following —

ā, represents the sound of the *a* in *all*

ā, " " " *a* in *hat*

ē, " " " *e* in *met*

ō, " " " *o* in *lot*

e, " " " *e* in the French *état*

o, " " " *o* in the first *o* in *promote*

ō, " " " *ō* in the German *schön*

ū, " " " *ū* in the " *mūhe*

th, " " " *th* in *think*

dh, " " " *th* in *this*

The semi-consonants peculiar to the Mundā languages are indicated by an apostrophe. Thus *k'*, *t'*, *p'*, and so on.

E—When it is necessary to mark an accented syllable, the acute accent is used. Thus in (*Khōwār*) *āssistat*, he was, the acute accent shows that the accent falls on the first, and not, as might be expected, on the second syllable.

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KUKI-CHIN GROUP

GENERAL INTRODUCTION

The territory inhabited by the Kuki-Chin tribes extends from the Naga Hills in the north down into the Sandoway District of Burma in the south, from the Myittha river in the east, almost to the Bay of Bengal in the west. It is almost entirely filled up by hills and mountain ridges separated by deep valleys.

A great chain of mountains suddenly rises from the plains of Eastern Bengal, about 220 miles north of Calcutta, and stretches eastward in a broadening mass of spurs and ridges, called successively the Garo, Khasi, and Jaintia Hills. The elevation of the highest points increases towards the east, from about 3,000 feet in the Garo Hills to 8,000 and 9,000 in the region of Manipur.

This chain merges, in the east, into the spurs which the Himalayas shoot out from the north of Assam towards the south. From here a great mass of mountain ridges starts southwards, enclosing the alluvial valley of Manipur, and thence spreads out westwards to the south of Sylhet. It then runs almost due north and south, with cross-ridges of smaller elevation through the districts known as the Chin Hills, the Lushai Hills, Tipperah and the Chittagong Hill tracts. Farther south the mountainous region continues through the Arakan Hill tracts, and the Arakan Yoma, until it finally sinks into the sea at Cape Negrais, the total length of the range being some seven hundred miles.

The greatest elevation is found to the north of Manipur. Thence it gradually diminishes towards the south. Where the ridge enters the north of Arakan it again rises with summits upwards of 8,000 feet high, and here a mass of spurs is thrown off in all directions. Towards the south the western off-shoots diminish in length, leaving a tract of alluvial land between them and the sea, while in the north the eastern off-shoots of the Arakan Yoma run down to the banks of the Irawaddy.

This vast mountainous region, from the Jaintia and Naga Hills in the north, is the home of the Kuki-Chin tribes. We find them, besides, in the valley of Manipur, and, in small settlements, in the Cachar Plains and Sylhet.

The denomination Kuki-Chin is a purely conventional one, there being no proper name comprising all these tribes. Neither Chin would be a better appellation, as the whole group can be subdivided into two sub-groups, the Meitheis and the various tribes which are known to us under the names of Kuki and Chin. I have, however, to avoid confusion, retained the old terminology.

The words 'Kuki' and 'Chin' are synonymous and are both used for many of the hill tribes in question.

Kuki is an Assamese or Bengali term, applied to various hill tribes, such as the Lushais, Ringkhols, Thādos, etc. It seems to have been known at a comparatively early period. In the Rāj Mālā, Śiva is stated to have fallen in love with a Kuki woman, and the Kukis are mentioned in connection with the Tipperah Raja Chachag, who flourished about 1512 A.D.

The word Kuki is, more especially, used to denote the various tribes which have successively been driven from the Lushai and Chin Hills into the surrounding country to the north and west. The tribes which first emigrated from Lushai land into Orchar, the Ringkhols and Bêtes with their

off-shoots, are generally distinguished as Old Kuki, while it has become customary to use the term New Kuki to denote the Thādos, Jangshens, and their off-shoots. These latter tribes had driven the so-called Old Kukis out of Lushai land, and were afterwards themselves driven out by the Lushais.

The terms Old Kuki and New Kuki are apt to convey the idea that the tribes so denoted are closely related to each other. But that is not the case. Not only do their customs and institutions differ considerably, but their languages are separated by a large group of dialects in the Lushai and Chin Hills. The so-called New Kukis are, so far as we can see, a Chin tribe, most closely related to the inhabitants of the Northern Chin Hills, while the Old Kukis are related to tribes more to the south. I have therefore abandoned the use of the title New Kuki, but have retained the name Old Kuki for want of a better word to denote a language which we know in many dialects, such as Ringkhöl, Bête, Aimol, Hallām, and others.

Chin is a Burmese word used to denote the various hill tribes living in the country between Burma and the Provinces of Assam and Bengal. It is written and dialectically pronounced Khyang. The name is not used by the tribes themselves, who use titles such as Zo or Yo and Shū.

McRae records a tradition among the 'Kukis,' according to which they and the Maghis are descended from two brothers, the younger being the progenitor of the Kukis. There can, of course, be attributed little or no importance to this tradition, but this much is certain, that the Kuki-Chin languages belong to the Burmese branch of the Tibeto-Burman family.

The history of the Kuki-Chin tribes is only known from comparatively modern times. With the exception of the Meitheis, who have been settled in the Manipur valley for more than a thousand years, all the Kuki-Chin tribes appear to have lived in a nomadic state for some centuries. It would seem that they all settled in the Lushai and Chin Hills some time during the last two centuries, and this country may be considered as the place where their languages have developed their chief characteristics.

Their total number may be estimated at between 600,000 and 1,000,000. There are, however, no reliable statistics available, most of the local returns being mere estimates. The total 600,000 is based on the information collected for the Linguistic Survey.

The details are as follows —

I Meithei	210,637
II Chin languages —	
1 Northern Group	60,345
a Thādo	31,437
b Saktē	9,005
c Srym	1,770
d Raktē	18,133
e Pantē	?
	<hr/> 60,345

Carried over

300,982

INTRODUCTION.

		Brought forward	300,982
1 Central Group			107,604
a Ta-hai		39,215	
b Lai		22,150	
c Pakhu		1,100	
d Lu-hai		10,579	
e Bawga		700	
f Pankhu		800	
		<hr/> 107,604	
2 Old Kuki			18,514
a Kachhi		7,820	
b Jaka		630	
c Hallau		26,818	
d Langrang		6,266 (P)	
e Amel		750 (P)	
f Anal		750 (P)	
g Chur		750 (P)	
h Hui Langrang		750 (P)	
i Kachhi		750 (P)	
j Kachhi		750 (P)	
k Pa-fai		750 (P)	
l Mhar		2,000	
m Cha		P	
		<hr/> 18,514	
3 S. V. Group			110,225
Chur		P	
Welang		P	
Chak		P	
Yak		P	
Chur		P	
Khwa, c. S. S.		95,599	
Khwa		14,626	
		<hr/> 110,225	
Grand Total, at least			<hr/> 567,625

In the preceding list I have not included southern tribes, such as Anu, Kun, Pallaing, and Sabor that concerning which no information has been available.

The Kuki-Chin languages belong to the Burmese branch of the Tibeto-Burman family. A comparison of the Kuki-Chin numerals with those occurring in Burmese and Tibetan will show this. The five first numerals in Burmese and Tibetan will be seen from the table below, where the written forms precede the spoken ones. The corresponding forms in Lushai, the best-known Kuki-Chin language, have been added in a fifth column.

	BURMESE		TIBETAN		Lushai
	Written	Spoken	Written	Spoken	
One	Tach ta	Tit, ta	Delug	Chug	Khat.
Two	Nhach	Nhut	Dma	Ni	Nhuh
Three	Thum	Thun	Dsam	Sam	Thum
Four	Lo	Lo	Bri	Zi	Li
Five	Nga	Nga	Luga	Nga	Nga

The numeral for 'one' has the form *lhat* in the Kuki-Chin languages and some Nāgā languages. Compare also Lepcha *lāt*. Other forms occur in Meithei and in the southern dialects.

Lushēi *nhih*, two, very closely corresponds to the spoken Burmese form *Ngentū*, a Lushēi dialect, has preserved the form *nhit*, but the final consonant has been dropped in most Kuki-Chin dialects. It seems to be a rule in these languages that final consonants are often only formed in the mouth, and suppressed in the pronunciation, the result being an abrupt shortening of the sound.¹ This abrupt tone is indicated in Lushēi by writing a silent *h*. The spelling *nhih*, which I have found in Lushēi, Mhār, and Zhabao, therefore represents a pronunciation of the word *nhu* which exactly corresponds to that indicated by the Burmese 'ok-mrats,' the accent of abbreviated words. The forms *nhit* in Burmese and *nhih* in Lushēi are therefore identical.

The numerals three, four and five show the same correspondence between Burmese and the Kuki-Chin languages. In the formation of the higher numbers the Kuki-Chin languages have developed a principle differing from that prevailing in Burmese and Tibetan. While these latter languages express the higher tens by prefixing the multiplier to the numeral 'ten,' as in 'three tens,' 'four tens,' etc., the Kuki-Chin languages, as a rule, suffix the multiplier, and their higher numbers are formed after the pattern 'tens-three,' 'tens-four,' and so on. Meithei and Khyang, however, agree with Burmese and Tibetan.

With regard to the personal pronouns, it is worth noting that the usual pronoun of the second person in the Kuki-Chin languages, as also in Bodo, Eastern Nāgā, and Kachin is *nang*. This form is used in Burmese in addressing children and inferiors, but seems to be unknown in Tibetan.

The comparison of the numerals shows that the Kuki-Chin languages are closer akin to spoken than to written Burmese. This also proves to be the case in other respects. Thus we find the same law prevailing in spoken Burmese and in Meithei, according to which initial hard and soft consonants are interchanged in such a way that the soft consonants are used after prefixed words ending in vowels and nasals, and the hard ones after consonants. To take one instance from Meithei, the suffix usually added to adjectives, relative participles, etc., is *pā* or *bā*, thus, *pha-bā*, good, *a-wāng bā*, high, *a-rāp-pā*, far.

We do not find this law in force in the other languages of the group, but the difference between hard and soft consonants is apparently but little marked in any of them, and there are numerous instances of interchange. At all events, the old initials, which are still soft consonants in Tibetan, have, broadly speaking, become hardened in all Kuki-Chin languages, just as is the case in Burmese.

Some of the changes in the consonants which distinguish spoken Burmese from the written language are found to have taken place in many Kuki-Chin languages. Final *m* in Burmese is, in most cases, pronounced *n* or *ng*. *Im*, house, is, for instance, pronounced *eing*. The corresponding word in most Kuki-Chin dialects is *in*. In Khyang and Khami both *im* and *in* occur, while Meithei has *in* and an older form *yum* (compare Tibetan *lhuim*).

Final *ang* in Burmese is often pronounced *in*, thus, *nhang*, pronounced *nhin*, with. The same change seems to be traceable in some Kuki-Chin dialects. Final *ng* is, in most

¹ Compare the so-called *s-m-consonant* in the Manipal languages.

however, as yet been adequately described, but so far as our information goes, the tones seem to be the same in Burmese and in Kuki Chin

These facts point to the conclusion that the Kuki Chin languages are derived from a language connected with Burmese. It will also be seen that Meithei in some respects agrees with written Burmese, as against the other languages of the group

The Kuki-Chin languages are not, however, simply Burmese dialects. The language from which they are descended must, in many details, have had a more antique form than Burmese, and sometimes agreed with Tibetan. This latter language has a suffix *pa*, usually described as an article, which is employed in a very wide way in the formation of nouns and participles. This *pa* is identical with the suffix *pā* which forms nouns of agency and relative participles in Lai, Sinyin, Thādo, Kōm, Aimol, Chiru, Kolrōn, etc. It is used in a still wider way in Meithei, where it has almost all the functions of the corresponding Tibetan suffix.

The Tibetan prefix *r* must be compared with *er* and *ir* in Rāngkhōl *er-ming*, name, *ir-bun*, to put on, etc

The genitive suffix *li* in Meithei is the same as the Tibetan *lyi*. *Shō l'heo* is perhaps also connected. It is probable that the Burmese *m* or *z* is originally the same suffix. Both seem to be derived from a demonstrative pronoun. Compare the corresponding use of the pronoun *ā*, that, he, as a genitive suffix in many Kuki-Chin languages

The particle of comparison in Western Tibetan is *sanq*, and seems to be identical with the corresponding participle *sāng* in Thādo and Sinyin

A suffix *la* is often used in Tibetan in order to form a conjunctive participle which is substituted for the first of two connected imperatives. Thus, *long-la-song*, rising go, rise and go. We find the same suffix used in the same way in many Kuki-Chin dialects, such as Lushēi, Rāltē, Patē, Mbār, Hallām, Aimol, Kōm, Kolrōn, etc. Thus, Lushēi *dār-a lal-u-la(ng) ār lei-roh u*, bazaar-to going fowl buy, *u*, go to the bazaar and buy fowls, Hallām *sēm-u-lā nā-pē rā*, dividing thou-give, divide and give

Compare also the suffixes of the past tense, Tibetan *song*, Lai *sanq*

The Kuki-Chin languages must therefore be classed as intermediate between Burmese and Tibetan, though much more closely connected with the former than with the latter

Final result of this portion of the inquiry

With regard to the relation of the Kuki-Chin languages, especially Meithei, to the Bodo and Nāgā groups, Mr. A. W. Davis, I.C.S., has collected much useful material which has been printed in the Assam Census Report of 1891. It appears from the comparative list of words compiled by him that all these languages, to a great extent, agree in vocabulary and structure. We shall, in this place, only draw attention to a few points

Connection with Bodo and Nāgā languages

With regard to the Bodo group it is of interest to note that the repetition of the personal pronoun before a governing noun by means of a possessive pronoun, which is so common in the Kuki-Chin languages, is fully developed in Bāra. Thus, *āng-ni ā-fā*, me-of my-father, *nang-ni na-fā*, thy-father, *bī-ni bi-fā*, his father, correspond to forms such as *lei-ma la-pa*, me-of my-father in Lushēi and all other connected dialects. It is interesting that the Bāra forms *nang*, thou, and *na*, thy, are the usual forms in the Kuki-Chin group

Bodo languages

The suffix *u* in the present tense in Bārā is probably identical with the suffix of the present tense *u* or *ā* in Sīā. Compare also Tibetan *o*, Āhom and Khāmī (Tai languages) *ā*.

The future suffixes *gan* in Bārā and *gen* in Gārō seem to be identical with *gan* in Meithei.

The suffix of the infinitive is *nā* in Gārō, and also in Thādo, Hallām, Aimol, Langrong, Pīnkū, etc. We need not, however, go into details. The close relation existing between the Bodo and the Kuki-Chin languages has never been doubted.

The Nāgā languages are also nearly connected with the Kuki-Chin group. We shall only mention a few points.

The feminine suffix *pūi*, which occurs in many Kuki-Chin languages, especially in the Central Chin sub group and in Old Kuki, is also found in Ēmpō, Khoirāo, Maring, and others. Thus, Ēmpō *em-būi*, a Nāgā woman, *en-iū-pūi*, a hen. *Ā-pūi* means 'mother' in Ēmpō and the connected dialects, and the use of this suffix is therefore quite parallel to the use of the word *nū*, mother, as a female suffix in some Kuki-Chin forms of speech.

The word *tam*, many, is used as a kind of plural suffix in Thādo, Lai, Banjōgī, and most Old Kuki dialects. It should be compared with the plural suffixes *tam* in Āo, and *ā-tum* in Mikir. Compare also Tibetan *tham pa*, complete, full, *thams chad*, whole, all.

The suffix *ē* which is often added to the root in the present and past tenses in Lushēi, Lai, Zāhro, Anīl, Kōm, Thādo, Meithei, etc., is identical with the verbal suffix *e* in Soproma, Kabui, and Khoirāo, and *ēē* in Angāmī and elsewhere. Thus, Angāmī *ā pu-ēē*, I speak, *ā ngu-ēē*, I saw, are parallel to Lushēi, *la tē-e*, I say, *la mhu-e*, I saw.

The suffix of the negative imperative is *shu* in Lushēi and *hi* in Sīyin and Thādo. Compare Angāmī *sho* and *hē*, Ēmpō *sho*.

The negative particles *mo* and *lho* in Angāmī and Semā, *ma* in Āo, *mā*, *ma* in Ēmpō, Namsangīā, Kabui, Khoirāo, etc., are evidently the same, respectively, as the *ma* and *mā* in the Old Kuki dialects and the *lo* in the Central Chin languages.

The interrogative particle is *mo* in most Kuki-Chin languages. Compare Angāmī *ma*, Mikir *mā*. Other points of resemblance will be mentioned further on, and their number could easily be increased.

The Kuki-Chin languages are also closely related to the Kachin group. This is especially so with regard to Meithei, and the question will therefore be taken up later on, in connection with that language. We may, however, here anticipate the result, and define the position of the Kuki-Chin group within the Tibeto-Burman family as follows —

The Kuki-Chin languages are closely connected with all the surrounding groups of the Tibeto-Burman family, the Bodo and Nāgā languages to the north, Kachin to the east, and Burmese to the east and south. More particularly, they form a link which connects Burmese with the Bodo and Nāgā languages, having, especially in the north, many relations with the Kachin dialects, which, in their turn, form another chain between Tibetan and Burmese.

General results of the connection with surrounding languages

The Kuki-Chin languages must be subdivided in two branches, Meithei and the Kuki-Chin languages proper

I MEITHEI

Meithei is the chief language of the Manipur valley, and has apparently had a long and independent development. The Manipuris are mentioned in the Shān chronicles so early as 777 A.D. Probably owing to the fact that it has developed into a literary language, their form of speech gives the impression of possessing a peculiarly archaic character. Although they have become thoroughly subjected to Hinduism, they have not adopted any Aryan tongue, Meithei is the official language of the State which all other tribes have to use in their dealings with the rulers. Our information regarding it is not very satisfactory. We do not know the dialects, and even the literary language, which is based on the dialect of Imphal, has not been fully dealt with. It is very probable that a closer examination will show that the apparent gulf between Meithei and the other Kuki-Chin languages is filled up by intermediate dialects. But this much seems certain, that Meithei has preserved some traces of a more ancient stage of phonetical development. It sometimes agrees more closely with Burmese, and even with Tibetan, than with the Kuki-Chin languages proper.

II. THE KUKI-CHIN LANGUAGES PROPER.

All the other dialects of the group in question are evidently derived from one form of speech, which might be styled the Old Chin language, its home being probably the Chin and Lushai Hills. The dialects derived from this original language can be divided into the following sub-groups —

- 1 *Northern Chin*, comprising Thādo (with Jangshēn and several sub-dialects), Sōktē, Siyin, Rāltē, and Paitē. Rāltē and Paitē form the link connecting the northern and the central Chin languages.

The usual plural suffixes are *tē* and *ho*, both also occurring in Lushāi.

The plural of the personal pronouns is formed by adding *ho* or *u*, thus Thādo *lei-ho*, Siyin *lō-mā* (i.e., probably *la-u-mā*), Rāltē and Paitē *la-u*, we.

The interrogative pronouns seem to be *loi*, who? and *i* or *bang*, what? Thādo has *loi*, who? and *i*, what? Siyin *ā-lō*, who? *ā-lor* and *ā-bang*, what? Rāltē *lu*, who? and *i*, what? Paitē *lua*, who? and *bang*, what?

The particle of comparison is *sāng*. There are no instances in the Rāltē and Paitē specimens.

The suffix of the imperative is *o*. Another suffix seems to be *in* or *tān*, the latter consisting of two suffixes *tā* and *in*. I have found this suffix in Thādo, Siyin, and Paitē.

A causative is formed by suffixing *sā* in Thādo and *shak* in Paitē. Rāltē suffixes *tal*. Thādo also forms causatives by adding *pē*, to give, and a causative prefix *ta* occurs in Rāltē and Paitē.

There are apparently many negative particles. Thādo has *lo* and *poi*, Siyin *bo*, *bwē*, *ngōl*, *āul*, Rāltē *o*; and Paitē *lo* and *lei*.

- 2 *Central Chin*, comprising Zahao (Tashōn), Lushāi (including Ngentē), Lai (including Tiantlang, Lakher, etc.), Banjōgi, and Pānkhū.

There is no suffix of the plural of substantives common to all these dialects, but the plural of the personal pronouns is formed by adding *ni*.

The interrogative pronouns have different forms. Lushēi has *tu*, *lhoi*, who? *eng* and *zung*, what? Zahao, *shi*, who? and *ziang*, what? Lai, *a-ho*, *loi*, who? and *zē*, what? Banjōgī, *āo tsā*, who? and *zei*, what? Pānkhū, *tū*, who? and *ɛ*, what?

The particle of comparison is *nhēk-in* or *nhēk-ā*, with many orthographic varieties.

The suffix of the imperative is *o* in Zahao, Lai, and Banjōgī, and *ro* in Lushēi, Banjōgī, and Pānkhū. Several other suffixes are used in Lai.

The causative is formed by adding *ti*. Banjōgī, however, seems to use *pū* instead. *Pū* also occurs in Pānkhū. That dialect also possesses a transitive prefix *mā*, compare Old Kuki.

The negative particle is *lo*.

3 *Old Kuki*, comprising Rāngkhōl, Bôtē, Hallām, Langrong, Aimol, Churu, Kohēn, Kōm, Chā, Mhār, Anāl, Hiroi-Lamgāng, and Pūrūm. All these are mere dialects of one language, which may be called

by the customary name of Old Kuki. It is closely related to the Central Chin languages. Chā, in the south, is not sufficiently known, but there seems to be no doubt about its classification. Anāl and Hiroi-Lamgāng are largely influenced by Meithei. The same is the case, though not to the same extent, with Pūrūm.

Kōm, Anāl, and Hiroi-Lamgāng show a closer connection with the Nāgā languages than the other dialects of the Kuki Chin group.

The original Old Kuki tribe seem to have lived in the Lushai Hills, from whence they were driven out by the Thādos. The Mhārs were apparently left behind, or have subsequently re-immigrated from Manipur, and this dialect has been much influenced by Lushai. It forms a link between the central group and Old Kuki.

The usual plural suffix is *ngai* or *hai*, probably meaning 'many'. The same suffix is also used in other dialects, such as Ngentē, Banjōgī, and Pānkhū. I have not found it in the Hiroi-Lamgāng specimens.

The plural of the personal pronouns is formed by adding *ni*. Anāl and Hiroi-Lamgāng use *hing* and *in*, and no form occurs in the Mhār specimens.

The particle of comparison is *nhēk-in* or *nhēk-ā* as in the central group. Anāl, Hiroi-Lamgāng, and Pūrūm differ, and there are no instances available for Mhār and Chā.

The past tense is often formed by adding the verb *jo*, to complete, to finish. Pūrūm, and apparently also Hiroi-Lamgāng, use *yaū*, which form occurs as *jo* and *yo* in Thādo and Siyin. Compare Khāmṭi (a Lai language) and Chinese *yan*.

The usual suffix of the imperative is *ro*. Anāl, Hiroi-Lamgāng, and Pūrūm, however, have different forms.

The causative is formed by prefixing *ma*, *man*, or *min* in Hallām, Aimol, Churu, Kohēn, and Kōm. Compare the corresponding prefix *mō* in Sopvoma. Other causatives are formed by suffixing *pēk*, to give (Rāngkhōl, Hallām, Pūrūm), *pūt* or *pū*, to assist (Hallām, Kōm), and *ti*, to send, to enable (Langrong and Mhār).

The most characteristic feature of Old Kuki is the negative particle *māk* or *mā*, which also occurs in the forms *māing* and *māüing*. It does not occur in Mhār. Another characteristic negative is *no* in Rāngkhōl, Langrong, Aimol, Pūrūm, and Mhār. The negative *lo* occurs in Mhār, *lo* in Rāngkhōl, and *lai* in Langrong. Compare the negative particle in the central group.

4 *Southern Chin*, comprising Chinmā, Wolaung, Chinbōk, Yindu, Chinbōn, Khyang or Sho, Khām, and probably several tribes in Burma, such as Anu, Kun, Pallang, and Sak or That. Some of

the tribes known as Taung tha, that is, 'sons of the hills,' probably belong to this group

Our information about these dialects is very limited, Khyang and Khami being the only ones which have been satisfactorily dealt with. Both comprise several dialects. Chinmā is said to be a link between Chinbōk and Lai, and the same must be said with regard to a Taung-tha dialect, in which a vocabulary has been published in the Upper Burma Gazetteer.

The chief peculiarity of this group is the gradual approximation to Burmese. Burmese words occur in many of the dialects. Khami has apparently given up the use of pronominal prefixes with verbs, which forms so characteristic a feature of most Kuki-Chin languages. Khyang forms the higher numbers, as in Burmese, by prefixing the multiplier, thus, *ng̃ha gip*, five-tens, fifty. Chinbōk and some dialects of Khyang use a negative prefix, like Burmese, while the Kuki-Chin languages use a negative suffix. The whole sub-group is subdivided into numerous dialects, but our information is as yet not sufficient to make a definite sketch of the Southern Chin languages.

The close connection between all these dialects will appear from an examination of the vocabulary given below. Meithei, Thādo, Lushēi, Lai, Rāngkhōl, Khami, and Khyang have been given as representatives of the different sub-groups. The corresponding forms in Kachin have been added in an eighth column, as we shall have subsequently to consider the relation of that language to our group.

—	Meithei	Thādo	Lushēi	Lai	Rāngkhōl	Khami	Khyang	Kachin
One	a mā	kbat	pa kbat	pō kat	en kat	hā ro	{ māt hā hot }	{ ngai mā. ai mā }
Two	a ni	ni	pa nihl	pō-ni	en ni	nū ro	nbi	{ ni. n'kluon }
Three	a hum	thum	pa thum	pō thum	en tūm	thun .	{ thūm thūn }	ma-sum
Four	ma ri	li	pa-li	pō-li	mi li	p lū	{ llh m lhi }	ma li
Five	ma ng̃a	ng̃ā	pa ng̃a	pō-ng̃a	ri ng̃ah	pā(ng)	{ ng̃ha ng̃ho }	ma ng̃ā
Six	ta ruk	gūp	pa ruk	pō-ruk	ga rūk	te rū	{ soke hsok }	khṛū.
Seven	ta ret	ta ri	ya sa ri	pō-zē ri	sā-ri	sē rū	{ sho hai }	sanit.
Eight	ni p̃an	gēt	pa riāt	pō-riēt	ga rit	ta yā	{ shet hse }	ma sat.
Nine	mā pan	ku	pa kua	pō-kua	guōk	ta kā	ko	cha khū
Ten	ta ra	som	thom	po-ra	shom	ho	{ ng̃ha ha }	ai

—	Meithei	Ikko.	Lushai	La	Runghol	Khami	Khyang	Kachin
Twenty	kul	som ni	shom nihh	pō kul	shom ni	a pūm	{ kul go }	khūn
Fifty	ṣāṅgkheh	som ngā	shom ngā	shom ngā	shōm ri ṣāṅh	wei pa	{ nggha gip uaukkyit }	ma ngā tsā
Hundred	chī mī	jā khat	za	za kat	ra jā kāt	{ ta yā chung wai }	{ krāt phyā hū }	la-ohā
I	ai	kei ma	kai ma	ke (ma)	gō mā	kai	{ kōi kyō }	ugai
We	ai khei	kai ho	kai ma ni	kan ni	uō-nī	{ kai hoi kai-ohō }	kyō mō	{ an thō i }
Thou	nang	nang (ma)	nang (ma)	nang (ma)	nang (ma)	nang	nang	nāng
He	mā	a mā	{ a ma a ni }	nin ma	ā mā	hu ni	u yā	{ shi khi }
They	mā khei	a ni ho	an ma ni	an ni	{ ā mā hai ā mā ni }	hu ni chio	{ ai kul na hoi }	{ shan thō khi ni }
Whof	ka nā	koi	tn ma	a li-da	tū moh	ā mi mo	an	da mā
What	ka ri	i ham	Eng mā	zō-da	i mōh	ā ti mo	{ baang youn }	{ gara makhai mā }
But	{ nangal ma ning }	tun, tun	nhun,	{ nhū kōn }	ruōng	ning thun	{ lhung ungung }	{ mō māng }
Belly	pak	wai	pam	pā	ping	tāya	{ hon pūh }	kan.
Far	nā	{ kor bil }	beng	nā	mi gū	kannū	{ nāku a nlio }	nā
Fire	mit	mit	mīt	myīt	mit	mi	mi(k)	mī
Foot	khong	kōng	{ phoi kō }	kō	kū	kho	kho	lōngōng
Hair	sam	sham	sam	sam	sham	shām	{ shom sān }	karā.
Hand	khut	khut	kut	kūt	kūt	kut	kut	latā.
Head	kok	lū	lu	lu	lu	lu	lū(ki)	bōng
Month	chul	{ kam mū }	{ ka kam }	kā	mur	khā	kho	minggūp
Nose	nā tol	{ nāk nā kni }	nhār	nar	nār	natra	naktō	nādi
Tongue	lai	lai	loi	le	mō lō	pā lāi	lei	singlet.
Tooth	jā	hā	{ ha nōho }	ha	hā	ho	hā	wā

—	Meithei	Thado	Lushēi	Law	Rāngkhōl	Khami	Khyang	Kachin
House	yum, in	in	in	inn . .	in	{ in in }	im in }	n'tā
Man	{ mī nī pā }	mī pāyāl	mī mī pā	mī mī pā	mī rim bā shāl	nūm-chū	khlong	{ wā lāshā }
Woman	nu pī	nu mai	nu pui (scife)	mī nu	nū pāng	numpui	{ ma tho na tho }	nūmah.
Father	ma pā	pā	pā	pa .	pā . .	po	po	wā.
Mother	ma mā	nu	nu	nū	nū	neh	nū	nū.
Elder Brother	yāmā	u	ū	u	ū pā	yā .	atā	phu
Younger Brother	ma nāo	nāu	nāo	nno	shaug pī	nā	no	nau
Sister	{ ma ohem ma chal }	u nu nāū nū	n nu nāo-nū	ū nū nāo nu	{ sōng nu sōng nu }	{ sōa tāi-cho }	ng hē	na nru
Child	ma chā	chā	fā	fa	nai	dunglī	cho	{ shā māng }
Son	ma-chā nī pā	chā pā	fa pā	fa pā	nai pā	cho-po	cho	lāshā māng
Daughter	ma-clā nu pī	chā nu	fa nū	fa nū	nai nū	nūmpui cho	mathu cho	nūmah māng
Bird	u-onek	wa-chā	sa wa	a wār	ār	fa wa	{ payo ha }	wu
Cat	han-dong	meng chā	zāh tē	sī-zā	mēng	min yang	min	{ min. ning rau }
Cook	yāl lā bā	ā-chal	ār pa	arr lhi	ār kong	ā lu	a lhu	u la
Cow	{ sal san bī }	serhāt bong	{ se bāng zā pī }	zā pī	serhāt	shirā	{ shēil lisa nū . }	kīnsu
Dog	hui	ūi	ūi	ūi so	ūi	ui	ūi	gui
Goat	ha meng	kēl	kēl	mē hē	gēl	mehe	nu	bainam
Horse	sagol	{ sakor sakol }	sakor	rang	sakor	kangā	shē	gūmrāng
Pig	ok	vok	vok	vok	vōk	ok	wōk	wā
Huaks	wāi	fa vai	fa vai	fa vai	shā vai		wukō	māx pung- khū
Fire	mai	mei	mei	mē	mē	mai	mbēi	wan
Gold	sānā	sānā	rang ka chak	shwī	rang ka jal	muku	hā	jā.
Iron	yot	thi	thir	tirh	tir	sing	thi	m'phrī
Sun	nu mit	{ nī nī sā }	nī	nī	{ mī sā nī sā }	ka nī	kha nī	jān.

	Meithei	Thādo.	Lushēi	Lai	Rāngkhōl	Khami	Khyang	Kachin
See .	ū ba	mū(k)	mhu	mū	mū . .	nhū .	mhū .	mū.
Sit .	pham ba	to	thūt .	{ thūt . tūm }	toi .	tā .	kho	dūng .
Stand	lep pa	dīng	dīng .	dir	(Hallām, in-dīng)	angthao	yā	chāp
Take	lao-ba	lo	lāh	lāh	lā .	lā	lo	lā

The preceding list shows the close connection between all these languages, including Kachin. Thus, the numerals for two, three, four, and five are practically identical in all. It will be seen that Meithei has more points of agreement with Kachin than the other languages. Thus Meithei *a-mā*, one, corresponds to Kachin *ai-mā* and *ngai-mā*, Meithei *ai*, I, to Kachin *ngai*, the Meithei male suffix *lā-bā* in *yēl lā-bā*, cock, to Kachin *la* in *u-la*, cock, Meithei *hūi*, dog, to Kachin *gwi* (compare Burmese *khōē*), Meithei *sī* = Kachin *sī*, to die, and so many others. The plural suffix in Meithei *ai-khoi*, we, corresponds to the plural suffix *lhai* in Burmese Kachin. The suffix *ni* which forms the plural of personal pronouns in many Kuki-Chin languages seems to be identical with the plural suffix *ni* in Kachin, while the usual plural suffix *te* in Lushēi, Northern Chin, etc., may be compared with Kachin *thē*. The personal and possessive pronouns of the second person are *nang*, thou, and *na*, thy, in Kachin, as in the Kuki-Chin group. Both use generic prefixes with numerals, and no suffixes like Burmese. The usual verbal suffix *ai* in Kachin corresponds to *ē* in Kuki-Chin, and the infinitive suffix *na* is common to both.

The close connection between Kachin and the Kuki-Chin languages, especially Meithei, cannot be doubted, and Meithei must be considered as the link between the two groups.

The comparative vocabulary also shows that Meithei, in some instances, agrees with the southernmost dialects, as against the rest. Compare Meithei *yum*, house, Khyang and Khami *im*. Meithei *pha*, good, Khyang *phor*. Meithei *hāe*, say, Khyang *hau*, etc. Meithei and Khyang both form the higher numbers by prefixing the multiplier, while the other Kuki-Chin languages form numerals like the Lushēi *shom-nga*, tens-five, fifty. Meithei and Khyang seem to have preserved the same genitive suffix, Meithei *li*, Khyang *lho*, etc. It is probable that, in such cases, old forms have been preserved in these languages. The points of resemblance are not, however, so important that Meithei can be classed as belonging to the southern group, it must be considered as an independent member of the group, differing from the rest in many essential points.

These differences are found both in vocabulary and grammar. Sometimes, however, they are only apparent. Take, for instance, the personal pronoun of the third person, Meithei *mā*, Thādo, Lushēi, Lai, Rāngkhōl *ā-mā*, Lushēi also *a-ni*, Khami *hu-ni*, Khyang *ayā*. It will be seen that many of these forms are compounds containing different pronominal stems, such as *a*, *ma*, *ni*, etc. All these stems are probably demonstrative pronouns. Meithei *mā* he, is the same as *mā* in *ā-mā*. *A* and *ni* are both used in Meithei,

apparently without any difference of meaning, in words like *a si* and *ma si*, thus, *a du*, and *ma du*, that Both stems are therefore known in Meithei, and the form *ā-mā*, ho, is in fact identical with *ma*, ho. *Ā-mā* must be compared with forms such as *lei mā* and *lei cte* 1, where *mā* and *chu* both seem to be demonstrative pronouns added to give definiteness. There are many more points of resemblance between Meithei and Kuki-Chin than between Meithei and any other Tibeto-Burman languages, such as Nāgā or Kachin. An important one is the Meithei negative suffix *loi*, which is certainly identical with Rangkhol *loi*, Lushēi, etc., *lo*. Considering, therefore, the question as a whole, there is no doubt that Meithei is more closely connected with the Kuki-Chin languages than with any other group.

Kuki-Chin Languages proper We now turn to the Kuki-Chin languages proper

One of the first things which strikes us when comparing the Kuki-Chin languages with the surrounding forms of speech is the small number of otiose prefixes. Most prefixes have a distinct and easily recognisable meaning of their own. I have, however, already mentioned that there are some traces of a prefix *a* used in the formation of adjectives and verbal nouns, in the same manner as the corresponding prefix in Burmese, Kachin, Lepcha, and other languages. It is difficult to say whether it is identical with the common Tibetan prefix *a* or is originally a pronoun †

It seems in the Kuki-Chin group to have been confounded with the possessive pronoun of the third person which also frequently appears in all these dialects, and will be dealt with later on.

Another prefix of common occurrence in the Bodo and Nāgā languages is *qa* or *la*. It is generally used to form adjectives and verbal nouns. Compare Baga *g'-ham*, good, *g' zaū*, high, Angāmī *le-zhā*, large, *la-ti*, black, Mikir *le-en*, acceptance, *le-do*, existence, *le-chō*, food, etc. The same suffix is also used in Kachin, thus *ga sat*, a fight, *la-ba*, big, *la-ja*, good, etc. *Ka* is the possessive pronoun of the first person in most Kuki-Chin languages. But it has sometimes a wider use. Thus, we find in Hallām *la sēr*, sin, *la-sūah*, a slave. It is possible that such forms contain the prefix *la* just mentioned, for there are also three Kuki-Chin dialects, Anāl, Hlori-Lamgang, and Kōm, which use the prefix *la* in exactly the same way as in Bodo, Nāgā, and Kachin. Thus, Kōm *a-la-lām*, dancing, *la-i ē*, companion, *la-thā*, far, *la-thā*, good, etc.

The corresponding use of a prefix *la* in Bodo, Nāgā, Kachin, and Kuki-Chin can only be explained by assuming its existence in the original language from which they are all derived. It must therefore have been dropped in many cases in the Kuki-Chin languages. The reason for its disappearance seems to be a double one. In the first place it was confounded with, and probably often superseded by, the possessive pronoun of the first person. The possessive pronouns are in all Kuki-Chin languages used in many cases where they seem to be altogether superfluous, a fact which will be explained later on.

* Compare the Western Nāgā *ma* or *mi*, and the Kuki-Chin *mi*, all meaning 'man'.

† The prefix *a* has been dealt with by Dr August Conrady in his important study entitled *Eine Indochinesische Causative Denominative Bildung und ihr Zusammenhang mit den Tonaccenten*. Leipzig, 1896. See especially pp. 20 and ff.

On the other hand, the disappearance of prefixes such as *la* is easily accounted for as follows —

The vowels of prefixes seem in many Kuki-Chin languages to be very faintly pronounced. They are frequently changed so as to agree with the vowel of the following syllable, and are not infrequently dropped altogether. Thus, we find in Hroi-Lamgāng *la-chên a*, run, *li-di-yā*, die, *kū dū*, rejoice, *la-lā* and *llā*, far. The form *llā* represents a state of phonetic development corresponding to that prevailing in Tibetan, when that language was reduced into writing. The next step, which has been taken by modern Tibetan, is to drop the prefix altogether. In many cases the following consonant became aspirated as a compensation for the lost prefix. Compare Hroi-Lamgāng *llā*, Lushēi *llā*, far, Hroi-Lamgāng *sen-klo*, Lushēi *chhah-lhāh*, servant, Rāngkhōl *ir-ming*, Lushēi *mhing*, name, etc. In this way the dropping of prefixes in most Kuki-Chin languages can be accounted for. The whole question has been dealt with by Professor Conrady in his work *Line Indochinesische Causativ-Denominativ-Bildung*, quoted above.

I now proceed to discuss some of the chief peculiarities of the Kuki-Chin group, and more especially of the Kuki-Chin languages proper.

The Kuki-Chin languages, and originally all Tibeto-Burman languages, evince a strong tendency to avoid abstract terms. Their words are usually the expressions of individual conceptions, and not of abstract ideas. Many dialects, for instance, seem to avoid the general word for 'man,' and generally use their own tribal name instead. Thus, we find *sing-phō*, man, in Sing-phō, *kha-mi* in Khami, and so in others.

This tendency towards individual conception of all objects makes it very difficult to compare the vocabularies of different dialects, it being, in many cases, uncertain whether the idea is exactly the same in the various forms of speech. The great number of different terms for closely-related ideas in the Kuki-Chin languages will appear from a few instances. Thus, in Lushēi we find the following words for 'ant' — *fang-mhīr*, *dāi chong-tual-a*, *mong-er*, *naochā-thung-bām*, *chhūm-tai-rang*, *thui-op*, *lhuang-ruang*, *rai-shēh tai-vāng* and *tāh-ēk*, all probably denoting various kinds of ants. 'Basket' is translated *bām*, *ēm*, *ben-von*, *dā ron*, *ēm-par*, *fong*, *rhai*, *lho*, *paiper*, *pip*, *thūl*, *eng-pui*, *eng-tē*, *tui choi-kāng*, *vān-lai-fong*, *ba-bun lho*, *bām rāng*, *dān-rhai*, *pai-lāng*, and *tlām-ēm*. There are different words for the different kinds of deer: thus, Lushēi *sa-lhi*, a barking deer, *sa zuk*, a sambhar, etc., but no general word for deer. Even words such as brother and sister are usually wanting. Thus, Lushēi *u-nu*, elder sister, *nao-nu*, younger sister, *chhang bung*, the sister next to one's self in age, *far-nu*, a man's sister, *lai sán-nu*, a woman's sister, *pian-pui*, own sister, etc., but no word for 'sister' generally. There are different words for the various modes of coming or going, but no proper words denoting the pure act of coming or going, and so forth.

It is a necessary consequence of this tendency towards specialisation that the Kuki-Chin languages are rich in apparent synonyms, but its effect can also be traced in many other characteristic features.

The words denoting relationship and parts of the body are the result of an abstraction. A father in the abstract, who is not the father of any individual person, is an idea which requires a certain amount

of reflection, and such words are, accordingly, never used alone in the Kuki-Chin languages, but are always preceded by a possessive pronoun. A father cannot be imagined except as somebody's father, and a hand cannot be thought of except as belonging to someone. Thus, *Thādo lā pā*, my father, *nā nū*, thy mother, *ā khūt*, his hand, *Pā, nū*, and *khūt* are never used by themselves. In this way the idea is again specialised. The possessive pronoun is, of course, unnecessary when the noun is defined by means of a genitive. Thus, *Lushēi ā-pā lē* (not *ā lē*), his father's foot. But even in such cases we find that the tendency towards specialisation has caused a possessive pronoun to be added to the governing noun. In this way we find combinations such as *kā-nū ā-khūt*, my mother's her-hand, with which we may compare the German idiom *dem Vater sein Haus*, to the father his house, the house of the father.

The possessive pronoun of the third person occurs, of course, much more frequently than those of the first and second persons, and it can easily develop into becoming a real genitive prefix. Thus, the Norwegian word *sin*, his, is dialectically used as a genitive suffix, not only after words in the third person, but even after the personal pronoun of the first person. For instance we find not only *far sin*, the father his, the father's, but even *min sin*, my his, my. The same development may be observed in some Kuki-Chin languages. We find in Rāng-khōl *gē-mā ā-nāi*, my his-daughter, instead of *gē-mā gē-nāi*, my my-daughter, my daughter. The prefix *ā* may, next, be easily considered as an integral portion of the word, and in this way we must certainly account for many of the cases where words in the Kuki-Chin languages begin with *ā*. This prefix *ā* is often found in words where also Burmese would use a prefix *a*, and it is probable that the prefixes have been confounded in the Kuki-Chin languages. The question of the origin of the Burmese *a* is, however, still an open one, but the origin of the Kuki-Chin prefix *ā* from the possessive pronoun seems to be proved by the corresponding use of the possessive pronoun *ma* in Meithei, thus, *ma-khong*, his-foot, *ma-pham*, place, *ma nung*, back, *ma-tam*, time, *ma-tih*, worthy, etc. Anāl, an Old Kuki dialect which has been largely influenced by Meithei, seems to use both prefixes in exactly the same way, thus, *ma rūp ma-pāng*, (my) friends (and) companions, *a-mī-nat*, a slave, etc. The prefix *ma* in Meithei seems to be identical with *mi*, which is often prefixed to nouns relating to parts of the human body in Ēmpō, thus, *mi-pā*, hand.¹

It is a well-known fact that the Tibeto-Burman languages have not developed a proper verb. The words which perform the functions of verbs are, in other cases, used as nouns, and may, for all practical purposes, be considered as verbal nouns denoting an action. The so-called verbs are therefore also inflected like nouns. The various tenses are formed by adding postpositions, or are compounds, the last part of which has the meaning of finishing, beginning, etc. Thus substantival character of the verbs is very apparent in the Kuki-Chin languages.

The mere root, that is the theme of the verbal noun, is commonly used to denote present and past times, the future is usually formed by adding a postposition, which often also occurs after ordinary nouns with the meaning 'for,' 'in order to'. The verbal noun is combined with the ordinary case suffixes in order to form adverbial clauses. A postposition *ā*, which is usually added to nouns in the locative case, forms different kinds of

¹ It must be borne in mind that the possessive pronoun of the third person is originally a demonstrative pronoun, and that the demonstrative pronouns in Tibeto-Burman languages to a great extent also occur as verbs substantive. The prefix *a* can therefore also be considered as a relative participle of the verb substantive.

participles, *e g*, Lushêi *shor-ā*, saying, *lit* in the act of saying The verbal noun is often used as a genitive, governed by another noun Thus, Aimol *a-thi-nū*, his dying (-of) back, *i e*, after he had died, compare the suffix *nū* which forms conjunctive participles in Bârâ The root alone is used as a relative participle, thus, Thâdo *yâm-chung-mi*, sheep-tending-man, *i e*, a shepherd, Zahao *a-um-lar-a*, his-being-time-at, *i e*, when he was This relative participle is, practically, a verbal noun in the genitive governed by the qualified noun Sometimes even the plural suffixes are added to the verbs, thus, Lushêi *puan ka-mhu-te*, cloth I-saw-plural-suffix, the clothes I saw, Rāngkhôl *tū-tē ā-ōm-mā-har*, any one is-not-plural-suffix, no people are there, etc

Verbs are treated like nouns.

The verbs in the Kuki Chin languages are, also in other respects, subject to the same general rules as ordinary nouns

The subject a possessive pronoun The subject a possessive pronoun, so that the expression 'my going' is used instead of 'I go' This is effected in the same way as with ordinary nouns, by prefixing the possessive pronouns, so that the expression 'my going' is used instead of 'I go' Thus Lushêi *lei-mā ka-ni*, my my-being, I am, *nang-mā i-ni*, thy thy-being, thou art, *a-mā a-ni*, his his-being, he is This peculiarity is very characteristic of the true Kuki-Chin languages It is unknown in Meithei and a few dialects which have been much influenced by that language, such as Anāl, Hroi-Lamgang, and Pürüm, and it seems also not to be used in Kham There are, however, in these dialects also some traces of the same peculiarity, and it seems probable that it has once prevailed over a wider area than it does at the present time

Mr Houghton states that the possessive pronouns are used in the same way in Gyārang and some of the Circassian languages, and we also find Analogies in other languages analogous facts in some Nāgā dialects Thus, the possessive pronouns are used to denote the subject in Namsangrā Nāgā before the potential form of the verb, for instance, *i-tā-thienang*, my able-being-putting, I can put

We have seen that the possessive pronoun may be omitted before ordinary nouns when qualified by means of a prefixed genitive The same is Loose use of the possessive pronoun when used as a subject. the case with regard to verbs, when the subject is otherwise indicated.

We also find that the possessive pronoun of the third person is occasionally substituted for those of the first and second persons, exactly as in The pronominal prefix *a* with verbs the case of nouns Thus, Rāngkhôl *nāng ā-ōm-tā*, thou wast, *lit* thy his-being-finishing, *gē tinā ā-fē-tā*, I have gone, *lit* my formerly his-going-finishing This use of the possessive pronoun *ā* in all persons is especially frequent in Anāl, and this dialect has, consequently, given up the regular use of the possessive pronouns before verbs

A prefix *ā* is generally used before adjectives in the Kuki-Chin languages, and there can be no doubt that it is originally, in most cases, the Adjectives are formally verbs. possessive pronoun of the third person The adjectives are formally verbs, and may, like other verbs, be used to indicate the predicate, or like relative participles, to qualify a noun There is, for instance, no formal difference between Kolrên *a-lāl*, far, and *a-om*, being, in *a mā ram-ā a-om mi khat*, that country-in being man one The prefix *a* is exactly the same in both cases A noun qualified by an adjective can only be in the third person, and the adjective is, accordingly, in such cases always preceded by the possessive pronoun of the third person

MANIPURI OR MEITHEI

Meithei, the chief language of Manipur, differs from the other Kuki-Chin languages in so many points that it must be classed as a separate sub-group. It has been returned as the language of 240,637 individuals. It has largely influenced the dialects of other tribes spoken in the Manipur State. The short vocabularies in Andro, Sengmai, and Chairol which have been subjoined, will illustrate this fact.

The valley of Manipur is inhabited by a people who call themselves Meithei. The Bengalis call them Moglai, the Thādos Mei-lei, and the Assamese Mēklī, or Mēkhali. The name Meithei is generally written Maithai in Assam. The people are known to the Burmese as Pōnnās, that is Brahmins, and Kathjēs, the latter name comprising the low caste Manipuris.

According to their own traditions, the Mayarāng tribe has come from the South, the Khūmals from the East, and the Meitheis proper and the Luvāngs from the North-West. The surrounding hill tribes assert that they are the progenitors of the Manipuri race. McCulloch mentions the curious facts, that one of their ceremonies, denominated Phumban-ka-bā, or 'ascending of the throne,' is performed in Naga dress, and that the original residence of the Meithei chiefs is made in the Naga fashion. It is, he says, still kept up though the chief does not reside in it any more. The following account of the Manipuris is reprinted from Mr Gait's Assamese Census Report —

'The true Manipuris, who now claim to be Kshatriyas, are divided into four tribes,—Khūmal, Luvāng, Ningthauja (Meithei), and Mayarāng'. Each tribe contains numerous exogamous phrōids or family groups, the names of which are generally indicative of the occupation of the founder, or some nickname which was applied to him. The earliest mention of the Manipuris is contained in the chronicles of the Pong Shāns, in which it is said that Samlong, a brother of the Pong king, descended into the valley about 777 A.D. on his return from Tipperah, but found the Manipuris so poor that he exacted little or no tribute from them. Their history for the next 1,000 years appears to have been sufficiently uneventful. Their power and prosperity steadily increased up to the middle of the eighteenth century, when we find the Raja invading Burmese territory. He was, however, eventually defeated, and shortly afterwards the Burmese turned the tables on him and invaded Manipur. The history of the subsequent years is one of constant internal feuds, due to disputes about the succession, which usually ended in Burmese intervention. On the conclusion of the Burmese war, the independence of the State was declared, and since that time Manipur has been under the protection of the British Government.

'The Manipuris are strict Hindus of the Vaishnava sect. They eat fish, but will not touch flesh, and profess to be very particular in their social and religious observances, and especially in adorning their foreheads with the tilak.

Their chief festivals are the Rāsh and Gosthabihār, when they commemorate Krishna's sports with the milkmaids and the time he passed amongst the cowherds. About the middle of the eighteenth century, the Brahmans professed to have discovered that the Raja and his subjects were descended from Arjun, the hero of the Mahabharata, by a Nāgā woman, and that they were consequently Kshatriyas of the Lunar race. On this, the ruling prince, Gharib Nawāz, embraced Hinduism, and after a great ceremony of purification, was invested with the sacred thread. Many of his subjects apostatised with him, and they, as well as all later converts, were also allowed to describe themselves as Kshatriyas. They have their own Brāhmans, who are said to be the descendants of the Brahmans who originally immigrated, by Manipuri women.

'There are some Sūdra Manipuris, who, it is supposed, are the descendants of immigrants who married Manipuri wives. There is also a degraded class called Kālācheiya or Bishnupuri, which consists of the descendants of Doms and other Bengalis of low caste. Their occupation was originally that of supplying grass for the royal stables. They speak a language, which is different from that of the true Manipuris, and is in fact closely allied to vulgar Bengali.

¹ I am indebted to Mr T. C. Hodson for several valuable notes about the various tribes in Manipur. He writes, 'Meithei seems to me to be the name of the confederacy of the Angams, Kumals, Luangs, Ningthajas, Moirangs, Chengleis, and Khabanambas. There are even now seven *salais* or clans, of which the chief is the Ningthaja or Royal clan. My investigations lead me to believe that there were originally at least ten, perhaps more. These *salais* are theoretically exogamous, and of course their minor divisions are exogamous also.'

'Although the Manipuris now call themselves Hindus, they still retain much of their old animistic worship and McCulloch says that they have "above three hundred deities who are still propitiated by sacrifices of things abhorrent to real Hindus" The Manipuris are addicted to snake worship, and every man has hanging in his house a small basket, which is supposed to contain his house hold deity The priests and priestesses, who perform these ceremonies, are called *Maibas* and *Maibis* They practise exorcism in a way similar to that which has already been described in connection with other tribes. Any one who claims to have had a call may become a *Maiba*

'The Manipuri Muslims are said to be the descendants of persons who took Musalman wives before Hinduism became the State religion They are supposed to have been more numerous before the Burmese invasions [According to Mr Hodson, they claim to be descended from Muhammadan prisoners taken by the Manipuris in their raids on Cachar, and they are, from time to time, reinforced by immigrants from Cachar]

'Wives are purchased, they are really the slaves of their husbands, and are occasionally sold by them when in debt Chastity before marriage is not insisted on Widow re-marriage is permitted, and so also divorce, but if a man puts away his wife without a fault, she has theoretically a right to take all his property, except his drinking pot and the cloth round his loins'

During the Burmese invasions and the internal troubles which preceded the advent of the British, many Manipuris settled in Cachar and Sylhet They are found in the south of the Cachar Plains, and many of them are also settled in Hill Tipperah where the language is also called *Mōkhali* In Dacca they call themselves *Ma-tai* or *Mi-tāi*, and there are also a few immigrants from Manipur in Mymensingh and in Sibsagar. The numbers of speakers are returned as follows —
































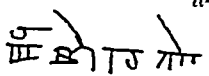
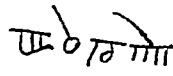

Manipur State	150,000
Cachar Plains	42,077
Sylhet	30,000
Hill Tipperah	18,000
Dacca	250
Mymensingh	200
Sibsagar	110
TOTAL	<u>240,637</u>

Manipurī is, to some extent, a literary language Mr Damant gives the following account of the literature —

'The most important MS is called the 'Tukhelgumba,' and contains an account of the wars between Pamhaiba, alias Garib-Namaz, [*Gharib-nawāz*] king of Manipur and the Rāja of Tiparah The copy in my possession contains 45 leaves written on both sides The next in importance is the "Samsokgnamba," which is a history of the war between Charairongba and his son Pamhaiba of Manipur and the kings of Burma and Samjok It contains 36 leaves. The "Langlöl," a short MS of ten leaves only, is a treatise on morals, intermixed with proverbs and maxims, and would probably be interesting as throwing light on the customs of the Manipuris before their conversion to Hinduism. The only other MSS of which I have been able to obtain information, are the 'Meiyang gnamba,' an account of the wars between Manipur and Kachār, and the "Salkau," a treatise on cattle and the respect to be shown them. The above seem to comprise the whole literature of Manipur, but it is just possible that further search may reveal one or two other works¹ The MSS are all written on a coarse, but very durable, kind of paper, with pens made of bamboo, paper blackened with charcoal on which they write with a soapstone pencil is also used The character has now been almost entirely superseded by Bengali, and indeed but few of the Manipuris can read it A national chronicle is, however, still kept in the old character by the guild of priests, 'maiboes' as they are called, in which every event of importance occurring in the country is regularly recorded'

Mr Damant is of opinion that the old Manipurī alphabet was introduced from Bengal in the reign of Charairongba, who flourished about 1700 A.D There are no traces of the existence of writing in Manipur before that time According to Mr Hodson, local tradition declares that the art of writing was acquired from the Chinese, who came to Manipur about 1540 A.D I reproduce, after Mr Damant, a table showing the signs occurring in the old alphabet

¹ Mr T C Hodson mentions the *Ning-thau* vol. or history of the kings of Manipur, in which the first touch of history is dated 1432; the epic of Khamba; Numit kappa, the tale of the man who shot the Sun, and several other ballads.

				
la	lha	ga	gha	nga
				
cha	chha	ja	jha	na
				
ta	tha	da	dha	na
				
ta	tha	da	dha	na
				
pa	pha	ba	bha	ma
				
a	ya	ra	la	u or u
				
ka	sa	sha	ha	sha
				
kā	ki	ki	ke	ku
				
kü	koi	kai	kau	kao
				
kang	ko	lang	king	king
				
leng	lung	lung	long	lang
				
ilpā	i	ü-pa	ü	
				
ōlpā	aurāipā	aurāipā	ae	
				
wōi-pa	yae-pā	yae-pā	wā	

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I am indebted to the Rev William Pettigrew for a translation of the parable of the Prodigal Son in Manipurī. This translation has been transliterated into the ancient character by Pandit Sārang Ojhā, and both texts are printed below. It will be seen that there is a slight difference between the two, Sārang Ojhā often marking a vowel as long where Mr Pettigrew gives the short sound. I have in the transliterated text chiefly followed Mr Pettigrew. Additions made by Sārang Ojhā are given within brackets. As far as I have been able to do so I have corrected the inconsistencies of the original. The

third specimen comes from Hill Tipperah, and is of comparatively small value. The second one, which has been prepared by Babu Bisharup Singh, has been taken down in Manipur, and is an excellent specimen. The list of standard words and phrases is also due to Babu Bisharup Singh, but I have added a few forms from two other lists, one from Dacca, and one from Hill Tipperah. All these texts, as also two other translations of the parable, exhibit essentially the same language. The remarks on Manipuri grammar which follow are almost entirely based on the specimens. Mr. Primrose's Manual is too short for getting a clear idea of this form of speech, and it is desirable that some one should undertake to give a fuller description of the language. Mr. Damant states that the old manuscripts are unintelligible to most Manipuris. They are apparently written in verses, but the short specimen printed by Mr. Damant is not sufficient for a comparison. It contains the forms of the future and the imperative usual in modern Manipuri, and the relative participle is formed in the same way. Many of the words are the same as in the modern language. But I have not been able to analyse the text properly, and an annotated edition of a greater part of some old manuscript, if possible with an interlinear translation, would certainly be a most useful undertaking.

Pronunciation.—*K*, *t*, *p*, and *ch* are, in the old manuscripts, generally written instead of *g*, *d*, *b*, and *j*, respectively, and the same is also often the case in modern writing. There are also in other respects several inconsistencies, and it is often very difficult to see which pronunciation is meant. Thus we very often find long and short vowels used promiscuously. Final vowels of monosyllabic words are probably long, thus, *mī*, man, *mā*, he, *pā*, father. But a long vowel is apparently shortened in most cases where a new syllable is added. Thus, *mā*, he, but *ma-khoi*, they, *yāmā*, elder brother, but *ma-yāma-dū*, his-elder-brother-to, *a-mā*, one, but *a-ma nā*, one by. There are, however, many exceptions to this rule, especially in the two first specimens. And in the short text from an old manuscript printed by Mr. Damant there is no trace of such a change. A short *a* is apparently often written to denote the indistinct vowel sound between concurring consonants. Thus we find *pr-da-rē*, gave not, *woi-d-ē*, am not, etc., where *da* or *d* is the negative particle. *U* is apparently also used in the same way, for we find the same suffix written *dunā*, *danā*, and *tnā*, *d* and *t* being interchangeable. Thus, *hāi-du-nā* and *hāi-da-nā*, saying, *khar-t-nā*, dividing. The last form, *khar-t-nā*, has been taken from a translation of the parable of the Prodigal Son which has not been printed. This vowel sound seems to be dropped before another vowel. Thus we find *sāora-dunā*, getting angry, but *tau-rē*, did, where *rē* apparently is *ra* + the suffix *ē*. The vowel *u* is perhaps, in some words at least, pronounced as *ū*. We may infer this from the form *yum* occurring as a doublet of *yum*, a house.

The writing of the diphthongs is more consistent, but there is also here some uncertainty. Thus, we find the word for 'tongue' written *lar* and *ler*. The first component, *a* or *e*, is stated to be short. Where the *a* is long, we find this diphthong written *āi*, thus, *hāi*, say. The last component of *ai* is often written as *e* in the old manuscripts, and the sound is probably more open than *e*, like the last portion of the sound of the *i* in English 'high'. The same remark holds good with regard to *oi*, which often occurs as *oe*. Initial *oi* is interchangeable with *woi*, thus, *oi* and *woi*, to be. The latter form is probably the correct one, there being no proper sign for *w*, that for *u* being used to supply its place.

The consonants *b* and *p*, *d* and *t*, *g* and *k*, *r* and *l* seem to be interchangeable in such a way that the soft consonants are used after a vowel, the hard ones after a consonant *r* being considered as the soft doublet of *l*. After *m*, *n*, and *ng*, we usually find *b*, *d*, and *g*, but *l* and not *r*. Thus, *pha-bā*, good, *a-icāng-bā*, high, but *a-rāp-pā*, far, *ma-pā-dā*, his father to, *yum dā*, the house-in, *ngon-dā*, to, *māng-dā*, before, but *lau-bul tā*, fields-to, *ai-qi*, my, *phanq-ga-da-bā*, which shall be received, *lān-gē*, with a view to fall, but *ok li*, the swine's (food), *na-hāk-li*, thy, *tan-rē*, did, *ma ran*, his property, but *lan*, property, *māng-lē*, was lost, *them-jil-lē*, entreated. *Ch* and *j* are probably interchanged in the same way, but there are no certain instances in the specimens. In the old manuscripts the hard consonants are generally written instead of the soft ones, and this practice accounts for most of the exceptions to the rule which occur in the specimens. *B*, *d*, *g*, and *r* never occur as finals. The rule regarding the use of these consonants is, therefore, the same as in Burmese, where, however, the sound *r* does not exist, there being accordingly nothing corresponding to the interchange between *r* and *l*. The other groups, *b* and *p*, *g* and *k*, *d* and *t*, seem to represent the sounds which are phonetically called *hard lenes*.

L is also often interchangeable with *n*, thus, *sā-gol* and *sā-gon*, horse, *khol* and *llong*, sound, *lal* and *han*, to cause, etc.

Consonants are often doubled, thus, *yāmma* and *yāma*, elder brother, *phammo*, sit; *icānnon*, is tall, *ninqnq*, wished, etc. *Ngng* is perhaps an assimilation of *ng l*. Compare *tāng-ngam-bā* and *tāng lam bā*, dearth, *chang ngoi*, probably for *chang-loi*, will not enter, etc. In *phatta bā*, bad, from *a-pha-bā*, good, the two *ts* are perhaps derived from contraction. Compare *phat-loi*, bad.

The word *lāl*, to come, also occurs as *la*, with the final consonant dropped.

The consonants *gh*, *chh*, *jh*, *ñ*, all the cerebrals, *dh*, *bh*, *v*, *ś*, *sh*, and *khya*, are apparently foreign to the language. *Ṣ* is written in *īṣai*, song, but seems only to denote *s*. In *ṣanā*, gold, the *s* is, in the list of words received from Dacca, said to be pronounced like a double *s*.

There are said to be at least two different tones in Manipurī, but I have not seen any description of them.

Articles.—There are no articles. The numeral *a-mā*, one, supplies the place of an indefinite article, while definiteness is denoted by means of demonstrative pronouns and relative participles.

Nouns.—Nouns denoting relationship and parts of the body are usually preceded by a possessive pronoun. Thus, *i pā*, my father, *ma-ttu*, his wife, *ma-khut*, his hand, etc. The reduplicated noun *pā-bā*, father, is, however, used alone in the first specimen. Thus, *pā bā*, O father. In the same way we also find *angāng*, O child.

Gender.—There is apparently only the natural gender, inanimate nouns being neuter. Different words are generally used in order to distinguish the gender of human beings. Thus, *ma-pā*, his father, *ma-mā*, his mother, *ma-wā*, her husband, *ma-tu*, his wife, *m-pā*, a man, *nu-pi*, a woman. The words *nī-pā* and *nu-pi* are also added to other words in order to distinguish their gender, thus, *ma-chā m-pā* and *m-pā ma-chā*, his son, *ma-chā nu-pi* and *nu-pi ma-chā*, his daughter. In the case of animals we find the suffixes *lā-bā*, male, and *a-mom*, female, thus, *sa-gol lā-bā*, a horse, *sa-gol a-mom*, a mare. In words such as *san-bi*, cow, a feminine suffix *bi* or *pi* is used.

Number—The suffix of the plural, in the case of human beings, is *sing* or *sing*, thus, *ma-nāi-sing*, his servants, *ma-chā nu-pi sing*, daughters. *Sing* is said to be used to denote the definite plural. Other words added in order to convey the idea of plurality are *pum-na-mak*, all, *ma-yām*, a multitude, *lke-pik*, every, etc. Thus, *sa-gol pum-na-mak*, horses, *ōk ma-yām*, pigs, etc.

Case—No suffix is necessary for the Nominative. Thus, *mi a-ma-gi ma-chā ni-pā a-ni lai-ram-mi*, man one-of his-sons two were. Sometimes *di* is added, apparently in order to denote definiteness. Thus, *sa-gol a-ngau-ba-gi sā-ban-di yumung-dā lai*, horse white of the-saddle house-in is. The suffix of the agent, which is generally added to the subject of a transitive verb, is *nā*, thus, *ma-pā-nā ma-khor a-ni-gi damak lan-thum yēl-lē*, his father them two-of sake-for property divided. In the first specimen we also find *nā* added to the subject of an intransitive verb, thus, *ma-chā a-hal a-du-nā lai-buk-tā lai-ram-mi*, his son old that fields-in was. The suffix *nā* is here out of place.

The Accusative is often formed without any suffix, thus, *kāng-khol a-du-su a-hung mā-nā lau-ra-gā nung-thun ma-yāma-dā pi*, curtain that-also at-night he taking, at-day his-elder-brother-to gave. The suffix *bu*, concerning, is sometimes added in order to denote the object, thus *na-hāk-ki yāthang-bu hīk-thok-tē*, thy command (I) disobeyed-not. The form *ar-bu* in *na-hāk-ki na-chā-ni hār-bā ar-bu ma-tek wor-d-rē*, thy thy-son-am to-say me-to fitness is-not, means 'to me,' 'concerning me'. Compare *swarga-bu mār on-thok-tu-nā*, heaven-from face turning-away.

The suffix of the Genitive is *gi*, and the governed word precedes the governing one. A possessive pronoun is often prefixed to the governing noun. Thus, *na-pā-gi yum*, thy father's house, *ma-du-gi ma-man*, that-of its-price, the price of that. The suffix *gi* is sometimes dropped, thus, *ma-yāma-gi san ma-chin-nā tau-ba-ni hār-da-nā*, his-elder-brother's cattle its-mouth-by done-is saying, saying that it had been done by the mouth of the cattle of his elder brother, *ma-sā khār-bok a-mā*, body-of half one.

Other relations are indicated by means of postpositions. *Dā* means 'in,' 'at,' 'to', thus, *lau-buk-tā*, in the fields, to the fields, *ma-du-dā*, that-in, then. *Ngon* is usually prefixed to *dā* in the sense of 'to' when added to personal pronouns and the word *mi*, man, thus, *mā-ngon-dā*, him to. The postposition *gi*, which we have found to be the suffix of the genitive, is often added to *dā*, and *da-gi* means 'from'. Thus, *kuhā-da-gi*, from the well, *a-ni-da-gi hēnnā pha-bā*, two-among-from more good, better. *Bud* seems to be used in the same sense in *ma-gi ma-chan-bu-di ma-nāo-nā hēnnā wāng-i*, him-of his-sister-concerning-from his-brother exceeding high-is, his brother is taller than his sister. Note the suffix of the agent in *ma-nāo-nā*, his brother. *Damak*, for the sake of, is a substantive, and the genitive suffix *gi* is added to the preceding noun, thus, *mā-gi damak*, his sake-for. *Gā* means 'with', thus, *i-pāng-gā*, my-companions with. *Lor-na-nā*, together, is often added to *gā*. *Māng-dā*, in the front of, before, is originally a substantive. The same is the case with *tung-dā*, back at, behind, *nung-dā*, interior-in interior-to, in, into, and numerous other postpositions. The governed noun is put in the genitive, thus, *ma-bungāni-gi ma-rah-tā*, both among, in the middle of those two. *Nā* is the usual postposition denoting the agent. It also means 'with,' 'by means of', thus *lām-bā-nā*, hunger-with, *thauri-nā*, ropes-with.

Adjectives.—Almost all adjectives are in form relative participles ending in *bā* or *nā*. The suffix *bā* is occasionally changed to *bi* in the feminine. An *a* is often prefixed

apparently without altering the meaning, thus, *a-pha-bā* and *pha-bā*, good. A few adjectives seem to be formed without the suffix *bā*, thus, *higōk*, blue, *nāpū*, yellow, *apisak*, small, *ahel*, old, *na-hā*, young, etc. When an adjective is used as a verb it takes the common verbal suffixes, thus, *icāng-i*, he is tall. The position of the adjective is apparently free. They sometimes precede and sometimes follow the noun they qualify. The suffix of comparison is *da-gi*, from, and *hēn-nā*, excelling, is prefixed to the adjective. Thus *a-n-da-gi hēn-nā pha-bā*, two-among from more good, better, *a-khoā-da-gi hēn-nā icāng-bā*, all-among-from more high, highest. Instead of *hēn-nā* we also find *yām nā*, much, thus, *ma hāl li ma chan da-gi ma-hāk-li ma-yām-ba-nā yām-nā icāng-i*, him-of his sister-than him-of his brother more tall, his brother is taller than his sister. The *nā* in *hēn-nā* and *yām nā* is probably identical with the postposition *nā*, with. It seems to denote time, place, and manner, thus, *thāp-nā*, at a distance, *na-nāi a-ma-gum-nā tham bi yu*, thy-servant one-is make(-me), *thu-nā*, quickly, *nung-ngāi nā*, in happiness.

Numerals.—The numerals are given in the list of words. The initial *a* in the three first numerals is a prefix the meaning of which is uncertain. It is dropped in *nī-pān*, two from ten, eight, *mā-pan*, one-from-ten, nine, etc. Compare Tablong *pan*, ten. The higher numbers are reckoned by scores. Thus, *lul*, twenty, *lun-thā*, that is *lul-torā*, twenty-ten, thirty. The word *phu* seems to mean 'score', thus, *ni-phu*, two scores, forty. It will be seen that the lower numeral follows the higher one when it is added to it, but precedes *lul*, *phu*, twenty, when there is a multiplication, thus, *hām-phu-ta-rā*, three times twenty and ten, seventy. The same principle prevails in Singphō. The forms for 'one,' 'four,' 'five,' and 'hundred,' are also practically identical with those occurring in that language, thus Manipuri *a-mā*, Singphō *ai-mā*, one, Manipuri *ma-ri*, Singphō *ma-li*, four, Manipuri and Singphō *ma-ngā*, five, Manipuri *chā-mā*, Singphō *la-chā*, hundred. *Chā-mā*, hundred-one, shows that the multiplier is suffixed to the numeral *chā*, hundred. The same is the case with *hsing*, thousand, thus, *hsing a-ni chā ma-ri*, two thousand four hundred. The numeral *yāng lhei*, fifty, is formed in a different way from the other higher numerals, and I am unable to analyse it.

There are apparently no generic prefixes. The word *dang* is sometimes added to the numeral, but I cannot ascertain the meaning of it. Thus, *ha meng ma-chā a-ma-dang*, goat young one, a kid, *rūpā ma-ri-dang*, four rupees. It is perhaps an indefinite particle, compare *lhara* and *lhara dang*, some, a few, and Kachin (Bhamo district) *mam dang ma-sum dang rat-nga ai*, rice baskets three about may be, there may be about three baskets of rice.

The numerals follow the noun they qualify, and suffixes and postpositions are added to them, and not to the qualified noun.

Pronouns.—The following are the *Personal pronouns* —

Singular,—

<i>ai, i-hak</i> , I	<i>nang, na-hāk</i> , thou	<i>ma, ma-hāk</i> , he, she, it
<i>ai gi, i, my</i>	<i>nang-gi, na</i> , thy	<i>mā-gi, ma</i> , his, her, its

Plural,—

<i>ai-l hoi, we</i>	<i>na l hoi</i> , you	<i>ma-l hoi</i> , they
<i>ai-l hoi-gi, our</i>	<i>na-l hoi-gi</i> , your	<i>ma-l hoi-gi</i> , their

The forms *i-hak*, *na-hāk*, and *ma-hāk* are used in a honorific sense. Special terms may be used in addressing the Rājā, etc. The ordinary case suffixes are added to the

personal pronouns *Ngon-dā* is used instead of *dā*, to Thus, *na-hah-ki*, thy, *ai-ngon dā*, me-to, etc The short forms *i*, *na*, and *ma* are the possessive pronouns, thus, *i-pā*, my father, *na-pā-gi yum-dā*, thy-father's house-in They are often preceded by the genitive of the personal pronoun, thus, *nang-gi na-ming*, thee-of thy-name, thy name, *mā-gi ma-chan*, him-of his-sister, his sister Sometimes the genitive is used alone, thus *mā-hāl-ki laū-buk-tā*, his fields-to The pronoun *mā* has apparently a very wide use in the formation of substantives Thus we find *ma pham*, place, *ma-lam*, time, *ma-yām*, multitude It seems to give a more definite sense to the word and occurs in phrases such as *ma-tam a-du-du*, time that-at

Demonstrative pronouns — *A-si* and *ma-si*, this, *a-du* and *ma-du*, that The plural is formed by adding *sing*

There are no *Relative pronouns* The relative participle ending in *bā* is used instead. Thus, *lai-pāl a-du dā lai-bā mi ama-bu tin na ru-i-ē*, country that-in living man one (he) joined, *roi a-du ma-lok thang-bā ma-sā khār-bol a mā*, buffalo that its-head towards-being body half one, the part of the body of the buffalo which was towards the head The pronoun *a-du*, that, is usually added as a kind of correlative Thus, *ai-gi lai-i-bā pum-na-mah a-du*, mine being all that, all that I have

The *Interrogative pronouns* are *lanā* or *lanā-no*, who? *larī*, what? *larī gi-no* and *kai-na-no*, why? *layā*, how many? etc *Kai-na-no*, why? is often used where we would say 'because'

Indefinite pronouns — *Khara* and *khara-dang*, some, *lanā-gumbā*, whom like, somebody, *kai-gumbā*, what like, something, *lanā ama-la*, no one, etc

Verbs.—Verbs are not inflected in person and number In one instance the possessive pronoun precedes the verb Thus, *ai mā-to-matā ma-chāi*, he alone his-eating(-took-place), he alone ate

There is often no difference between the present and past times The root alone seems occasionally to be used to denote both, thus, *nang oi*, thou art, *ma-yāma-dā pi*, his-elder-brother-to (he) gave But generally one of the suffixes *i*, *ī*, *ē*, *ni*, *li*, *lī*, and *lē* are added *I* or *i* is the common assertive suffix and is used both in the present and in the past, thus, *chā-i*, he eats, *ai-nā phū-i*, I strike, *pho-i*, were borne, *hang-i*, he asked, *chup-ī*, he kissed The suffix *ē* is commonly used to denote the past, thus, *nīng-ē*, he wished, *lāl-ē*, he came, he has come The suffixes *ni*, *li*, *lī*, and *lē* are perhaps compound forms, consisting of *la* and the suffixes *i* and *ē* The meaning of *la* cannot be ascertained Thus, *ai-gi ni*, it is mine, *ai chat-li*, I go, *phang-lī*, they are receiving, *sī-gā-dau-rī*, I am dying, *san sel-lī*, cattle he-is-grazing, *chat-lī*, he went, *roi-d-rē*, I have not yet become, *ai-nā phū-i ē*, I struck, I have struck, *ai chat-lē*, I went, I have gone Mr Primrose mentions several other suffixes such as *khī*, *khī-ē*, *khī-i*, *khī-ē*, *lu*, *lu-ē*, *lu-rē*, *la-i*, *la-i ē*, *lamni*, *lammē*, *lam-li* and *lam-lē* It will be seen that all of them contain some of the suffixes mentioned in the foregoing, preceded by some new element The prefixed syllables are *kha* or *kh*, *lu*, *la*, and *lam* All these forms are compound verbs, but they may be dealt with in this place because we are unable to see the exact meaning of the modifying additions *Kha*, *kh*, is said to have reference to something immediate, thus, *hao-khī-bā*, away, from *hao-bā*, to start, *kēm-khī-bā*, fallen off, from *kēm*, to fall, *si-lha-i ē*, or *si-khrē*, died, etc *Khrē* has often the meaning of completed action, thus, *tau-khrē*, I have done *Lu* apparently refers the action to the past time or to a distant place, thus, *tin-na-ru-rē*, went and joined, *sī-ru-ra-bā-da-gī*, after his having died The suffix *la* seems to refer to the past time It

occurs, in the form *ra*, in the instance just quoted *Iam* occurs as a noun meaning 'way,' 'manner,' etc. We find it as a verbal suffix in forms such as *ai nā phū-ī am-lē*, I had struck, *ai lai-ramm*, I was (Imperfect), etc.

In interrogative sentences a form ending in *bu-gē* is often used, thus, *nang-gi na ming hari lau-ba-gē*, thee-of thy name what called-is? *sa-gol a-si chahi ka-yā sū-ra-ba-gē*, horse this years how-much amount? how old is this horse? etc. Compare future

A kind of *Present definite* is effected by combining the participle in *da-nā* with some verb meaning 'to be', thus, *tong-da-nā lai*, riding he is, he is riding. But we also find forms such as *ai-nā phū-ī*, I am striking, *ai-nā phū-ram-li*, I was striking.

The suffix of the *Future* is *ga*, probably identical with the postposition *gā*, with. The suffix *ē*, or a word *ni*, probably meaning 'to be,' is generally added. Thus, *ai or-ga-ni*, I shall be, *hāi ru khī gē*, I will go and say, *ma-puk thal-han-gē hāi-du-nā nīng-ē*, his-belly (he) will-fill saying (be) wished, he wished to fill his belly. The last instance shows how this form is used as an infinitive of purpose. Still more is this the case in sentences such as *ai-nā lēn-gē lēn-dē-dā*, I fall-will fell-not, I did not fall in order to fall, it was not my intention to fall, *si-gā dau ri*, I am dying, *let die-will-prepare*.

The suffixes of the *Imperative* are *u* and *lu*. Thus, *pūl-u*, bind, *pī yu* and *pī-bi-yu*, give, *chat-lu*, go, *so-lat-lu*, draw. In the third person *sanu* is added, thus, *chat-sanu*, let him go. This form is a compound, the latter part being the imperative of *san-bā* or *sal-bā*, to let, to allow. The suffix of the imperative of the first person plural is *si*, thus, *chā-ra-si*, let us eat, *khal-la-si*, let us use.

The suffix of the negative imperative is *ga nu*, thus, *lak-that-pi-ga-nu*, don't out, *chat-ka-nu*, don't go, *chat-ka-nu si*, don't let us go, *tau-bi-ra-ga-nu*, please don't do so.

The suffix *bā* or *pā* is used to form *Infinitives*. The real meaning of this suffix seems to be somewhat the same as that of the Tibetan *pa* or *ba*. It is used to form the relative participle and is also added in order to form verbal nouns. Thus, *na-hāk-kā na chā-ni hāi-bā ai-bu ma tik woi-drē*, thee-of thy-son-am to say me concerning fitness is-not, it is not proper to call me thy son, *ai-nā phū-bā ngamm*, I can strike, *oi-bā yāi*, I may be, *isai-sak-pā*, song-singing. The suffix *ba* is often preceded by *na-na*, and this form is used as an infinitive of purpose, thus, *oh ma-yām sen na na-bā*, swine herd tending for, in order to tend pigs. The infinitive of purpose may also be expressed by means of the future, see above.

Postpositions are often added to the verbal noun in *bā*, and in this way adverbial clauses are formed. Thus, *ma-chin-ma-nāo lan yēn-nu-ba dā*, elder brother-younger-brother property dividing-in, when the brothers divided the property, *nu mit ma-nga ta rūk-ni lai-ī a-ba-dā*, days five six having-been in, when some days had passed, *māng-lu-ī a-ba-da-gi*, lost-having-been-after, after he had been lost, *ma chā pok la-ba-di*, if young ones were born, *sit-pa-gi*, blowing from, while it blows, *chat-ka da-ba-gi thau-ī ang tau-ri*, going-future of preparation make, I am arranging to go, *lak-pa-mak-ta-dā*, as soon as he came, *phang-la ba-nā*, because he found, etc.

The form ending in *bā* can apparently also be used to denote present and past times of the verb. Thus, *mā gi damak chāk khang-bi ri-bā*, his sake-for (thou) feast gavest. But more commonly *ni* is added in this sense, thus, *tau-ba-ni*, it has been done, *phang-la-ba-ni*, he is found again, *lēn-bā-ni*, I am falling, etc.

Participles — The *Relative participle* has been mentioned under Relative pronouns. *Adverbial participles* may be formed by adding suffixes or postpositions to the verbal noun ending in *bā*. Often, however, the various forms of the verbs are used in the

same way as the verbal noun Thus, *chat-li-ngar-dā*, went-time-at, at the time of going, *thap-nā lai-ri-ngar-nā*, far-off being-time-at, when he was far off, *thu-nā*, quickly, *harāo-nung-ngar-nā*, with joy and gladness, *nu mit khara lai-ra-ga*, days some being, after some days, *har pāl-la-gā*, fruits produced-with, when fruits shall have been produced The participle ending in *ga-da-bā* (negative *loi-da-bā*) is a relative participle or gerund, referring to the future time Thus, *ai-nā phung-ga-da-bā* (*phung-loi-da-bā*) *lan-sai uk*, me-by to-be-got (not-to-be-got) property-share, the share of the property which I shall (shall-not) receive, *ai-khor ha rāo nung-ngar-ga-da-bā ma-tih wor*, we glad-happy-future-being fitness is, it is proper that we should be glad and happy Compare Relative pronouns The suffix of the *Conjunctive participle* is *da-nā* or *du-nā*. Thus, *ai-nā hau-gat-tu-nā ai-gi i-pā-gi ma-nāk tā hār-ru khī-gē*, I arising me of my-father's his-presence-in say-will, I will arise and go and say to my father, *lan pum-nā-mak khom ji la-du-nā pu du nā a-rāp-pā lai-pāk a-ma-dā chat-thok-i*, property all-even gathering carrying far country one-to (he) went, *ma nāo u du-nā sing-bā hēn-da-nā*, his younger-brother that clever excelling, his younger brother was more clever and, *yēn-na-da-nā chā-ra-si*, dividing let us eat This participle of the verb *hār*, to say, is often used in connection with a future in order to express the purpose of an action. Thus, *sing or na-ga-ni hār-da-nā*, fuel be-will saying, in order to make fuel The words *sing or na-ga-ni* must be considered as a kind of substantive clause, and also other tenses than the future may be used in this way Thus, *ma-yāma-gi san ma-chin-nā tau-ba-ni hār-du-nā*, his-elder-brother's cattle its mouth-by done-was saying, saying that it had been done by the mouth of the elder brother's cattle. Note the possessive pronoun of the third person, *ma-yāma*, his brother

There is no *Passive voice* *Ai-bu phū-i*, I was struck, means literally 'me he struck,' or 'me-concerning striking-took-place'

Compound verbs are freely used Causatives are formed by adding *hal* or *han*, thus, *set-hal-lu*, cause-him-to-put-on, *sing-hal-lu*, caused to make good, *thal-han-gē*, he will cause to be full, etc The verb *pi*, give, seems to be used in a transitive sense, thus, *nung-si-bi rē*, pitied, *si-bi-yu*, be pleased to put on, etc *Cha* means that the action is performed by oneself Thus, *chat-cha-ru-khi-gē*, I will go and do the thing myself (*cha*) some way off (*ru*) *Kat* or *gat*, occurs in *hīng-gat-lak-pā-ni*, alive-again-come has, *hau-gat-tu-nā*, having arisen. *Lāk*, to come, is found in compounds such as *nīng-sing-lāk tu-nā*, to-remember-beginning, *pu-rāk-tu-nā*, carrying-coming, bringing *Na* denotes mutuality, thus, *yer-na-bā*, to strike each other, to fight. *Thok*, to occur, is used in many compounds, apparently without altering the meaning, thus, *chat-thok-i*, went away, *hār-thok-i*, said, ordered, etc It sometimes forms causatives, thus, *chen-thok-pā*, to drive away *Yām-ba*, much, is added in *wā-yām i*, it is troublesome, etc

The *Negative particle* is *da* or *ta* Thus, *phatta-bā*, good-not, bad, *pī-ja-dē*, that is *pī-ja-da-e*, gave not, *hāk-thok-tē*, disobeyed not, etc Another negative is *loi*, thus, *tau i oi*, will not do, *chat-loi*, will not go The initial *l* seems to assimilate itself to a preceding consonant, thus, *chang-ngoi*, will not enter This negative is especially used in a future sense

The *Interrogative particle* is *no*, see Interrogative pronouns In disjunctive questions, where no interrogative pronoun is used, the suffix *ra* is added Thus, *mā lāk-pra lak-la-bra*, has he come or not?

Order of words—The usual order of words is subject, direct object, indirect object, verb

KUKI-CHIN GROUP

SPECIMEN 1.

(STATE, MAJOR)

૫ મી યજ્ઞોગ્યે કલે દાતો વદા હૈભિઃ સમી ।
 કલ્પ્યમાદ્યાન્ત્ય કલિષ્કમે કલ્દે વગ્ધમઙ્ગે વલ્લદે
 કલોભે ગેઠ, ભોજે ! વગદે ક્ષિપ્તમ્ભે રત્ન મલ્લક
 વલ્લ વેદ્યમ્ભે ગમ્ભીરુ, વલ્લભે કલોદે
 ૫ કલ્પ્ય વદ્યાન્ત્ય ભિક્ષુ રત્નમ્ભે ગ્દમ્ભે ।
 દ્વિતીયે કલે હૈભિઃ કલ્દે વગ્ધમ્ભે વલ્લદે
 રત્ન મલ્લકમ્ભે કલ્પ્યમાદ્યાન્ત્ય વલ્લદે વલિભિભો
 હૈભિભે વલ્લભે મલ્લકમ્ભે । કલ્પ્ય વલ્લભે
 રત્નમ્ભે રત્નમ્ભે કલિષ્કમે ગમ્ભીરુ
 ૧૦ કલ્પ્ય । રત્ન મલ્લકમ્ભે વલ્લ મલ્લકમ્ભે
 હૈભિભે વલ્લભે રત્નમ્ભે મલ્લકમ્ભે મલ્લકમ્ભે
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 મલ્લકમ્ભે । કલ્પ્ય કલ્પ્ય વલ્લકમ્ભે
 ૧૫ મલ્લકમ્ભે કલ્પ્યમ્ભે હૈભિભે ભોજ । કલ્પ્ય

[No 1]

TIBETO-BURMAN FAMILY.

KUKI-CHIN GROUP

MANIPURI OR MEITHEI.

SPECIMEN I

(The Rev. Wm. Pettigrew, 1896)

(STATE, MANIPUR)

	Ma	ṛ-ma-gi	ma-chī	m-pā	a-ni	lai-rammi
	Man	one-of	his-child	male	two	were
	Ma-hun-ṛi-mi-gi		ma-rak-tī	ma-nīo	a-tom-bā	a-du-nā
	Be'h-of		midst-in	his son	younger	that-by
	n ṛ-pi-an	hū,	'Pi-bī,	ai-nī	phang ga-da-bī	lan saruk
	his-father-to	send,	'I after,	me-by	to-be-received	property share
	ṛ-lu	ṛ-ngon-da	pu-hi-yu,	A-du-dā		ma-pā-nā
	that	me-to	give-please	Thereupon		his father-by
5	ma khoi	ṛ-ni-gi	da-mak	lan-thum		ṛl-lē.
	the	two-of	sale for	property		divided
	Nu-mit	ḥara	lai-ṛ-gā	ma-nīo	a-tom-bā	a-du-nā
	Day	son	were when	his-son	younger	that-by
	lan	pum-nā mak	ḥom-jil-lṛ-du-nā	pu-du-nā		a-rāp-pā
	property	all	gathering	carrying		far
	La-pik	ṛ-ma-da	ch it-thok-i	Ma-phum		a-du-dā
	country	one-to	went	Place		that-in
	lam-chat	phatṛa-bṛ-ni-nā		ma-ran		pum-nā-mak
	behaviour	bad with		his-substance		all
10	māng-lī	Lan	pum-ni-mak	a-du		tum-khṛa-ba-dā
	lost-was	Property	all	that		wasted-being-in
	ṛi-pi	a-du-dā	ṛam-nā	tāng-ngam-lī,		tāng-ngam-bā
	country	that-in	exceedingly	dearth-was;		dearth
	ṛ-du-da	mī-ni	ṛū-rak-le	Wā-rak-pā		a-du-dā
	that-in	him-by	distressed-became	Distress.		that-in
	mī-nā	ṛi-pik	a-du-dā	lai-bā	mi	a-ma-bu
	him-by	country	that-in	living	man	one
	tin-ṛa-ru-ṛ	Ma-hak-ni	mā-bu	ok		ma-yām
	joined	Him-by	him	pig		herd
15	ṛi-n-ṛa-ni-bā	ma-huk-ki	lau-buk-tā	thā-i		Ma-pham
	pasture to	his	fields-in	sent		Place

15 ઘડીને ફેલે ઘડેખરૂચ નાચમેખર લોગલે
 ફાળાખર લગભગ ૧૦૦. ૧૦૧૧લે ડાખર; ઘડીને
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 ૧૦૦. ૧૦૧૧. ફેલેખર ૧૦૦. ૧૦૧૧. ફેલેખર

၇-သု-သိ <i>that-in</i>	မိ-၇ <i>him-by</i>	ok-ki <i>prqs'</i>	chun-chūk (cheng-chūk) <i>food</i>	wāi-nā <i>husks with</i>
မာ-ပုက <i>his-ell</i>	thai-lan gō <i>fill-will</i>	hāi-du-nā <i>saying</i>	ning-ngt̃, <i>wished,</i>	a-du-gā <i>but</i>
ka-nā <i>or</i>	a-ma-ta-nā <i>one-to</i>	mī-ngon-dā <i>him-to</i>	pi-ja-dē. <i>save-himself-not</i>	Mā-du-dā <i>Thereon</i>
mā-nā <i>his-ell</i>	ma-puk-nung-dā <i>his heart-in</i>	ning-sing-lak-tu-nā <i>to-recollect beginning</i>	hāi, <i>said,</i>	'Aī-gī ' <i>Me-of</i>
20 i-pā-gī <i>my father-of</i>		ma-nāi-sing-nā <i>his-servants-by</i>		lom-thok-pā-thok-nā <i>enough-overflowing</i>
chun chūk <i>food</i>	phang li, <i>getting are,</i>	၇-du-gā <i>but</i>	ai-nā <i>me-by</i>	ma-phiam <i>place</i>
[chāk-]tām-ba-nā <i>lunger with</i>		si-ga-dau-ri <i>dying-am.</i>	Aī-nā <i>Me-by</i>	hau-gat-tu-nā <i>arising</i>
၇-ဂီ <i>me-of</i>	i-pā-gī <i>my-father-of</i>	ma-nāk-tī <i>his-presence-in</i>		hāi-ru-[khi]-gē, <i>say-go-will,</i>
"pā-bī, "father,	swarga-bu <i>heaven-from</i>	māi <i>face</i>	on-thok-tu-nī <i>turning</i>	pāp <i>sin</i>
25 tau rē, <i>done-have,</i>	na-hāk-ki <i>thee of</i>	na-māng-da-su <i>thy-presence-in also</i>	pāp <i>sin</i>	tau-rē, <i>done-have,</i>
na-bat-ki <i>thee-of</i>	၇-chi ni <i>thy son-am</i>	hāi-bā <i>saying</i>	ai-bu <i>me-to</i>	ma-tik <i>fitness</i>
wai-d-n; <i>has-not-become,</i>	na-hāk-ki <i>thee of</i>	na-nāi <i>thy servant</i>		a-mā-gum-nā <i>one-as</i>
tham-bi-yu "' <i>make-please</i>	A-du-da-gī <i>That after</i>	mā-nā <i>him-by</i>		hau-gat-tu-nā <i>arising</i>
ma-hāk-ki <i>him-of</i>	ma-pī <i>his-father</i>	tīnī <i>towards</i>	chat-li <i>went</i>	Mā-du-dā <i>Then</i>
30 lai-rang-ngai nī <i>remaining-while</i>		ma-hāk-ki <i>him-of</i>	ma-pī-nā <i>his-father-by</i>	ma-hāk-pu <i>him</i>
u-ri du nā <i>teen-having</i>	nung-si-bi-rē, <i>compassion-had,</i>	၇-ma-sung <i>and</i>		chen-sin-khi-du-nā <i>running-towards</i>
mī-gī <i>his</i>	ngaksam <i>neck</i>	kon-du-nā <i>embracing</i>	mā-bu <i>him</i>	chup-i <i>kissed.</i>
Chup pī <i>Kissing</i>	a-du-dā <i>that-in</i>	ma-chū <i>his-child</i>	ni-pā <i>male</i>	a-du-nā <i>that-by</i>
hāi, <i>said,</i>	'Pā-bā, ' <i>Father,</i>	swarga-bu <i>heaven-from</i>	māi <i>face</i>	on-thok-tu-nā <i>turning</i>
35 pāp <i>sin</i>	tau-rē, <i>done-have,</i>	na-hāk-ki <i>thee-of</i>	na-māng-da-su <i>thy-presence-in-also</i>	pāp <i>sin</i>
				tau-rē, <i>done-have,</i>

લોકેશ્વરજી દત્તેશ્વરજી જોગજે સ્વર્ગેશ્વરજી જોગજી
 જોગજી સ્વર્ગેશ્વરજી જોગજી જોગજી જોગજી જોગજી
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	na-hāk-kı <i>thee-of</i>	na-ohā-nı <i>thy-son-am</i>	hāı-bā <i>saying</i>	ma-tık <i>fitness</i>	voi-d-rē ' <i>is-not</i> '
	A-du-gı <i>But</i>	ma-pı-nā <i>his-father-by</i>	ma-nāı-sing-dā <i>his-servants-to</i>		hāı-thok-ı, <i>said,</i>
	'Khwaı-da-gı <i>'All-than</i>	hēn-nā <i>more</i>	pha-bā <i>good</i>	phı <i>cloth</i>	thu-nā <i>quickly</i>
	sēt-hal-lu, <i>to-wear-cause,</i>	a-mı-sung <i>and</i>	ma-hāk-kı <i>him-of</i>		ma-khut-tā <i>his-hand-on</i>
40	khudom <i>ring</i>	a-mı <i>one</i>	sı-su <i>also</i>	sı-bı-yu, <i>put,</i>	ma-khong-dā <i>his-foot-on</i>
	up-pı-yu, <i>put-on,</i>	ıı-khoı <i>we</i>	harāo-nung-ngāı-nā <i>joy-happiness-with</i>	chāk-chā-mı-na-sı, <i>food-eat-together-let-us,</i>	
	ka-rı-na-nō <i>why?</i>	hai-ba-bu, <i>said-is-ıf,</i>	ıı-gı <i>me-of</i>	ı-chā <i>my-son</i>	a-sı <i>this</i>
	sı-ru-ra-ba-da-gı <i>died-far-off-having-after</i>		hing-gat-lak-pa-nı, <i>alive-again-came,</i>		a-ma-sung <i>and</i>
	mıng-lu-ra-ba-da-gı <i>lost-far-off-been-after</i>		a-muk <i>again</i>	phang-la-ba-nı ' <i>found-was</i> '	Mā-du-dā <i>Thereupon</i>
45	ma-khoı-nā <i>them-by</i>		ha-rāo-nung-ngāı-rak-ı <i>to-rejoice-make-merry-began</i>		
	Ma-tam <i>Time</i>	ı-du-dā <i>that-at</i>	ma-hāk-kı <i>him-of</i>	ma-chā <i>his-son</i>	a-hal <i>eldest</i>
	lau-buk-tā <i>fields-in</i>	lai-rammı <i>was</i>	Lāk-tu-nā <i>Coming</i>	lāk-tu-nā <i>coming</i>	yum-dā <i>house to</i>
	thung-la-ba-dā <i>reaching-in</i>	ısaı <i>song</i>	sak-pa-gı <i>singing-of</i>		ma-khol-su <i>its-sound-also</i>
	jagoı-sā-ba-gı <i>dancing-of</i>	ma-khol-su <i>its-sound-also</i>	tā-du-nā <i>hearing</i>		ma-nāı <i>his-servant</i>
50	nı-pā <i>male</i>	a-ma-bu <i>one</i>	kau-du-nā <i>calling</i>	hang ı, <i>asked,</i>	'Ka-rı-gı <i>'What-of</i>
	nın-khongı-ba-nō? ' <i>noise-is? '</i>		Mā-nā <i>Him-by</i>	mā-ngon-da <i>him-to</i>	hāı, <i>said,</i>
	'Na-hāk-kı <i>'Thee of</i>	na-nāo <i>thy-younger-brother</i>	lāk-ē, <i>came,</i>	a-ma-sung <i>and</i>	na-hāk-kı <i>thee-of</i>
	nı-pā-nā <i>thy-father-by</i>	ma-hāk-pu <i>him</i>	a-nā-yēk <i>sickness</i>	lai-ta-nā <i>without</i>	phang-la-ba-dā <i>finding-in</i>
	chāk-khāng-bı-rı ' <i>feast-given-has</i> '	Mā-du-dā <i>Thereupon</i>	ma-hāk-nā <i>him-by</i>		sāo ra-du-nā <i>angry-getting</i>
55	ım-ung <i>house-in</i>	chang-ngoi <i>enter will-not</i>	hāı-du-nā <i>saying</i>	hāı <i>said</i>	Mā-duk-tā <i>Therefore</i>

60 મોંખરૂં નકોનો લે પહેરરૂં છે નોંખરૂં
 લાંકડાં રૂં / કાંતો નોંખરૂં નોંખરૂં
 નોંખરૂં, મોંખરૂં નોંખરૂં નોંખરૂં
 લેને રૂં છે નોંખરૂં નોંખરૂં
 65 નોંખરૂં નોંખરૂં, નોંખરૂં નોંખરૂં
 નોંખરૂં નોંખરૂં નોંખરૂં નોંખરૂં
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 70 નોંખરૂં નોંખરૂં નોંખરૂં નોંખરૂં
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 75 નોંખરૂં નોંખરૂં નોંખરૂં નોંખરૂં
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- | | | | |
|------------------------------------|----------------------------------|------------------------------------|------------------------------------|
| ma-hāk-kī
<i>him-of</i> | ma-pā-nā
<i>his-father-by</i> | thok-la-du-nā
<i>coming-out</i> | ma-hāk-pu
<i>him</i> |
| thēm-jil-lē.
<i>ent, eated.</i> | A-du-gā
<i>But</i> | ma-hāk-nā
<i>him-by</i> | ma-pā-dā
<i>his-father-to</i> |
| khum-i,
<i>answered,</i> | ‘Yēng-u,
‘Behold, | ohah
<i>years</i> | a-sup-ta-gī
<i>so-many-from</i> |
| na-nāi
<i>thy-servant</i> | lai-ri-bā
<i>being</i> | a-si-nā
<i>this-by</i> | na-hāk-kī
<i>thee-of</i> |
| | | | yā-thang-bu
<i>order</i> |
- 60 khak hīk-thok-tō , a-du-mak-pu ai-gī
ever *disobeyed-not ,* *that-even-considering* *me-of*
- | | | | |
|----------------------------|--|--|--|
| i-rup
<i>my-friends</i> | i-pāng-gā
<i>my-companions-with</i> | harāo-mi[n]-na-bā
<i>rejoice-to</i> | ngam-na-na-ba-gī
<i>enabling-of</i> |
| da-mak
<i>sake-for</i> | a-muk-ta-su
<i>even</i> | ha-mēng
<i>goat</i> | ma-chā
<i>its-young</i> |
| ai-ngon-dā
<i>me-to</i> | pi-dē ,
<i>gavest-not ,</i> | a-du-gā
<i>but</i> | nang-gī
<i>thee-of</i> |
| a-si-di
<i>this</i> | | nottini-sing-gā
<i>harlots-with</i> | loi-na-du-nā
<i>living</i> |
- 65 nang-gī na-ran hun-jēk-pa-bu mā-nā
thee-of *thy-property* *thi owing-away-although* *him-by*
- | | | | |
|---|---------------------------------------|----------------------------------|----------------------------------|
| hēk-lāk-pa-mak-ta-dā
<i>arrives-as-soon-as</i> | | mā-gī
<i>his</i> | da-mak
<i>sake-for</i> |
| chāk-khāng-bi-ri-bā ‘
<i>feast-made-hast ‘</i> | Mā-du-dā
<i>Thereupon</i> | ma-pā-nā
<i>his-father-by</i> | mā-ngon-dā
<i>him-to</i> |
| hāi,
<i>said,</i> | ‘Angāng,
‘Child, | nang-di
<i>thou</i> | i-tat-tat-ta-nā
<i>always</i> |
| ai-gā
<i>me-with</i> | lai-minnai ,
<i>art-together ,</i> | a-mā-hēk-su
<i>and-also</i> | ai-gī
<i>my</i> |
- 70 lai-ri-bā pum-na-mak a-du nang-gī-ni
being *all* *that* *thine-is*
- | | | |
|--|--------------------------------------|--|
| A-du-gā
<i>But</i> | ai-khoi
<i>we</i> | harāo-nung-ngāi-ga-da-bā
<i>rejoicing-happy-being</i> |
| ma-tak
<i>fitness</i> | woi ,
<i>is ,</i> | ka-ri-na-no
<i>why ?</i> |
| nang-gī
<i>thee-of</i> | na-nāo
<i>thy-younger-brother</i> | a-si
<i>this</i> |
| hing-gat-lak-pa-ni ,
<i>alwe-again-come-has ,</i> | | a-ma-sung
<i>and</i> |
| | | māng-lu-ra-ba-da-gī
<i>lost-being-after</i> |
- 75 amuk phang-la-ba-ni ‘
agam *found-is ‘*

TIBETO-BURMAN FAMILY.

KUKI-CHIN GROUP.

MANIPURĪ OR MEITHEI

SPECIMEN II.

(STATE, MANIPUR)

A PIECE OF FOLKLORE TAKEN DOWN FROM THE MOUTH OF
AN OLD MANIPURĪ

(Babu Bisharup Singh, 1899)

Ma-māngai-dā ni-pā a-ma-nā ma-chā ni-pā a-ni pok-i Nu-mit kharā
Formerly man one-by his-child male two born were Days ' some
 lai-ra-gā ma-pā a-du iroi amom a-mā kaboi pām-bi a-mā
remaining then-father that buffalo female one pomegranate plant one
 kāng-khal a-mā a-si tha-nam-da-nā si-kha-rē Ma-chun-ma-nāo lan yčn-na-ba-dā
curtain one this left-having died Brothers property dividing in
 ma-nāo a-du-nā sing-bā hēn-da-nā iroi a-du ma-kok thang-bā
his-younger-bi other that-by cunning more-being buffalo that its-head towards
 ma-sā khār-bok a-mā ma-yāma-dā pi-ra-gā ma-mai thang-bā a-du
its-body-of half one his-elder-bi other-to giving its-tail towards that
 mā-nā lau-i Kaboi a-du-su ma-khong-lom-gi khār-bok a-mā
him-by takes Pomegranate that-also its foot-from half one
 ma-yāma-dā pi-ra-gā ma-nā ma-ton thang-bā a du lau-i Kāng-khal
his-elder-brother-to giving him-by its-top towards that takes Curtain
 a-du-su ahing mā-nā lau-ia-gā nung-thun ma-yāma-dā pi iroi
that-also at-night him-by taking at-day his elder-bi other-to gives Buffalo
 a-du-nā mi-gi yēn-sāng-nā-pi chā-ru-ia-ba-dā ma-yāma-gi san ma-chun-nā
that-by men of vegetables eating-in his-elder-bi other's cattle its-mouth-by
 tau-ba-ni hāi-da-nā mā-bu sing-hal-li, a-du-gā ma-chā pok-la-ba-di
done-is saying him to-make-good-caused, and its-young born-is
 mā-nā lau-i, a-du-gā sangom-su mā-nā chāi Kaboi a-du-su ma-hai
him-by takes, and milk-also him-by eats Pomegranate that-also its-fruits
 pāl-la-gā mā ma-tomatā mā chāi
born-when he alone he eats

Asum-dau-na nu-mit ma-ngā ta-rūk-ni lai-ra-ba-dā
Thus-doing days five six passing
 lai-kāi-ni tāk-pi-ia-da-ni ma-yamā a-du-nā nongmā sing
people of-the-quarter-by advised-having his-elder-bi other that-by one-day fuel
 oi-na-gr-m hāi-da-ni ka-boi a-du ma-khong-di yān-thēk-kē tau-ia-ba-dā
be-will saying pomegranate that its-foot-at cut-will doing-in

ma-nāo a-du-nā, 'Hai pāl-la-gā yēn-na-da-nā chā-ra-si,' hāi-da-nā
his-younger-brother that-by, 'Fruits borne-when dividing eat-let-us,' saying
hāi-ja-da-nā tok-lē. Ma-yāmā a-du-nā, 'roi a-du wā-yām-i, mi-gi
requesting stopped His elder brother that-by, 'buffalo that troublesome-is, men-of
yēn-sāng-nā-pi chā-gal-li,' hāi-da-nā, 'ma-yāu-thi-gāng-dā kak-that-kē,' hāi-da-nā
vegetables eats-habitually,' saying, 'the-middle-in cut-will,' saying
tau-ba-dā, 'sangom su, ma-chā pok-lak-pa-su yēn-na-da-nā lau-ra-si kak-that-
doing-in, 'milk also, its-young born-also dividing take-let-us cut-
pi-ga-nu,' hāi-da-nā ma-nāo a-du-nā hāi-ja-ra-da-nā tok-lē Kāng-khal a-du
please-don't,' saying his-younger-brother that-by requesting stopped. Curtain that
ma-yāmā a-du-nā nung-thin-nu-mit-chup-pā ising-dā tung-da-nā tham-lē,
his-elder-brother that-by all-the-day water-in soaking kept,
a-du-dā ma-nāo a-du-nā, 'thai-nā-thai-nā khal-la-si, tau-bi-ra-ga-nu,'
thereupon his-younger-brother that-by, 'alternately use-let-us, do-please-don't,'
hāi-da-nā hāi-ja-rē A-du-dā ma-yāmā a-du-su yā-da-nā a-si-gi
saying requested Thereupon his-elder-brother that-also agreeing this-of
ma-tung-dā khat-nā chai-nā lai-ta-nā ma-chun-ma-nāo pān-lhi.
its-back-at quarrel dispute being-not the-brothers lived

FREE TRANSLATION OF THE FOREGOING

Once upon a time a man had two sons. After some time he died, leaving behind him a buffalo-cow, a pomegranate tree, and a curtain. When the two brothers proceeded to divide the property, the younger brother, who was the more clever of the two, arranged the matter in the following way. He gave the front part of the buffalo, including the head, to his elder brother, and retained himself the other half, from the tail and forwards. And he gave his brother the lower part of the pomegranate tree, and took himself the top. With regard to the curtain, he used it at night, and left it to his brother during day time. When the buffalo ate the crops of other people he made his brother give damages, because the outrage was done by the head, which belonged to the elder. But he claimed for himself the calves which were born, and the milk. And he also reserved the fruits of the pomegranate tree for himself.

In this way some time passed. The elder brother was advised by the neighbours, and one day he went to fell the pomegranate tree in order to get fuel. But the younger brother now proposed that they should divide the fruits between them, and thus prevented the felling of the tree. Now the elder brother declared that he would kill his part of the buffalo, because it gave him such trouble in eating the crops of other people. The younger brother then stopped him, saying that they might also take each his share of the milk and of the young buffaloes. Then the elder brother took the curtain and kept it during the day in water. The other then proposed that they should use the curtain alternately. Both agreed, and after that time they lived without quarrelling.

[No 3]

TIBETO-BURMAN FAMILY.

KUKI-CHIN GROUP

MANIPURĪ OR MEITHEI

SPECIMEN III.

(STATE, HILL TIPPERA)

A FOLKSONG

Ching-dā <i>Mountain-in</i>	sāt-pā <i>blossomed</i>	ingēnā-lai, <i>parasite-flower,</i>
Chin-na-tnā <i>Suddenly</i>	kēm-khī-bā <i>fallen-has</i>	pā-mu-ē <i>matter-of-regret.</i>
Ai-nā <i>Me-by</i>	kēn-gē <i>fall-will</i>	kēn-dē-dā, <i>fall-not,</i>
Mā-lāng bā-nā <i>Wind-by</i>	sīt-pā-gī <i>blowing because</i>	kēn-bā-nī <i>fallen-have.</i>
Mā-lāng-bā <i>Wind</i>	ai-sung <i>I-also</i>	kai-tau-dē <i>nothing-do</i>
Lai-iāng <i>Flower's</i>	lai khāk <i>stalk</i>	lai-bā-gī <i>on-account of</i>
		kēn-bā-nī <i>fallen-is.</i>

FREE TRANSLATION OF THE FOREGOING

The parasite-flower blossomed in the mountain. You are falling off without having been of use, it is a pity

The flower answers,—I am not falling off of my own free will. I am falling because the wind blows

The wind answers,—I, too, am doing nothing. The flower is falling because the strength of its stem is diminished,

LŪI.

The tribes Andro, Sengmai, and Chairel have been classed by Mr Damant as belonging to the Kuki-Chin group. He says further about the Lūs —

'This term which means "slave or dependent," is applied by the Manipūri to three small tribes which inhabit the valley of Manipur, they are called Sengmai, Undro, and Chairel, all of them speak different dialects, but with a considerable mixture of Manipūri words. Their religion is Pagan, tinged by Hinduism. In dress and appearance they are hardly to be distinguished from Manipūri. The Sengmai have three villages, with 120 houses and a population of about 600, the Undro one village only, with 45 houses and a population of about 225. Of the Chairel, I have no exact statistics, but they have only two or three small villages. They are employed in making pottery and salt, and in distilling, occupations which the Manipūri despise.'

The Andro and Sengmai tribes claim, according to Major McCulloch, to have been the original inhabitants of the Manipur valley.

None of these dialects has been returned for the survey, and they have probably all disappeared. The vocabularies published by Major McCulloch show that they cannot belong to the Kuki-Chin group. But it has proved impossible to class them as belonging to any other group. There is apparently some connection with the Nāgā languages, especially with the eastern sub-group. But the materials available are not sufficient for a definite statement. The question must therefore be left open. But, in order to make it possible to compare the forms given by McCulloch with those occurring in other Tibeto-Burman languages, I have given them as an appendix to the Meithei list, because this language has, to a considerable extent, influenced the vocabulary of the Lūi dialects.

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DAMANT, G. H.,—*Notes on the Locality and Population of the Tribes dwelling between the Brahmaputra and Ningthi Rivers*. Journal of the Royal Asiatic Society, New Series, Vol XII, 1880, pp 228 and ff. Note on the Loe on pp 241 and f, short Undro vocabulary on p 255.

TANDARD WORDS AND SENTENCES IN MEITHEI, ANDRO, SENGMAI, AND CHAIREL.

English	Meithei (Marpur)	Andro (McCulloch)	Sengmai (McCulloch)	Chairel (McCulloch)
1 One	A m̄ā .	Ha'a		Ahul.
2 Two	A m̄i .	Kingba .		Uhul
3 Three	A m̄i .	Shemba .		Thung kong
4 Four	Ma m̄i .	Piba .		Mu ri kong
5 Five	Ma m̄i .	Ngaha .		Ma nga kong
6 Six	Ta m̄i .	Kokha .		Lū kong
7 Seven	Ta m̄i .	Sinba .		Sinl kong
8 Eight	Na m̄i .	Chaha .		Hūn ja
9 Nine	Ma ja .	Tahaba		Han ja.
10 Ten	Ta m̄i .	Shet		Shuruk
11 Twenty	Kel .	Hol .		Kūn duk
12 Thirty	Yang khai .	Ngangji .		Yangka
13 Forty	Chama .	Chata .		Cha
14 Fifty	Ai m̄i .	Nga	Nga .	Nga huk.
15 One hundred	Ai m̄i .	Ngaga		
16 Many	Ai m̄i .			Ngimul
17 One thousand	Ai m̄i .			
18 One hundred thousand	Ai m̄i .			
19 One million	Ai m̄i .			
20 Ten thousand	Nang, na hāk	Nang	Nang	Nang.
21 One hundred thousand	Nang gi .			
22 One million	Nang gi .	Nang ga		
23 Ten thousand	Na khoi			Ngo ukal.
24 One hundred thousand	Na khoi gi .			

English.	Meithei (Manipur).	Andro (McCulloch).	Sengmai (McCulloch)	Chalrel (McCulloch)
25 Your	Nang-khoi gi	..	.	
26 He	Mā, ma-hāk	Tik, i	Hōro, hē	Mong mū, meda
27 Of him	Mā-gi	Tik ga	Hē ga	
28 His	Mā-gi			
29 They	Ma-khoi		..	Nūnū
30. Of them	Ma khoi-gi			
31 Their	Ma-khoi gi			
32 Hand	Khut	Takhū	Tahū	Lak
33 Foot	Khong	Taka	Tumpha	La
34 Nose	Nā-ton	Sanaūti	Sanūng	Sunga
35 Eye	Mit	Mit		Hun tū
36 Mouth	Chun	Shūn		Dū khwi
37 Tooth	Yā	Sho	Shoa	Ya
38 Ear	Nā-kong	Ka na		Riphi
39 Hair	Sam	Hūmī		Sam.
40 Head	Kok	Hūrung		Kū
41 Tongue	Lei			
42 Belly	Puk	Pūk		Phūk.
43 Back	Namgan	Loma	Lūbal	Yangel
44 Iron	Yot	Sān	Sēl	Thur
45 Gold	Sanā	Kundūnong		Sanna.
46 Silver	Rūpā	On	Ngon	Rūpa.
47 Father	Ma-pā	A-pa	A-po	A pha.
48 Mother	Ma-mā	A-mē		An.
49 Brother	Ma-yamā (elder), ma nāo (younger)	Pahū (elder), nasi (younger)	Apī (elder), nāsī (younger)	Ako (elder), (younger)
50 Sister	Ma chem (elder), ma-chal (younger)	Ana (elder), lūchul (younger)	Apī (elder), ohūl (younger)	Achū (elder), (younger)
51. Man	Mī, nī pā	Tiksa-hora	Tikhora	Pasal.

English.	Methel (Manipur)	Andro (McCulloch).	Songmai (McCulloch)	Chalrel (McCulloch)
1 Woman	Nu pi	Tiksa yahū	...	Thaloī
2 Wife	Ma tu	....	
3 Child	Angang ma-chā		...	...
4 Son	Ma-chā ni-pā	Saya horn	Sa horn	Na sa
5 Daughter	Ma-chā nu pi	Saya yahū	Sa yahū	Na sa nūpi
6 Slave	Mi nāi		"	
8 Cultivator	Lau u ba mi	"		
9 Shepherd	Yao sūn ba mi			
0 God	Lāi	Sūrarēl (<i>A Manipuri god of the high heaven</i>)	Lau	Lumpū
1 Devil	Lāi	Lai saroi		
2 Sun	Nu mit	Cha mit		Sal
3 Moon	Thā	Sa tha		Lēt.
4 Star	Tha wān bi-chuk	Sangun si		Tawal pīchak
5 Fire	Ma	Wal		Phul.
6 Water	Iang (tu ren, river)	Mā		Dī
67 House	Yum	Kem	...	Hum
68 Horse	Sa gol	Shārūk	"	La tarau
69 Cow	Sal, san bi	Sol	Ngo	Sa mūh.
70 Dog	Hūi	Ki		Hwi
71 Cat	Hau dong	Hunggen	Huljik	Handong
72 Cock	Yīl lu bā	Ū (<i>hen</i>)		Phū (<i>hen</i>)
73 Duck	Ngā nu		"	
74 Ass	Gādhā		"	
75 Camel	Ūt	"		
76 Bird	U-chek	Ūjik sa	"	Phū
77 Go	Chat-lu	Shai	Sare	A-ka de
78 Eat	Chā ru	Shai	Sarē	Sēdē

Fr. name	Mantri (Mampr).	Andro (McCulloch)	Sengmai (McCulloch).	Chairel (M)
7 E . .	Pram-n	Tongtē .	Thongdē .	Tongde.
8 C m	Lak-n	Liyek .	Lide .	Hongde
81 D m	Pku	Tantē .	Tande	Dhukde
82 C m	Lppu	Chaptē		Chopde
87 D m	Sira	Sidar	Shide .	Thidi.
88 G m	Pi n	Îu .	Îre .	Nūmde
89 P m	Chen n	Kate .		Pingde
8 Up	Mathak . . .			" "
87 Anar	A-nak-pā	Thamo .	Thumo	Anakpa
88 D m	Ma-khā			
89 Far	A thap-pā	Lam jeo .	Lam jau . .	Anappa.
90 P m	Ma māng-da			
91 B m	Ma-tung-da			
92 W m	Kana .			
93 W m	Kan			
94 W m	Ka-mo no	Hanunga ga	Mékara .	Tielka
95	Adara			
96	Adaga			
97	Pa-hi (a m m m m m)			
98	Hi .	Hci	Han	Dane
99	Noo	Noko.	Noo . .	Dade man
100				
101				

English	Meithei (Manipur)	Andro (McCulloch)	Sengmai (McCulloch)	Chairel (McCulloch).
106 Fathers	Ma-pā sang			
107 Of fathers	Ma pā sang-gi			
108 To fathers	Ma-pā sang dā			
109 From fathers	Ma-pa sang-da gi			
110 A daughter	Ma-cha nu pi a mā			
111 Of a daughter	Ma chā nu-pi a ma gi			
112 To a daughter	Ma chā nu-pi a-ma dā			
113 From a daughter	Ma-chū nu pi a-ma da gi			
114 Two daughters	Ma chā nu pi a ni			
115 Daughters	Ma chā nu pi sang			
116 Of daughters	Ma-chā nu pi sang gi			
117 To daughters	Ma-chā nu-pi sang-dā			
118 From daughters	Ma cha nu pi sang da gi			
119 A good man	A pha-bā ni-pā a mā			
120 Of a good man	A-pha bā ni pā a-ma gi			
121 To a good man	A pha-ba ni-pā a ma-da			
122 From a good man	A pha-bā ni pā a ma da gi			
123 Two good men	A-pha-bā ni-pā a ni			
124 Good men	A-pha-bā ni pā sang			
125 Of good men	A pha-bā ni-pa sang-gi			
126 To good men	A-pha bā ni pā sang-da			
127 From good men	A-pha-ba ni-pa sang da-gi			
128 A good woman	A-pha kī nu-pi a-mā			
129 A bad boy	Pha ta bā ni pā ma cha a mā	A-kumo (bad)	A kurmo (bad)	Mei lho (bad)
130 Good women	A-pha kī nu pi sang			-
131 A bad girl	Pha ta bā nu pi ma cha a-mā			-
132 Good	A pha bā	Kumo	Kurmo	Manca

English	Meithe: (Mamrup)	Andro (McCulloch)	Sengmai (McCulloch)	Chairel (McCulloch)
133 Better	A-ni-da-gi hên nâ pha bǎ			
134 Best	A khwâi da-gi hên-nâ pha bǎ			
135 High	A-wǎng-bǎ	Choko	Pau	Awangba
136 Higher	A-ni da gi hên nâ wǎng-bǎ			
137 Highest	A-khwâi da gi hên nâ wǎng-bǎ			
138 A horse	Sa gol lǎ bǎ a mǎ			
139 A mare	Sa-gol amom a mǎ			
140 Horses	Sa gol lǎ bǎ ma yǎm			
141 Mares	Sa gol amom ma-yǎm			
142 A bull	Sal lǎ-bǎ a-mǎ			
143 A cow	Sal amom a-mǎ			
144 Bulls	Sal lǎ-bǎ ma-yǎm			
145 Cows	Sal amom ma-yǎm			
146 A dog	Hǎi lǎ-bǎ a-ma			
147 A bitch	Hǎi amom a mǎ			
148 Dogs	Hǎi lǎ-bǎ ma yǎm			
149 Bitches	Hǎi amom ma-yǎm			
150 A he goat	Hǎ-měng lǎ bǎ a mǎ	Kēmēk (a goat)		Kel (a goat)
151 A female goat	Hǎ-měng amom a-mǎ	...		
152 Goats	Hǎ mēng ma-yǎm			
153 A male deer	Sa-ngui lǎ-bǎ a mǎ	...		
154 A female deer	Sa ngui amom a-mǎ			
155 Deer	Sa-ngui			
156 I am	Ai oi			
157 Thou art	Nang oi			
158 He is	Mǎ oi			
159 We are	Ai-khoi oi			

English	Methel (Manipur)	Andro (McCulloch)	Scungmai (McCulloch).	Chabrel (McCulloch)
160 You are	Na-khoi oi			
161 They are	Ma-khoi oi			
162 I was	Ai oi-ram-i			
163 Thou wast	Nang oi-ram i			
164 He was	Mā oi ram i			
165 We were	Ai-khoi oi ram i			
166 You were	Na khoi oi-ram-i			
167 They were	Ma-khoi oi-ram-i			
168 Be	Oi-n	Chai	Wai thau-ré	Leide
169, To be	Oi-na-na-bā, oi bā			
170 Being	Oi-du-nā			
171 Having been	Oi-ra-du-nā, oi-khi-du-nā			
172 I may be	Ai oi-bā yā i			
173 I shall be	Ai oi-ga-ni	Nga sa-jū* (I shall go)	Nga sa-jero (I shall go)	Nga kanange (I shall go)
174 I should be	Ai oi-ga-ni			
175 Beat	Phū			
176 To beat	Phū-bā, phū na na bā			
177 Beating	Phū du-nā			
178 Having beaten	Phū-ra-du nā, phū khi-du-nā.			
179 I beat	Ai-nā phū i			
180 Thou beatest	Nang-nā phū-i			
181 He beats	Mā nā phū i			
182. We beat	Ai-khoi nā phū-i			
183 You beat	Na-khoi nā phū i			
184. They beat	Ma khoi-nā phū i			
185 I beat (Past Tense)	Ai nā phū rō			

English.	Meithei (Manipur).	Andro (McCulloch)	Sengmai (McCulloch)	Charel (McCulloch).
186 Thou beatest (<i>Past Tense</i>)	Nang-nā phū-rē			
187 He beat (<i>Past Tense</i>)	Mā-nā phū rē			
188 We beat (<i>Past Tense</i>)	Ai khoi-nā phū-rē			
189 You beat (<i>Past Tense</i>)	Na-khōi-nā phū-rē			
190 They beat (<i>Past Tense</i>)	Ma khōi-nā-phū-rē			
191 I am beating	Ai-nā phū-rī			
192 I was beating	Ai-nā phū-ram-lī			
193 I had beaten	Ai-nā phū-ram-lē			
194. I may beat	Ai-nā phū-bā yā-i			
195 I shall beat	Ai-nā phū-ga-nī			
196 Thou wilt beat	Nang-nā phū-ga-nī			
197 He will beat	Mā nā phū ga-nī			
198 We shall beat	Ai khōi-nā phū-ga-nī			
199 You will beat	Na-khōi nā phū ga-nī			
200 They will beat	Ma-khōi-nā phū-ga-nī			
201 I should beat	Ai nā phū ga-nī			
202 I am beaten	Ai bu phū-i			
203 I was beaten	Ai bu phū rē			
204 I shall be beaten	Ai-bu phū-ga-nī			
205 I go	Ai chat-lī	Nga sato	Nga sa-jo	Ngā kā sē
206 Thou goest	Nang chat-lī	Nang sanŋo	Nang sa-jo	Nangna ka-se.
207 He goes	Ma chat-lī	Ī sangado	He sa-jo	Meda kā-se
208 We go	Ai khōi chat-lī	Niyo sado		Ngī a kā-sē
209 You go	Na-khōi chat-lī	Nang-ga sado		Nū da ka-se
210 They go	Ma-khōi chat lī	Tik-ga sado		Muk da ka-se.
211 I went	Ai chat le	Nga sango	Nga sango	Nga ka khānē

English	Meithei (Manipar)	Andro (McCulloch)	Sengmai (McCulloch)	Chasrel (McCulloch)
212 Thou wentest	Nang chat-lê		•	
213 He went	Mā chat-lê			..
214 We went	Ai Lhoi chat-lê			
215 You went	Na-khoi chat-lê			
216 They went	Ma-khoi chat-lê			
217 Go	Chat-lu	Nang sa taiê	Sa tare	Nang a ka de
218 Going	Chat-tu-nā			
219 Gone	Chat-khi du-nā			
220 What is your name?	Nang-gi na-ming ka-ri kau-ba-gê?			
221 How old is this horse?	ba gol a si chahi ka-yā su-ra-ba-gê?			
222 How far is it from here to Kashmir?	A-si-da gi Kashmir phāu ba a si ka-yā thāp-pa-gê?			
223 How many sons are there in your father's house?	Na-pā-gi yum-dā ma-chā ni pā ka-yā lai-ba gê?		•	
224 I have walked a long way to-day	Ai nga-si yām nā chat-lê (or chat-lu-rê)			
225 The son of my uncle is married to his sister	Ai-gi khurā gi ma chā ni-pā-na mā gi ma chan lau-i			
226 In the house is the saddle of the white horse	Sa-gol a ngau ba gi sāban di yumung-dā lai.			
227 Put the saddle upon his back	Ma namgan da sābal hāp-kat-lu			
228 I have beaten his son with many stripes	Ai nā mā-gi ma-chā ni-pā-bu sa jai nā yām nā phū-rê			
229 He is grazing cattle on the top of the hill	Mā chung ma ton-dā san sōl lu			
230 He is sitting on a horse under that tree	Mā ū a-du-gi ma kha-dā sa gon tong-du nā lai		...	
231 His brother is taller than his sister	Mā gi ma chan bu-di ma-nōc-nā hēn nā wāng i			
232 The price of that is two rupees and a half	Mā du gi ma man-di rūpā a ni mā khai ni			
233 My father lives in that small house	Yum apisak a-du-dā i pā lai			
234 Give this rupee to him	Rūpā a si ma ngondā gi yu			
235 Take those rupees from him.	Rūpā a-du ma ngonda gi lau			..

English.	Meithei (Manipur)	Andro (McCulloch)	Sengmai (McCulloch)	Chairei (McCulloch).
236 Beat him well and bind him with ropes.	Mā-bu kan-nā phū-du-nā thauri-nā pūl-u.			
237 Draw water from the well.	Kuhā-da-gi using sokat-lu			
238 Walk before me	I māng-dā chat-lu			
239 Whose boy comes behind you ?	Na-tung-dā ka-nā gi m pā ma-chā lāk pa gē ?			
240 From whom did you buy that ?	Nang ma-du ka-nā-da-gi lei-ru-ba-gē ?			
241 From a shopkeeper of the village.	Khul a-si-gi dukāl-gi mī a-ma da gi			

CHIN GROUPS

INTRODUCTION

The word Chin is generally used to denote the various tribes inhabiting the country to the east of the Lushai Hills, from Manipur in the north to about the eighteenth degree of north latitude in the south. On the east their country is bounded by Burma. All these tribes are believed to have come originally from the north. But in later times they have apparently been moving towards that direction, and some of the tribes have within the memory of man been pushed from the Northern Chin Hills into Manipur and Cachar. They do not themselves recognise the name Chin, but call themselves Yo or Zo in the north, Lai in the centre, and Sho in the south, besides many other tribal names. The word Chin is supposed by some authorities to be a corruption of the Chinese *jên*, a man¹. It is used by the Burmese to denote all hills tribes, and is thus also applied to the Kachins. Shendu is another name used to denote different tribes in the Chin Hills, especially those along the Arakan and Chittagong frontier. Major Shakespear remarks that 'every one uses the term in a different sense, and it is not the name used by any tribe, but purely a bazar name'. It is supposed to be an Arakan appellation. The name Poi, which also occurs in many authorities, is the Lushai denomination of tribes who wear their hair in a knot upon the top of the head. It is thus similar to the Burmese 'Baungshe', from *paung*, to put on, and *she*, in front, applied to all the Chins who wear their hair in a knot over the forehead.

The Chins have only come under British influence in the last few years. Since the beginning of the last century they made numerous raids into our territory. Soon after Upper Burma had become a British province, it proved necessary to take steps to protect the new territory against incursions from the Chin Hills, and in 1888 an expedition was sent against the Siyins. In the season 1889-90 other columns entered the hills, from Fort White and from the Myittha valley. Haka was occupied in February 1890. A permanent post was established and a political officer stationed there. The hills were administered from Haka and Fort White, under the names of the Northern and Southern Chin Hills, respectively, up to 1892, when they were formed into one charge with headquarters at Falam. The Siyins and Soktes revolted in October 1892, but were subdued, and a regular house tax was then introduced. There has been no trouble in the Northern Chin Hills, since a final rising of the Siyins was suppressed in the season 1893-94. In 1894 all the southern tribes were disarmed. 'In all nearly 7,000 guns were taken from the tribes north and south between the years 1893 and 1896, and since thus the hills have not only enjoyed peace, but there has been an almost total absence of serious crime. The growth of trade and intercourse between the Chins and the people of the plains was rapid, and considerable numbers of Chins settled in the Kale valley. The garrison of the Chin Hills was taken over by Military Police in 1895 and 1896, with a consequent great reduction in expenditure, and trade with the hills is steadily increasing.' Messrs Scott and Hardiman, from whose Gazetteer of Upper Burma most of the preceding statements have been taken, describe the present condition of the hills as follows —

'Now not only are the plains undisturbed, but the hills themselves are quite peaceful. Raids are unknown, and scarcely any crimes are committed, so that the Chin Hills are actually more secure than many parts of

¹ The word Chin is perhaps related to names such as China, Ching pā, Shān, Siam, etc., all common within the various branches of the Indo Chinese family.

Lower Burma. Roads, on which Chin coolies now readily work, have been constructed in all directions, the rivers have been bridged, the people have taken up the cultivation of English vegetables, and the indigenous industries have been largely developed, British officers now tour about with escorts of only four or five men in places where formerly they could only go with columns. Burmese pedlars wander unmolested all over the hills, and the Chins themselves not only visit but settle in the plains. The relations with Manipur, the Lushai Hills, and Arakan are equally unrestricted. The completion of the Falam-India road will still more open up communication and cheapen goods. A settlement of Gurkhas in the valley of Lango, five miles from Falam, suggests great developments, though similar colonies at Haka and Fort White were not so prosperous. Altogether the reduction of the Chins to order is as great a matter of congratulation as the pacification of the Kachins and the peaceable development of the Shan States.

The southernmost Chins, such as the Chinböks, the Chinbõns, and the Chinmês, are administered from Yawdwin, the Khyengs belong chiefly to the Arakan Hill Tracts, and the Deputy Commissioners of Minbu, Thayetmyo, Kyaukpriu, and Sandoway all have dealings with Chins residing within their districts. The chief tribes administered from Falam are the Soktes, Siyins, Tashõns, Hakas, Tlantlangs or Klangklangs and Yokwas. In the south there are several independent villages which do not belong to the main tribes, each with their own chief. The numbers of these tribes are estimated as follows by Messrs Carey and Tuck —

Sokte	.	.	.	2,005
Siyin	.	.	.	1,770
Tashon	.	.	.	33,215
Haka	.	.	.	14,250
Tlantlang	.	.	.	4,925
Yokwa	.	.	.	2,075
Independent southern villages	.	.	.	17,750
TOTAL				89,620

Nothing is known about the early history of these tribes. They are now rapidly becoming Burmanised. A full account of their customs and manners is given by Messrs Carey and Tuck, and after them in the Gazetteer of Upper Burma. The remarks which follow have been taken from the latter work —

‘The chief Kuki and Chin characteristics are said to be slow speech, serious manner, respect for birth and pride of pedigree, the duty of revenge, love of drink, virtue of hospitality, clan prejudices, avarice, distrust, impatience of control, and dirt. The average Chin is taller than most of his neighbours, about five feet six inches in height, but men only an inch or two under six feet are not uncommon. Some of them measure sixteen inches round the calf. The finest built men are the Siyins, Hakas, and the Southern tribesmen.

‘They carry loads in baskets on the back, with a yoke which fits on the neck and a band which passes round the forehead. In this way they can carry 150 lb loads for twelve miles over a hilly country. The Whenos and Yahaos grow beards, but otherwise the Chins are hairless, though in the south elderly men cultivate a scanty moustache and goatee. All the tribes are uncleanly in their persons. All have a character for treachery. The Hakas are least unattractive in appearance and habits, the Siyins most so.

‘The Siyins, Soktes, Thados, Yos, and Whenos wear the hair in a knot on the nape of the neck, the Tashõns, Yahaos, Hakas, and the southerners generally tie it up on the top of the head, whence the name Baungke, because it is usually just over the forehead. The hair-pins, like those of the southern tribes, are heavy, and are formidable enough to be deadly weapons in a sudden quarrel. The Chins are rapidly adopting Burmese forms of dress. When the hills were first occupied some wore a rough white cotton blanket or mantle only, some a loin cloth in addition. In the fields they worked mother-naked. . . . The women wore a skirt wound once and a half round the body and hitched in like the Burmese woman’s petticoat. . . . The villages used always to be placed in strong defensible positions, on peaks or steep ridges. Artificial means were adopted to make them difficult of access, and ramparts, rifle pits, thorny hedges, and spikes were added. The houses were often built over platforms cut out of the side of the hill. Water was often led in by bamboos or wooden trough aqueducts. The houses were built of planking with thatched roofs and stood on piles. In the front verandah are hung or stacked up the trophies of the chase acquired by the householder or his ancestors. Human skulls are never brought inside the village. They are mounted on posts outside.

'Like the Wa, the Hakas, Shunklas, and other southern tribes bury those of the family who have died a natural death, in the yard in the front of the house. The Siyins and Soktes never bury their dead inside the village.

'All the Chin women smoke perpetually, partly for the sake of the smoke, but chiefly to supply the men with nicotine. The nicotine is not drunk. The men keep it in their mouths for a time and then spit it out.

Chin liquor, *yü* or *zu*, is most commonly made from mullet, but also from Indian corn and from rice.

Marriage is a mere matter of purchase. In the north the capacity of a girl as a field-labourer, in the south her pedigree (in addition to this) are the chief points. Unlike the Chimböks and Yindus, the Chins bury and do not burn their dead. Great importance, however, is attached to the remains being buried in or near the ancestral village. The Hakas and southerners, Tashöns and their tributaries bury inside the village in deep receptacles branching off at right angles. The Siyins, Soktes and Thados bury outside the village always and the corpse is usually dried for a year before burial.

'The Chin religion is a belief in spirits, all malignant. The northerners disbelieve in a supreme being, the southerners accept such a deity and call him *Kowin*. He is indifferent and may become malignant, at any rate he is not beneficent. Spirits preside over the usual places, the village, house, clan, family, individual, the flood, the fell, the air, the trees. They are not merely unwilling to bestow blessings, but incapable of doing so. The Hakas believe in another world called *Mi thi kwa* (dead man's village). The belief prevalent among many savage races, that the slain becomes the slave of the slayer, is held in many parts of the Chin Hills. The Siyins not only deny the existence of a supreme deity, but also of another world, though they believe in a future existence when there will be drinking and hunting. As to fighting and raiding they are uncertain. The names of spirits vary greatly. Different spirits require different sacrifices. It is useless to sacrifice a pig or a cock to a spirit who requires a *mythun*. There is a wise man or wise woman who understands spirits in every village. Throughout the hills there are various sacred spirit groves. Omens, witchcraft, and the evil eye are believed in.

'The Chins cultivate grain, pulses, roots, and vegetables. The only articles manufactured for export are cane and bamboo mats and baskets. Spears, *dhas*, axe heads, hoes, and knives are manufactured locally.'

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It has been noted above (on p 1) that the word Chin has the same meaning as the name Kuki. It has also been pointed out (above pp 8 and ff) that the denomination Chin will, in these pages, be used in such a way as to comprise all the tribes which are variously known as the Chins and the Kukis. Using the word in this broad sense the Chin languages must be sub-divided in four groups,—

- 1 Northern Chin.
- 2 Central Chin

- 3 Old Kuki
- 4 Southern Chin

NORTHERN-CHIN SUB-GROUP.

This sub-group comprises the following dialects —

Thādo, including Jangshēn, spoken by		31,437
Soktē	" "	9,005
Siyin	" "	1,770
Rālte	" "	18,133
Pantē	" "	?
Total, at least		<hr/> 60,345

Raltë and Partë form the link connecting this sub-group with the Central Chin languages

THĀDO

The Thādo tribe formerly lived in the Lushai and Chin Hills where they had established themselves after having expelled the Rāngkhōl and Bētē tribes. They were afterwards expelled both from the Chin Hills and the Lushai Hills, and are now chiefly settled in Manipur, in the Naga Hills, and in South Cachar. The Lushai Chief Lallūlā began, about the year 1810, to move northwards, and the Thādos were gradually expelled from the Lushai Hills, and settled down in Cachar somewhere between 1840 and 1850. About the same time the Thādos of the Chin Hills were conquered by the Sōktēs under their chief Kantum, and were driven towards the north into Manipur, where they settled down in the hills to the south. There are now only six Thādo villages left in the Chin Hills. Thādo is the name of their original progenitor, but it is also used by the Chins to denote the tribe itself. In Assam and Bengal they are known as Kukis, a name which also comprises other tribes such as the Rāngkhōls, Hallāms, Bētēs, etc. The Thādos and their co tribes are usually spoken of as new Kukis, owing to the fact that they came from the Lushai Hills at a later date than the other hill tribes, the so-called old Kukis. In Manipur they are called Khongzāis, and they use this name themselves in conversation with Manipurīs, whom they call *Mei-let*.

Several sub-tribes trace their origin back to Thādo and his brothers. McCulloch states that the principal clans are the Thādos proper, Shingsol, Chongloi, Hangseen, Keepgen, and Hankoop, from which have sprung several sub-clans of smaller importance. Mr Damant mentions four principal tribes, Thādo and Shingsol, Changsen and Khlāngam, while Mr Soppitt speaks of 'Jansēn' as the principal tribe and 'Tadoi' as a co-tribe. Kotang, Shik-Shinshum, Rāltē, and Sēm are, according to him, different offshoots of these tribes. Other sources give the names Katlang and Sarang, and the different hill tribes use several other names to denote the Thādos. It is, however, of little use to make all these divisions and sub-divisions. They have nothing to do with the language. All these tribes, with the exception of Rāltē, speak the same language, and the dialectical differences are only slight. The language itself is, according to Messrs Stewart and Damant, called *Thādo-pao*, Thādo language.

The Thādos maintain that they have come out from the bowels of the earth. They explain the origin of the different tribes by the legend that the grandsons of their first king were told to catch a rat, but were struck with a confusion of tongues. In this way they also try to bring themselves in connection with the Meitheis and other surrounding tribes. They state that they have come from the north, and this tradition probably contains a remembrance of old wanderings, from the times before they settled down in the

Lushai and Chin hills The different tribes are now said to be mixed together in many of their villages

Major McCulloch gives the following description of these tribes —

'The Kookies are a short sturdy race of men with a goodly development of muscle Their legs are, generally speaking, short in comparison to the length of their bodies, and their arms long Their complexion differs little from that of the Bengalee and comprises various shades, but the features are more markedly dissimilar, the face is nearly as broad as long, and is generally round or square, the cheek bones high, broad, and prominent, eyes small and almond shaped, and the nose short and flat with wide nostrils The women appear more squat than the men even, but are strong and lusty, and quite as industrious and indefatigable as the Nagas women, working hard all day either at home or in the fields, and accustomed to carry heavy loads The men, like the Nagas, are inclined to be lazy, though not to such an extent as that tribe They love to sit on high platforms raised for the purpose in their villages, and pass the day in conversation and smoking Men, women and children all smoke to the greatest excess A Kookie is hardly ever seen without a pipe in his mouth, and one of his few means of calculating time and distance is by the number of pipes he smokes The men smoke a pipe, the bowl of which is either made of brass, rudely ornamented, or of the end of a small bamboo tube, a reed (it is like a reed but is a bamboo) being let in near the knot as a mouth piece The women have a bowl with water in it attached to their pipes, and the smoke in passing through impregnates the water with its fumes. This fumigated water is filled into little bamboo tubes, and other reservoirs in which it is carried about by the men who occasionally sip of it, retaining it in the mouth for some time before spitting it out again, and on meeting a friend, hand it to him as a mark of courtesy They also chew tobacco in great quantities They are filthy in person to an inconceivable degree A cloth round the waist in the fashion of the Koupooes is worn by individuals, but generally this is dispensed with, and the only covering of the body is a coarse sheet in the disposing of which for the concealment of the person they are adepts They all wear head dresses or turbans of cotton cloth or silk, in the folding of which they are very expert The women wrap a scanty strip of cloth round their persons sufficient to prevent them from being called naked, over their shoulders they throw a sheet or, if young, wrap it round their bodies under the arm-pits They have no head dress but a luxuriant crop of not coarse hair which is parted in the middle and plaited at the sides, the plaits being passed round the back of the head and tied in front over the forehead'

The Thādos are a migratory race, and do not occupy their villages for more than two or three years at a time, when they move on to a new place, more fit for cultivation The staple food is rice, and it is produced through the ordinary *jhum* cultivation They prefer woody spots, on the tops of the hills, for their villages Their houses are small, and built on raised platforms, and generally face one another, with a broad path running down the centre They are governed by hereditary chiefs, who formerly had a considerable degree of power They pay great attention to their genealogy, and trace themselves back to the first chief who came out from the bowels of the earth

Most of these tribes believe in a supreme god, generally called *Pathien*, but there are, besides, numerous spirits which must always be propitiated The dead are usually buried The bodies of the deceased chiefs are, however, placed on a raised platform and left there to decompose, or dried over a slow fire until the flesh gets smoked and hardened to the bone After some time the remains are then buried

The Thādos buy their wives, and the price may be paid in money or through personal bondage for two or three years

They attach great importance to the comb and always wear it entwined in the hair They are very particular as to who is entitled to use their comb McCulloch is inclined to think that this may be due to the attention they pay to their genealogy

There is no written literature, but they have still old songs in a language which they no longer understand The priests have developed a technical language of their own, unintelligible to the rest of the people

It is almost impossible to make an exact statement with regard to the number of

speakers of these dialects, because they often, in the local returns, have been included in the general term Kuki. What we know is as follows —

In the Manipur State the Khongzais are settled throughout the length and breadth of the hill country and also in the Yongba Langkhong village in the valley. They are most numerous in the south-west and north-west. Their total number is estimated at 20,000.

In the Nāga Hills they are known as the Langtung colony. They are returned as Kukis and are said to number 5,500. They speak the Thādo language.

In North Cachar there is said to be some speakers of Jangshēn, but no particulars are given.

Dialects of Thādo are spoken in the Cachar Plains. Most of them are here known as Sairang. They are settled in the east of the district, and their number is said to be 5,270. Sairam is spoken by a few individuals who have come down from the Cachar Hills to the south and east of the Sadu Sub-division in the Plains since the Census of 1891. The Deputy Commissioner gives the total for Rāltē, Langrong, and Sairam as 399, without saying how many speakers there are of each. We may provisionally put down 133 for Sairam.

One thousand and six hundred individuals in Sylhet are reported as speaking Standard Kuki. Only a few words, translated in different parts of the district, have been received. They seem to belong to the Langrong and Hallām dialects with the exception of some words taken down at the Sagarnal Punji, which apparently are Thādo. I have provisionally put down 534 as speakers of that latter language.

The total of speakers of Thādo dialects may, therefore, provisionally be put down as follows —

Manipur	.	.	.	.	.	.	20,000
Naga Hills						.	5,500
North Cachar	.	.					P
Cachar Plains	.						5,403
Sylhet	534
TOTAL							<u>31,437</u>

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Two specimens and a list of standard words and phrases have been received from the Yongba Langkhong village in the Manipur valley They have been prepared by Babu Bisharup Singh. Another list has been received from the Nágá Hills It is very incorrect I have corrected all obvious mistakes, and, in many places, added within parentheses, the corresponding words from Mr Butler's vocabulary, quoted among authorities A third list has been taken down in the Cachar Plains It is incomplete, and the Deputy Commissioner states that it has proved impossible to get anything more I have, in another column, entered the corresponding words from Sir George Campbell's list I have corrected the misprints in this latter list so far as I have been able to do so These texts represent, in all essential points, the same language The Manipur specimens are in some points influenced by Metheri, but in all essential points they agree with the other specimens The same is the case with the published vocabularies of other Thādo dialects, and we are fully justified in speaking of one Thādo language Stewart has published a short grammar of the language, which, together with the forms occurring in the specimens, is the foundation of the following remarks on Thādo grammar

Pronunciation.—There is great inconsistency in the marking of long vowels Thus, we find *khāt* and *khat*, one, *nā* and *na*, thy, etc *U* is always marked as long in the Manipur specimens, etc A vowel is sometimes doubled, probably in order to denote a long pronunciation. Thus, *tāam* and *tām*, cut, *ghuup* and *gūp*, six, *kēel* and *kēl*, goat In words such as *nēyāu* and *nēu*, small, we may infer that each vowel is pronounced separately It is often difficult to state what vowel is uttered in each case, there being considerable inconsistency in the spelling *A* is apparently written for *o* or *ā* in many words in Sir George Campbell's list Thus, *nang-ha*, you, where all other texts have *nang-*

ho, etc. *A* and *ū* are interchanged in the specimens from Manipur, thus, *am*, and *ūm*, to be; *ā* and *ē*, in *lisān* and *lisen*, even. *U* and *o* are often interchangeable, thus, *khūt* and *lhot*, hand, *hūng* and *hong*, to come. In the same way *ē* and *ɛ* are often interchanged; thus, *hēngā* and *hūngā*, to, *ēn* and *ɛn*, suffix of the adverbial participle. The writing of the diphthongs is inconsistent. Thus, we find *lai* and, more correctly, *lei*, I, *ngai* and *ngēi*, suffix of the plural, *sāi*, *sēi*, and *sē*, say, *chīi* and *chē*, go, *hai*, *hē*, *hā*, and *hi*, to be, *niang* for *nīn*, cat, etc. *Oū* and *ūo* are sometimes apparently written instead of *ā* or *o*, thus *soūl* and *soh*, slave, *pūon*, carrying, *po-tan*, carry, etc.

It seems as if the pronunciation were, in many cases, indistinct, especially in prefixes. Thus, the pronominal prefix of the first person occurs in the forms *la*, *kā*, *kē*, and *lū*, the prefix of the second person as *na*, *nā*, and *ni*, etc.

Concurrent vowels are often contracted. Thus, *a-pān*, for *a-pā-in*, his-father-by, *pēn* for *pē-in*, give, *lon*, for *lo-in*, take, *ihām* for *i hi-ām*, what? *i-chān lām*, for *ichān lā-ām*, how far, etc. The hiatus, however, often remains, or is removed by inserting a euphonic consonant. Such are *y*, *j*, and *v*, often written *ū*. Thus, *lei-jun*, I, *hi-jam*, what? *i ai-yā*, mine, *nan-ū-bā*, that is *nan-ho-v ā*, thine, etc. *J* as a euphonic consonant does not occur in the Manipur texts. It is pronounced *z*, and in the Naga Hills list we even find *nan-zhein*, of thee. An apparently euphonic *m* is sometimes inserted after *p*, thus, *a chop-mē*, he kissed. Before an *n* a preceding *t* is usually dropped, as in *kha-nā*, one-to, from *khat*, one, *a-lho nā*, his-hand-on, from *lhot*, hand.

Final consonants are occasionally silent, compare *p* & above. Thus, *mū* and *mūk*, see; *chōl* and *cho*, buy. An *ng* is sometimes added, apparently in order to denote a faint nasal sound. Thus, *chā nung* and *chā-nū*, daughter, *tu-ni*, *tu-nun*, and *tu-nung*, today, *nūh-chang* and *nūng ā*, behind, etc. *Ng* is interchangeable with *n*, thus, *hūng*, being, *pūon*, carrying, *niang*, cat, *pēn*, give, etc. In *a-man-fet-lē*, having-been-lost, *n* is written for *ng*.

Hard and soft consonants are not interchanged. *A-dūng-tūn ā*, his-back-on, in No 227 of the Manipur list, is probably due to Meitei influence. Compare *tūng-tūn* back. Aspirates are often written instead of unaspirated letters, especially in the Cachar list, thus *ghup* for *gūp*, six, *thāng* and *tāng*, a suffix of the imperative. The Aryan-speaking inhabitants of Cachar, as a rule, are quite unable to pronounce an aspirated letter (though they often write it).

An *h* is written after most final vowels in the same list. It perhaps denotes the short, abrupt tone.

W and *b* are sometimes interchanged, thus, *wāto* and *bāhto*, duck, *wanghin* and *banghing*, on account of. *W* is probably the sound intended. Compare *wi* and *ui*, dog, *woi* and *oēi*, belly.

R and *l* are sometimes interchanged, thus, *sakor* and *sakol*, horse, *chihāt* and *serhāt*, cow. This last word occurs as *sherāh* in the Cachar list.

J is probably pronounced *z* or, perhaps, as in the French word *jour*. It is interchangeable with *y*, the latter sound being common in the Manipur texts, the former in the lists from Cachar and the Naga Hills. Thus, Khongzāi *i-ya*, Sairang *i-yā*, Naga Hills dialect *i-zhāt*, how many. *G* apparently sometimes takes the place of *j*, thus, *gom* and *jom*, to join, *je* and *ye*, spouse in the Manipur list, *je* and *gi* in the Sairang list.

Lh in the Manipur and Naga Hills lists corresponds to *fl* in Sairang in *lhā* and *flā*, moon, *lhāi* and *flā*, run. *Fl* is perhaps miswriting for *tl*. Sir George Campbell has *thlā*, moon, and *lā*, run.

S and *t* seem to interchange in *sān* or *sān* and *lān*, but, in the second specimen *S* is probably wrong. *Ch* is sometimes written for *s*, thus, *mā-sāng ā* and *mā-chang-ā*, before, etc

We have no information with regard to tones and accentuation

Articles.—There are no articles. The numeral *lhat*, one, is used as an Indefinite article and definiteness is expressed by means of pronominal prefixes, demonstrative pronouns, and relative clauses

Nouns.—The prefixes *la*, *na*, and *a*, which precede many nouns, are usually the possessive pronouns, thus, *la-pā*, my-father, *na-pā*, thy-father, *a pā*, his-father, all used as translations of 'a father'. The prefix *a* is sometimes used in a wider sense, thus, *a lām*, dance, *a-fā*, good, etc. The prefix *la* is also used in a similar way, thus, *la-ti-lē*, saying. The suffix *pi* is often added to great things, and *chā* to small ones. Both are originally adjectives, but seem to have lost their full meaning. Thus, *sai-pi*, an elephant, *wa-chā*, a bird, *mēng-chā*, a cat

Gender is only apparent in the case of animate beings. The gender of human beings is indicated by means of separate words or suffixes. Thus, *pā*, father, *nū*, mother *pasal*, man, *nū-mai*, woman. The usual suffixes are, in the case of human beings, *pā*, male, and *nū*, female, and, in the case of animals, *chal*, or *a-chal*, male, *nū* or *a nū*, female. Thus, *ū-pā*, elder brother, *ū-nū*, elder sister, *salol a-chal*, horse, *sa-lol a-nū*, mare. The Cachar list also contains a female suffix *pi* (*piu* in the Naga Hills list) used of animals. Thus, *ū chāl*, dog, *ū pi*, bitch

Number—There are two numbers, the singular and the plural. When it is necessary to mark the plural, suffixes such as *ho* and *tē* are added. Thus, *a-soūl-ho*, his servants, *la-pā-tē-ho*, my-fathers. *Ngai* or *ngēi*, many, and *tam-pi*, many, are used in the same way, thus, *la-pā ngēi*, my-father many, fathers, in the Cachar list, *la-pā tam-pi*, fathers in the Manipur list

Case—The *Nominative* and the *Accusative* do not take any suffix. The suffix *in*, by, is usually added to the subject of a transitive verb, thus, *a-pān a-soūl-ho hēngā a-sē-yē*, his-father his-servants to he said. The *Genitive* is indicated by putting the governed before the governing noun, thus, *la-pā soūl*, my father's servants. The governed noun may be repeated by means of a possessive pronoun, thus, *la-pāngā a-chā-pā*, my uncle his-son, the son of my uncle. Other relations are indicated by means of postpositions. Such are —*ā*, in, to, *hēng* and *hēngā*, to, from, *in*, in, at, by means of, *khū*, to, *lē*, with, *mā-sāngā*, before, *nūngā*, behind, *sūngā*, in, etc

Adjectives—Adjectives are usually preceded by the prefix *a*. The suffixes *pā* and *tā* are sometimes added. Adjectives usually follow, but occasionally also precede the noun they qualify. Thus, *salol a-kāng*, horse white, *a-chā-pā a-lhūm pā*, his-son younger, *a-fa-tā pasal*, a good man. *Pi* or *pē* and *chā* are added, in the same way as they are added to nouns, in order to convey the idea of greatness or smallness, respectively. Thus, *a-lin-pi*, very great, great, *nēyāu-chā* and *neu-chā*, very small, small

The particle of comparison is *sāng*, usually followed by the postpositions *ā* or *in*, thus, *a-ni sāng-ā ā-sāng-ē*, two among he tall, *ā-supi-nū sāng-in* (or *sāngnin*) *ā-supi-pā ā-sāng-ē*, his-sister than his-brother he tall is, *tam-pi sāng-ā ā-sāng-ē*, many among he-tall-is, tallest. *Nehli*, that is *nēh-in*, is once used instead of *sāng-in* in the Sairang list, thus, *ā-mā nehli ā-sāng-ē*, him than he-tall-is. *Yo* is added to the adjective in *a-ni*

sāngā fanyo, better, in the Manipur list Compare Siyin *zā* In the Saurang list *dhom* is sometimes added in the comparative, and *pēn* in the superlative, thus, *ā-phā-dhom-ē*, better, *ā-phā-pēn-ē*, best Stewart gives *dē* and *pēn* All these additions mean 'much,' 'more' The same is the case with *tāk* in *pūon a-fa-tāk*, the best cloth

Numerals.—The numerals are given in the lists of words They follow the word they qualify *A* in *a-m*, two, and *i* in *illi*, four, are probably generic prefixes Another prefix of this kind is *chēng*, used with reference to money, thus, *chū-chē man chēng-mi ma-khai*, that of price two a-half In *lāl-chā nū cha-khat*, goat-young female one, *cha* is prefixed to the numeral It seems to be identical with *chā* in *lāl-chā*, and to denote small animals

Pronouns.—The following are the *Personal Pronouns* :—

Singular,—

<i>lei-mā</i> , <i>lei</i> , I, my	<i>nang-mā</i> , <i>nang</i> , thou, thy	<i>a-mā</i> , he, she, it
<i>la</i> , my	<i>na</i> , thy	<i>a</i> , his, her, its
<i>lei-ā</i> , mine	<i>nang-ā</i> , thine	<i>a-mā-ā</i> , his, hers, its

Plural,—

<i>lei-ho</i> , we	<i>nang-ho</i> , you	<i>a-mā-ho</i> , they
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The lists of words contain several mistakes, and also some forms which are probably correct Thus, *āh-mā-tā*, his, in the Saurang list The pronouns are inflected like nouns by means of postpositions Thus, *lein* and *lei-jin*, by me, *nang-zhein*, of thee, in the Naga Hills list, probably for *nang-in*, *lei thū*, my word, of me, *nang na-sūm*, thou thy property, thy property, etc *Ēi* or *ē* is sometimes added to the pronoun of the first person, in the dative and the accusative, thus, *hi-pān lei-ēi dēng-ē*, he strikes me, *lei-mā-ē wē*, me-concerning striking, I am struck, etc This form occurs, in the lists, only in the translation of the passive, but it is, according to Stewart, in common use

The *Demonstrative pronouns* are *hi*, this, *hū* and *chū*, that *Cha* and *chē* are often added, thus, *hū-cha*, *i e*, *hū-cha*, that, *chū-chē*, that *Hi-chē* and *hi-chē-pā* are also used as a personal pronoun of the third person *Hi-hi*, *hū*, *hi-chū*, *hū-hū*, and *hū-chū*, are, according to Stewart, used in the same way *A-mā* is, on the other hand, used as a demonstrative pronoun

There are no *Relative pronouns*. The root alone, without any suffix, is used as a relative participle Thus, *lāi lūi mi*, field cultivating man, a cultivator, *yām chung mi*, sheep-tending man, a shepherd, *lei-yā am yāisē nang-ā a-hē*, mine being all thine is. The demonstrative pronouns are often used as a correlative, thus, *lei chan-ding sēl-a-sūm a-mā pēn*, I getting property that give *Chan-ding* is a verbal noun, consisting of *chan*, to get, and the postposition *ding*, for It is used as a relative participle just in the same way as the forms *am*, etc, in the instances just quoted

Other verbal forms may be used in the same way The suffix *tā*, for instance, which usually conveys the idea of completeness and therefore may be considered as a suffix of the past tenses, is also used in order to form relative participles of the past time Thus, *nang na-sūm yāisē sū-yo nū hēngā pēn na-chā-pān a-bon-na-mang-sā-tā na-chā-pā hi a-hung-bamē*, thy property all harlots to giving thy-son all he-wasted thy-son thus he-com-ing Compare the use of the suffix *tā* after adjectives.

The suffix *pā* is the only suffix which is peculiar to the relative participle It is, as already stated, often added to adjectives, and it also forms nouns of agency Thus,

laü-lhü-pā, cultivator, *kēl-ching-pā*, goat-herder, *thū-ngēi-pā*, a commander. This suffix is very common in many connected languages, and it should be compared with the Tibetan article *pa*

The *Interrogative* pronouns are *koi*, and *lo*, who? *ɿ*, what? *ɿ-yā* or *ɿ-jā*, how many? etc *Pɿ*, probably identical with the word added to nouns and adjectives, is sometimes suffixed to *ɿ*. The interrogative particle *am* is usually added to the word which has the function of a verb. Thus, *ɿ-pɿ a-bol-am*, what do-they-do? *na-nūng-ā koi pasal nēyāü-chā hūng-am*, thy-back-at whose man small comes? whose boy comes behind you? *sakol hɿ lūm ɿ-yā ham*, horse this years how-many are? *Ham* in the last instance is contracted from *hɿ-am*. Compare *hɿ-yam* in No 222 of the Manipur list.

The *Indefinite* pronoun *koi-ma-chā*, anyone, is formed from the interrogative *koi*, who?

Verbs.—Verbs are conjugated in person by means of pronominal prefixes. These are *ka*, I and we, *na*, thou and you, *a*, he, she, it and they. The vowels of these prefixes are apparently indistinctly sounded. See remarks under the head of Pronunciation. The prefixes are often dropped before the imperative and in interrogative sentences, and apparently always in the future. The Khongzāi texts omit them also in other cases.

The root alone without any suffix is apparently used to denote present and past times. Thus, *na-pā in-ā a-chā pasal ɿ-yā ūm-am*, thy father's house-in his-child male how-many are? *lo hēngā na-han-choh-am*, whom from thou-buy-didst? The suffix *ē*, also written *ēi* and *ɿ*, is, however, usually added. Thus, *la-thi-dē-dē-ē*, I-to-die-about-am, *a-hai-yē*, they were. It is often contracted with a final vowel, thus, *a-pē*, he gives, *a-hai*, they were, *lein la-woi*, I have struck. The suffixes *ā* and *in* are sometimes used in the same way, thus, *a-lhom-ā*, they-few-are, *ā-mā chin*, he goes, *sē-in*, (he) said. All these suffixes are probably various forms of the verb substantive.

A suffix *nai* is, according to Stewart, sometimes added to the root in the present and past tenses. It occurs in a few instances in Sir George Campbell's list. Thus, *ā-um-nāe*, he is, *kē-ha (ɿ e, lei-ho) kā-um-nai*, we were. It seems to contain another verb substantive.

The common suffix of the *Past tense* is *tā*, or *tāve*, *tē*, *tāi*, that is probably *tā* plus *ē*. Thus, *a-hom-pē-tā*, he-divided-gave, *a-chē-tāi*, he went. This tense is also used to denote the present time, considered as an established fact. Thus, *ka-pā soükh sūn-lon a-monē a-nē-tāi*, my-father's servants hired in-plenty they-are-eating.

The verb *you* (or *you*), to accomplish, is, according to Stewart, sometimes added in order to form an emphatic past. It seems to occur in *a-sūm a-bon a mang-yo-in*, his property all it-wasted-was-when, and in *ā-hɿ-you-tāe*, having been.

A *Present Definite* and an *Imperfect* are formed from the participles ending in *ā* and *in*, generally with the addition of some verb meaning 'to be'. Thus, *a-mā sakol to-in a-ūm-ē*, he horse-on sitting he-is, *ā-chēl-ā*, he is grazing, *kam wong-am-tē*, I was striking. The suffix *ē* is added in *a-mān sēl la-ching-ē*, he cattle grazing-is.

The suffixes of the *Imperative* are *in* and *tān*, the latter also written *tang*, *tāven*, *thāng* and *tā*. The *ɿ* of *in* is usually dropped after a final vowel, and we are, therefore, justified in explaining the suffix *tān* as consisting of *in*, added to the suffix of the past, or rather the completed action. It adds emphasis. Thus, *soom-in*, bind, *pēn*, give; *n-nai-tā*, thou-keep (me as thy servant), *chi-thāng* (Sairang), go, *hūng-tān* (Stewart), come. The suffix of the negative imperative is *hɿ-in*, thus, *lhai-hɿ-in*, don't run away, *yu-kam-hɿ-in*, don't get drunk.

The final consonant of this suffix is, as already stated, written both *n* and *ng*. In several connected languages we find that the same suffixes are often used to form the imperative and the future, and the suffix *in* or *ing* seems to be identical with the future suffixes *ang* in Lushēi, *in* in Ngentē, *ing* in Rāltē, *ēng* in Kōm, etc. The original meaning is probably the same as that of the suffixes *ding*, *rang*, *sik*, etc., *viz* 'for,' 'in order to'. Compare Infinitive of purpose below. A suffix *o* is also used to form imperatives, thus, *loy-o*, put. It seems to be added to *tā* in *nē-āū-tā ūm-tāū-tē*, eating let us remain.

The *Future* is formed from the imperative and is characterised by the absence of the pronominal prefixes. The forms ending in *in* or *ing* and *tān* or *tāng* are used as the base of this tense, and, besides, also a third form ending in *nāng*, formed from the verbal noun in *nā*. The suffix *ē* is added in the first person, thus *chēng-ē*, I will go, *sai-tāng-ē*, I will say, *kei wo-nāng-ē*, I will strike. In the Nāga Hills list we also find *kē-ē vo-zhēng-ē* (that is *vo-z-ing-ē*), me-concerning striking-will-be, I shall be struck. *Tē*, that is probably *ti-ē*, says, is added in the second and third persons, and is, in the second person, preceded by the pronominal prefix *na*. Thus, *nang-in wo-nāng-na-tē*, thou wilt strike, *lit* thee-by striking-will-be thou sayst, *a-mān wo-nān-tē*, he will strike. Sir George Campbell also gives *kei-mā hng-kā-tē*, I shall be, and from this form we must infer that *tē* may also be added in the first person. Compare *ūm-tāū-tē*, let us remain, *ka peng-gē-tā*, I shall give, *ka heng-khet-in-tē*, I shall return, and the future in Hallām, p 196 below.

The root alone, without any suffix, is used as an *Infinitive* or *Verbal noun*. Thus *na-chā lei cham a-hat-poi*, thy-son my being it-is-not (proper), *kei-ho nū-lē-nūp a-fangēlē*, our merry-and-glad-being good-is. Postpositions are added to this form in order to make adverbial clauses. Thus, *nang thaū ka-bol-ā*, thy service my-doing-in, while I did thy service, *ni thūm ni li am-lē*, days three days four remaining-with, after three or four days had passed, *lumbē a-sē-ēn*, sense his-knowing-in, when he came to senses, *a-gam-lā am-lā-ēn*, far being-time-at, when he was still far off. Other forms of the verb are used in the same way as verbal nouns, thus, *a-thi-tā-banghung*, his-dying-finishing-on-account-of, because he was dead, *a-mang-yo-in*, itspending-completing-in, after it had all been spent.

The suffix of the infinitive is, according to Stewart, *na*, thus, *chē-na*, to go. It occurs in the Manipur list in *a-wo-na-ding*, striking-for, to strike. This latter form is an *Infinitive of purpose*, formed from the verbal noun in *na* by adding the postposition *ding*, for, in order to. *Ding* also occurs in the form *dēng*, thus, *nē-dēng*, in order to eat. Compare the remarks under the head of Pronunciation.

The usual way of denoting the purpose is to put the verb in the imperative and add the participle *ka-ti-lē*, saying. Thus, *wok na-ching-in ka-ti-le*, 'pigs tend' saying, in order to tend pigs, *wok an kisēn in-ang* (that is probably *nēn*) *ka-ti-lē loi-ma-chān t-pē-poi*, pigs' food even 'eat' saying anyone gave-not, *a-in ā lūn-in ka-ti-lē a-nūm-poi*, his-house-in, 'enter' saying he-wished-not.

Participles — The *Relative participles* have been mentioned under Relative pronouns.

Adverbial participles are formed by adding *in* or *ing*, thus, *pūon*, carrying, *hng*, being. Compare Verbal noun, above. A suffix *tā* forms adverbial participles in *ka-ho nom-tā an nē-āū-tā ūm-tāū-tē*, we merrily rice eating let-us-remain. This participle is probably formed from the past verbal noun in *tā* by adding the postposition *ā*, in.

Conjunctive participles are formed by adding the postpositions *ēn* or *in*, *lē*, and *nā*, to the verbal noun. Thus, *a-ngong-in ho-ēn a-chop-mē*, his-neck-on embracing he-kissed,

a-in-ā a-hūng-lē layāi, his-house-to having-come he-heard, *a-chē-nā a-gi-gom-tai*, he-went-and joined

There is no *Passive voice* 'I am struck' must be translated 'somebody strikes me' Thus, *kei-mā-ē wē*, me-concerning striking, *ka-mū-ki-tāi*, I found him again, he was found again, *kei-mā-ē woa-dng a-hē*, me-concerning striking-for it-is, I shall be struck

Compound verbs are formed in order to modify the meaning of the primary verbs Thus, *hūng-lhē-in*, coming-running, running towards, *a-hom-pē-tā*, he-divided-gave The prefix *hūn* or *han* denotes motion towards the speaker, thus, *hūn-cho-in*, bring, *lo hēngā na-han-choham*, whom from did-you-buy? I cannot see the meaning of the prefix which occurs in the forms *ga* and *ka*, thus, *ga-lān*, take-from, *ga-soh-ēn*, draw-from, *ka-yāi*, he heard, *ka-chē-lē*, having gone, *ka-ching-ē*, he-is-grazing, etc Compare the prefix *ka* or *ga* in Bodo, Nāgā, and Kachin languages

Causatives are formed by adding *pā* or *pi*, to give, and *sā*, to make (?) Thus, *bū-pē-in*, cause to wear, *sil-pi-in*, cause to wear, *a-mang-sā-tā*, he-lost-made, he wasted Causatives are also formed by prefixing *su*, thus, *ka phat-vet a-su-let-pa koi hi-am*, my looking-glass its-breaker who is, who broke my glass, but *a-let-tāi*, it is broken *Desideratives* are formed by adding *nūm*, *nōm*, to wish, *ni tampi a-chē nūm-ta-poi*, men many they-to-go-wished-not *Potentiality* is expressed by adding *thai*, to be able, thus, *kei hi-thai-nāng-ē*, I to-be-able-be-shall, I may be *Ki* denotes mutuality, thus, *ki-pā-ēn*, being glad together, *a ki-chū-chonin*, they quarrelled Other additions are *dē-dē*, to be about, *fā*, it is good, *kit*, *hht*, back, again, etc *Fēt-lē* and *fēt-nū* are added in *a-man fēt-lē kū-mūk-fēt-nū*, he lost-having-been I-found-again. *Fēt* probably means 'to go,' and the literal translation of the clause is perhaps, 'he-lost-gone-having my-seeing-went'

The *Negative particle* is *hi*, thus, *kei ka-nūm-hi-ē ka-ti-hi-ē*, 'I-wish-not,' I said not, *hūng-hi-in*, do not come Another negative is *poi*, thus, *a-hi-poi*, it-is-not, no, *ni-pē-poi*, thou-gavest-not, *a-nūm-ta-poi*, he-wished-not, *ka chē-pong-ē*, I will not go A third negative, *lo* or *lon*, occurs in *a-fa-lo*, good-not, bad, *mi-gi-lon*, bad, etc

The *Interrogative particle* is *am* See Interrogative pronouns

The usual **Order of Words** is subject, object, verb

[No 4.]

TIBETO-BURMAN FAMILY.

KUKI-CHIN GROUP.

THĀDO

KHONZĀI

(STATE, MANIPUR)

SPECIMEN I.

(Babu Bisharup Singh, 1899.)

Pasal khat a-chā pasal nī a-hai-yē A-mā-mikā a-lhūm-pā a-
Man one his-child male two they-were Them-from the-younger his-
 chā-pān, 'Ka-pā, kai chan-ding sēl-a-sūm a-mā kai hēngā pēn,' a-pā
son-by, 'My-father, my share-for property that me to give,' his-father
 hēngā sē-in A-mā-nikā a-pān sūm a-bon-in a-hom-pē-tā Nī thūm
to said Them-for his-father-by property all he-divided-gave Days three
 nī li am-lē a-chā-pā a-lhūm-pān sūm a-bon pūon a-gam-la-pē
days four remaining his-son younger-by property all carrying far
 khanā mī-khūā a-chē-tāi Ka-chē-lē a-lim-lo-in-kisān a-sūm
one-to village he-went Having-gone wickedly-even his-property
 a-bon a-mang-tāi A-sūm a-bon a-mang-yo-in ka-chēn a-khūā an
all he-wasted His-property all he wasted-having that-in village rice
 a-hā-talhē-ē Chāng-ti-wai-be-she-tān a-mā a-dā-talhē-ē
it-dear-extremely-became Scarcity-being he he-wretched-extremely-became
 Amān a-folā pasal khat-a a-chē-nā a-gi-gom-tāi 'Wok na-chung-in,'
Him-by that-place-in man one-to he-going he-joined 'Pigs thou-tend,'
 ka-ti-lē a-pūsal chūn a-mān laū-ā a-sol-tāi Wok an kisēn 'niang'
saying man that him-by field-to he-sent Pigs' food even 'eat'
 ka-ti-lē koi-ma-chān i-pē-poi Limbē a-sē-ēn a-mān a-sē-tāi, 'Ka-pā
saying any-one-by gave-not Sense he-knowing him-by he-said, 'My-father's
 soūk sūm-lon a-monē a-nē-tāi, kai ka-gil-a-kēl-in ka-thi-dē-dē-ē
servants hired in-plenty they-eat, I my-belly-its-hunger-with I-to die-about-am
 Kai ka-pā hēngā chēngē, "kī-pā, kai Pathēn hēngā ka-mō-tāi, na-hēngā
I my-father to go-will, "My-father, I God to I-sinned, thee-to
 yong ka-mo-tāi Na-chā kai cham a-hai-poi Na-sūm-lo na-soūk
also I-sinned Thy-son my being it-is-not Thy-money-taking thy-servant
 khat nī-nai-tā," sai-tāngē' A-mā hūng kit-ho-ro-ēn a-pā hēngā a-hūng-ē
one thou-keep," say-will' He ,returning his-father to he-came
 A-gam-lā am-lā-ēn a-pān a-mā a-mū-tāi, a-lūng-a-si-tāi, hūng-lhē-in
Far-off being-when his-father-by him he-saw, his-mind-it-pitied, coming-running
 a-ngong-in ko-ēn a-chop-mē A-chā-pān a-pā hēngā a-sē-yē, 'Ka-pā,
his-neck-on embracing he kissed His-son-by his-father to he-said, 'My-father,

kain Pathên hêngā ka-mo-tāi, na-hêngā yong ka-mo-tāi Na-chā kai
me-by God to I-sinned, thee-to also I-sinned. Thy-son my
 cham a-hai-poi ' A-pān a-soūk-ho hêngā a-sē-yē, 'Pūon a-fa-tāk hin-cho-in
being it-is-not' His-father-by his-servants to he-said, 'Cloth best bringing
 ka-chā sil-pi-in, a-khonā khojēm bū-pē-in, a-hêng-ā khonghūp
my-son to wear-give, his-hand-on ring put, his-foot-on shoe
 bū-pē-in, ka-chā hi a-thi-tā-banglung, a-hūng-hing-kut-tāi, mang-in-lē
put, my-son this he-died-because, he-came-alive-again, lost-being
 ka-mū-kut-tāi, tū-wānghin kai-ho nom-tā an nē-aū-tā ūm-tū-tē'
I-saw-again, therefore we merrily rice eating remain-let-us'
 Hi-ti-bol-in a-mā-ho a-nom-in a-ūm-tāi
This-doing they merrily they-remained

A-song-sūng-in a-chā-pā ɾ-tāpin laū-ā am-ē A-mā a-in-ā a-hūng-lē
That-time-at his-son elder field-in was He his-house-to he-came-when
 a-khong-vē a-lām a-gin ka-yāi A-mān ɾ-soūk khat ko-in, 'I-pi
drum-beating dancing sound heard Him-by his-servant one calling, 'What
 a-bol-am?' sē-in a-dong-ē A-soūk-pān a-ho-ē, 'Na-nāū-pā a-hūng-ē,
they-do?' saying he-asked His-servant-by he-replied, 'Thy-younger-brother he-came,
 "A-mā a-nā-am-poi a-hūng-ē," sē-in na-pān a-kī-pā-ēn an a-pē'
"He he-ill-being-not he-came," saying thy-father-by he-glad-being rice he-gave'
 Thū hi ka-vān a-mā lūng-hang-in a-in-ā 'lūn-in' kɾ-ti-lē a-nūm-poi
Word this hearing he angry his-house-in 'enter' saying he-wished-not
 A-pā hūng-in a-mā a-yolē A-mān a-pā hêngā a-ho-ē, 'Wēi-in,
His-father coming him he-entreated Him-by his-father to he-answered, 'Look,
 kūm hi-yā nang thaū ka-bol-ā nang na-thū chom-khat chā-yong
years these-many thy service my-doing-in thou thy-word once even
 "kain ka-nūm-hi-ē," ka-ti-hi-ē Hi-chung-ē-lin-yong ka-wol ka-pāitō
"me-by I-wish-not," I-said-not Nevertheless my-friends my-companions
 ka-hūng-lhon-in nomtā nē-dēng kēl-chā-nū cha-khat bē nī-pē-poi
I-together-with merrily eating-for goat-young-female one even thou-gavest-not
 Nang na-sūm yaūsē sūyo-nū hêngā pēn na-chā-pān a-bon-in a-mang-ā-tā
Thy thy-property all harlots to giving thy-son-by all he-wasted
 na-chā-pā hi a-hūng-bamē nang-in an na-pē' A-chu-chē a-pān
thy-son this he-coming thee-by rice thou-gavest' Thereupon his-father-by
 a-sē-yē, 'Ka-chā, nang-lē kai tan-laū-bē-ēn a-ūm-ē, kai-yā am yaūsē
he-said, 'My-son, thee-with I together-being it-is, mine being all
 nang-ā a-hē, na-nāū-pā hi a-thi-ding-fēt-lē a-hūng-hing-fēt-nin,
thine it-is, thy younger-brother this he-died-having he coming-alive,
 a man-fēt-lē kū-mūk-fēt-nin, kai-ho nū-lē-nūp a-fangē-lē.
he-lost having been I-finding-again, we merry-and-glad-to-be it-proper-is'

[No 5]

TIBETO-BURMAN FAMILY.

KUKI-CHIN GROUP.

THĀDO

KHONGZAI

(STATE, MANIPUR)

SPECIMEN II.

A PIECE OF FOLKLORE TAKEN FROM THE LIPS OF A KUKI-NAGA

(Babu Bisharup Singh, 1899)

Ka-pī ka-pu sēi, ton-lin mi vaūsē hūlā-hūngkon
My father fore-father said, in-early-time people all nether-land-in
 ʔ-ūmī. Khongsāi-lō Mailhā ʔwol a-hai A-mā-ho dōl
they were The Khongzais-with the-Manipuris friends they-were They cloth
 ʔ-lī-ehū-lhonin, a nūn chīm-in nlāyā a-tānē Mailhāi-pān
disputed, their-mother-by dao with in-the-middle cut The-Manipuris-by
 khongmā¹ a-ehū-č ‘A-nūng a-thāk-č,’ ʔ-tin mi tampi a-nūng-ā
haimang trees they-cut ‘Footmarks are-new,’ saying people many aftericards
 ʔ-ehč, chūchā Mailhā tampi a-haič khongsām nāchang a-sān-ō,
they-went, hence the Manipuris many they-are The-Kukis-by plantains they-cut,
 a-nūng-a a-dontan ‘A-nūng a-lūt-ō’ a-tin mi tampi
aftericards they-sprang-up ‘Footmarks they-are-old’ saying people many
 ʔ-ehč-nūm-ʔ-poi Mi a-lhom a-ehč-tāi Ohūchā Khongsāi ʔ-lhom-ā
they to go not-wished People few they-went Hence the-Kukis then-are-few

FREE TRANSLATION OF THE FOREGOING.

Our forefathers have told, that men formerly lived in the bowels of the earth. The Khongzais and the Meithais were then friends. One day they quarrelled about a cloth, and their mother took a *dao* and cut it in two pieces. The Meithais began to cut haimang trees, and finding their footprints fresh many people followed them. That is the reason why the Meithais are so numerous. The Khongzais went to cut plantain trees and then ascended into the earth. These footprints, however, looked rather old, and therefore only few people followed. The Khongzais are, therefore, few.

¹ Manipuri name of a fruit tree.

SOKTE.

The Sektē tribe, which includes the Sektēs proper and the Kanhows, occupy the northernmost part of the Chin Hills. They are found on both banks of the Nankathu or Manipur River. The people to the east of this river call their tribesmen to the west Nwengals, from *nun*, a river, and *ngal*, across. The Nwengal country proper extends from the latitude of Molbem on the south, to that of Tiddim on the north. The Sektēs, like all the Northern Chins, assert that their tribe originally lived at Chin-Nwe, a village to the north of their old capital Molbem. They derive their name from the verb *sok* or *shol*, go down, *tē* being the plural suffix, and think they are called so because they have 'gone down' from Chin-Nwe.

They trace their pedigree back for six generations, but their first chief of whom anything historical is known is Kantum. He conquered the Nwites who then occupied the northern hills where the Kanhows now live. He also conquered the Yos, the Thādos and the Vaipes. The Yos are still found in the Northern hills and in the hills south-east of Cachar. The Thādos inhabit the hills fringing the plain of Manipur and the Kabaw valley, while the Vaipes have now entirely disappeared from the Chin Hills. Kantum's conquest took place about 1840. His youngest son Yapow succeeded him in the chieftainship, but his eldest son Kanhow had already founded the village Tiddim. Since that time the Sektēs are divided into the Sektēs proper in the south and the Kanhow clan in the north. Kanhow is supposed to have begun to rule about 1848, and his ascension to the throne marks the commencement of raids into Manipur and Burma. The people have in the course of time lost much of their predominance, and are now thoroughly at peace under British rule. The remarks given above are compiled from the following —

AUTHORITIES—

CABEY, BERTRAM S, and H. N. TUCK,—*The Chin Hills. A History of the People, our Dealings with them, their Customs and Manners, and a Gazetteer of their Country*. Vol. 1, Rangoon, 1896. History of the Sektē Tribe on pp. 118 and ff.

SCOTT, J. GEORGE, assisted by J. P. HARDIMAN,—*Gazetteer of Upper Burma and the Shan States*. Part I, Vol. 1, Rangoon, 1900. Account of the Sektēs on p. 456.

No specimens of the language have been obtained for this Survey.

SIYIN.

The Siyins occupy the hills round Fort White to the east of the Suktēs To the north they are bounded by the Kanhow clan, and to the south by the Tashōns They are called Tantes or Tauktes in the Manipui records They call themselves Shī-zāng or Si-yāng They think that their ancestors came out of a gourd in the village Chin-Nwe Afterwards they settled near some alkali spring, from which fact they say that their name originated (*shī*, alkali) The form Siyin is a Burmese corruption, and we have adopted it from the Burmese The Siyins think that the father of their race lived thirteen generations ago The different Siyin clans, such as Bweman, Lamkai or Sagyilan, Toklaing, and Twantak, are said to have been founded by his successors The history of the people in the last fifty years consists of a series of raids and struggles against the Burmans and Tashōns Frequently also the different clans were at war with each other They hold that 'a man should spend his life in fighting, hunting, and drinking, whilst labour is intended for women and slaves only' Their reputation is very bad, and Messrs Carey and Tuck lay down the principle that a Siyin should never be pardoned They are now controlled from Iddim, and their number was estimated at 1,770 in 1895 Their country is very thinly populated For further particulars the student is referred to the authorities mentioned below —

AUTHORITIES—

- RUNDALL, CAPT F M,—*Manual of the Siyin Dialect spoken in the Northern Chin Hills* Rangoon, 1891
 CAREY, BERTRAM S, and H N TUCK,—*The Chin Hills A History of the People, our Dealings with them, their Customs and Manners, and a Gazetteer of their Country* Rangoon, 1896 History of the Siyin Tribe, Vol. 1, pp 127 and ff
 SCOTT, J GEORGE, assisted by J P HARDIMAN,—*Gazetteer of Upper Burma and the Shan States* Part I, Vol 1, Rangoon, 1900 Note on the Siyins on pp 456 and f., Siyin vocabulary on pp 682 and ff.

The Siyin dialect is comparatively well known through Captain Rundall's Manual The following remarks are taken from his book. They are only intended to give an idea of the chief characteristics of the language —

Pronunciation.—The Siyin dialect seems to be rich in vowels, but Captain Rundall does not describe them so exactly that the different sounds can be phonetically fixed A kind of *ō* occurs It is described as lying between *o* and *ō* The sounds *f* and *r* occur occasionally, but seem to be foreign to the language *L* usually corresponds to *r* in Lai *Y* and *Z* are interchangeable There are apparently at least two tones, one long and broad, and one short and sharp But most words seem to be pronounced in what is called the natural tone Captain Rundall gives no information on this point

Articles.—The numeral *khat*, one, is used as an indefinite article, and demonstrative pronouns supply the place of a definite article

Nouns.—*Gender* is, when necessary, denoted by means of suffixes The male suffixes are *pā*, for human beings, and *tal*, for animals The corresponding female suffixes are *nū* and *pu* Sometimes, in the case of nouns of relationship, different words are used, thus, *pā*, father, *nū*, mother *pū*, grandfather, *pī*, grandmother

Number—The plural suffix is *tē*

Case—The suffix of the agent is *nā*, the Genitive is denoted by putting the governed before the governing noun, in the Vocative *ō* is prefixed to the noun

Adjectives.—The adjectives follow the noun they qualify. The particle of comparison is *sāng*. The suffix of the comparative is *zā*, and that of the superlative *bi*.

Numerals.—The first numerals are as follows —

One	<i>lhat</i>	Six	<i>lōl, lul</i>	Twenty	<i>lhan nī, sōm nī, or kul</i>
Two	<i>nī</i>	Seven	<i>sali</i>	Fifty	<i>sōm ngā</i>
Three	<i>tōm, thum</i>	Eight	<i>luc(t)</i>	Hundred	<i>ya lhat</i>
Four	<i>li</i>	Nine	<i>lucō</i>		
Five	<i>ngā</i>	Ten	<i>sōm, lhan lhat</i>		

Captain Rundall does not mention any generic prefixes, and in most of his instances no such occur. I have, however, found two, *tang*, apparently for round things, and *liap*, for money. Thus, *ā-tui tang som*, ten eggs, *ngūn liap lhat*, one rupee.

Pronouns.—The following are the *Personal pronouns* —

kē-mā, I, *lō-mā*, we *nang-mā, nā-mā, nō-mā*, and *nang*, thou, you *amā*, he, *amā-tē*, they. Shorter forms occur as prefixes. See verbs, below.

The *Interrogative pronouns* are *a-kō* or *ahwō*, who? *ahwō* and *liwēi*, which? *a-bāng* and *bāng*, what?

Verbs.—Pronominal prefixes are generally used before verbs in order to denote the person of the subject. They are *ka, lā, I, la, lu, we na, nī*, thou, you *a*, he, they.

The verb substantive *hī* seems to be added to all tenses. The root, with this addition, is used to denote present and past time.

The suffixes of the *Past time* are *yō* and *tā*, to which *hī* is added.

The suffix of the *Future* is *tū*, to which *hī* or *wē* is added. *Tu* also occurs as a post-position meaning 'for'.

The suffixes of the *Imperative* are *o*, plural *wō, tūn, tēō*, and *tēun*. The negative imperative is formed by adding *hi-yāo* or *yāo*.

The root alone is used as an *Infinitive* or *Verbal noun*. I have not found instances of an *Infinitive of purpose*.

The root alone is also used as a *Relative participle*, prefixed to the qualified noun. *Adverbial participles* are formed by a kind of reduplication, thus, *ka-lap*, crying. The suffix of the *Conjunctive participle* is *ā*. A *Noun of agency* is formed by adding *pā*.

There is no *Passive voice*. Instead of saying 'I am struck' we must say 'he struck me'. Sometimes, however, verbs, such as *ngat, dō*, and *lham*, to suffer, are used, and sentences are formed such as *hong-vāt kē-mā ka-ngat-hi*, striking I suffer.

Compound verbs are used in order to modify the meaning of the principal verb. They supply the place of adverbs, as in all connected languages.

The *Negative particles* are *bō, bong, ngōl, āl*, and *bwē*. They are immediately added to the verb or its suffixes, before the final *hī*.

The *Interrogative particles* are *yim, mō, ngē*, and *nē*.

The preceding remarks have no other aim than to make it possible to use this dialect for comparison of grammatical structure. For instances illustrating them, and for fuller particulars the student is referred to Captain Rundall's Manual. A list of standard words and phrases, printed below, has been taken from the same source.

RĀLTĒ

The Rāltē dialect is spoken in the Lushai Hills between Tui Dan and Dhaleswari, to the south of Vanbang, and in the Cachar Plains. The figures reported are as follows —

Lushai Hills	18,000
Cachar Plains	(P)133
TOTAL	<u>18,133</u>

In the Cachar Plains the Deputy Commissioner gives 399 as the total of Rāltē Sumar, and Langrong, without saying how many speakers there are of each. The Rāltēs have come down from the Cachai Hills to the south and east of the Sadr Sub-division in the plains since the Census of 1891. Mr Soppitt found them in the Cachar Hills and says about them —

‘These people have only very lately come from Lushai land, and there are no great number of them in British territory. In Cachar (in a village near Nemotha) they are commonly spoken of, and looked upon, as Lushais. They may, perhaps, be looked upon as being the link between the real Lushais and the people now called Kukis.’

Mr Soppitt classes them as an off-shoot of the Jangshēn tribe. Most of the Rāltēs are found in the Lushai Hills, but they have not been settled there for a long time. Colonel Elles quotes the following statement by Mr McCabe —

‘The Rāltēs are a low caste tribe of Kukis, who are alleged to have come from the north, and to have been brought under subjection by the Duhens, who migrated from the Chin Hills. They have distinct somal customs, as well as a marked difference in dialect, and are not allowed to intermingle with the higher castes. A separate portion of the village is assigned to them, and, if a human sacrifice is necessary, they enjoy the privilege of providing the offering. They predominate in the Western Lushai villages of Lenkhunga, Kalkhom, and Lal rhuma.’

The Rāltēs have accepted the domination of the Duhens, but are said to have retained their customs and their language. Mr Davis remarks —

They are looked down on by the Duhens, but in more than one northern village the Sālo chiefs habitually use the Rāltē language amongst their own people, who are almost without exception all members of that tribe. Amongst the Rāltēs, however, the Duhon language is generally understood, though I have come across more than one instance lately in which Rāltēs, both men and women, though they understood the Duhon when they heard it spoken, were unable to use it with sufficient freedom to reply to questions in it. The differences between the two languages are very considerable, and a man who has a very thorough knowledge of Duhon only is quite at sea if addressed in the Rāltē language.’

I am indebted to Major J Shabo-pear, C I E, D S O, I S C, for a translation of the Parable of the Prodigal Son in Rāltē. It shows that the Rāltē dialect of the Lushai Hills has been largely influenced by Lushēi, the principal language of the district.

The following remarks are entirely based on this specimen, and must be used with caution.

Pronunciation.—It is difficult to come to any conclusion as to the pronunciation of Rāltē from the specimen. Long vowels are not marked, but probably every final vowel of a word or syllable is long, just as in Lushēi. The abrupt shortening of a vowel is indicated by adding an *h*, but this pronunciation seems to be rather indistinct, for we find, for instance, the same words written *mu* and *muh*, *ka* and *kah*. The same remark holds good with regard to the vowel *ā*. We find substituted for it in the same words both *a*

and *o*, thus *áh* or *oh*, *zá* or *zo*, *má* or *ma*, etc. In a similar way we find *o* for *ao*, thus *no*, young, *ia* and *e* in *pe*, *pia*, give, etc. When *o* is followed by a vowel a euphonic *o* is inserted, thus *lo-o-a*, in the fields, *tho-o-ing-a*, will arise, *a-pe-shi-o-o-u a*, they gave not, etc. After *m* we occasionally find a euphonic *m* inserted, thus, *a-lut-nuam-m-o-ra*, he-to-enter-wished-not. Euphony seems also to be the reason for our finding the same word written *tun* and *tung*, thus, *a-háng-tun-dán-in*, he-to-come-now-being-about, but *a-hong-tung-ka-a*, he arrived now, that is to say we have *n* before a dental, *ng* before a guttural. A *ch* in some cases corresponds to a Lushêi *f*, thus *cha*, Lushêi *fā*, child, *cháp*, Lushêi *fáp*, to kiss, *láh-cha-dun*, a servant, compare Lushêi *hlāh-fā*, a hireling. The aspirated liquids do not occur.

Articles.—There are no articles in the language. The numeral 'one,' and indefinite pronouns are used instead of an *indefinite* article, pronominal prefixes, demonstrative pronouns, or relative participles supply the place of a *definite* article. Thus, *mi luai-má*, a man, *lāh-cha-dun pa kat*, a servant, *a nao-pang-zoh*, the younger

Nouns.—*Gender* is only apparent in the case of animate nouns. Names of animals are neuter when they are not distinguished by generic suffixes. Gender is not distinguished when no ambiguity can arise. *Pa* denoting males, is the only generic suffix occurring in the specimens. Thus *cha-pa*, child-male, son, *u-pa*, elder brother.

Number—There are two numbers, singular and plural. The number of the subject of a sentence is indicated by the pronominal prefix. See below. When it is necessary to indicate the plural, the suffix *he* is used. Thus *boi-he*, slaves. This suffix seems to be added to the last part of a compound word though it belongs to the first, thus, *roh-chá-he*, pigs, food, *lit*, pig-foods. A short postposition may be inserted between the noun and the suffix, thus, *lhut-a-he*, on the hands, but *ka-thian-he lah-a*, with my friends.

Case—The *Nominative* is formed without any suffix. Thus, *na nao a hong-tung-a*, your younger brother he came back. The suffix *in* denoting the agent, is added to a noun when it is the subject of a transitive verb, thus, *cha-pa-in a-ti-a*, his son he-said. *In* may be inserted between the different parts of a compound pronoun, thus, *mi lu-in-ai-má*, a certain man, where *lu-ai-má* is the pronoun. No suffixes of the *Accusative* and the *Dative* occur in the specimen. The *Genitive* is denoted by the bare stem preceding the governing word, thus, *ro ka-chan-ai*, of the property my share. There is apparently no instance of *a* used as a suffix of the genitive. *Van-a mi*, the man of the heaven, God, must probably be explained as 'the man in heaven.'

The suffixes of the *Locative* are *in* and *a*; thus *lim-tah-in*, joy-great-in, *lhua-a*, in a village. The interjection *he* is prefixed to the *Vocative*, thus, *he pa*, O father. Other relations are expressed by postpositions, such as, *a*, in, to, *lah-a*, with, to, *lam-a*, in the direction of, *chung-a*, against, etc.

Adjectives.—Adjectives follow the noun they qualify, and case suffixes are added to them, not to the qualified noun, thus, *lhá-lam la-tah-a*, into a very distant country. The suffix of the comparative degree is *zāh* or *zoh*, and that of the superlative *ber*, thus, *nao-pang zāh*, younger, *pha ber*, best.

Numerals.—The numerals follow the noun. Only the two first numerals occur. They are *pa-khat*, one, *pa-nih*, two, and are identical with the Lushêi forms. *Pa* is the generic prefix, see Introduction, p. 19.

Pronouns.—The following are the *Personal pronouns*.—

Singular,—

<i>lei, ka, I</i>	<i>na, thou</i>	<i>a-ni, a, he</i>
<i>nat, at, me</i>		
<i>ka, my</i>	<i>naugmar, na, thy</i>	<i>a, his</i>
<i>ka-ta, mine</i>	<i>na-ta, thine</i>	<i>a-mar-ta, his</i>

Plural,—

<i>ka-u, we</i>	<i>u, you.</i>	<i>a-u, they</i>
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The forms *ka, na, a*, and *a-u*, also occur as pronominal prefixes, see below. The forms *ka-u* and *a-u* are compound words, and other words are inserted between the two components. Thus, *ka nu-leh-ka-u*, we saw-again, where the first *ka* is the pronoun, *a-pa-nih-u*, they two.

A *Reflexive pronoun* is perhaps *i* in *i-mu-leh-ka a-hi-e*, mutually (*i e*, by us) seen again he is.

The *Demonstrative pronouns* are *hi, hi-hi*, this, *chu, chu-chu*, that.

There is no *Relative pronoun*, its place being supplied by the use of participles or verbal nouns. There are only two instances in the specimen, *lam-la tak-a a om lar m-a*, at the time at which he was very far off, *hi na cha-pa hi na shum cha-zo-vek-tu*, thus your son who entirely wasted your property.

The only instance of an *Interrogative pronoun* is *i-ha*, what? Thus, *chu i-ha hi-tah?* that what is?

The *Indefinite pronouns* which occur in the specimen are *kuar-má*, a certain, *hi-ma*, any one, *i-lhá* or *i-lho*, some, whatever, *i ma*, anything.

Verbs.—Verbs are conjugated in person and number by means of pronominal prefixes. The following occur —

ka, I, ka u, we na, thou a, he, she, it, a-u, they. When the subject is a neuter noun the prefix *a* is also used to denote the plural, thus, *vak-in a chak*, the pigs ate.

The verb is inserted between the two parts of the plural prefixes, thus, *a-pe-shu-o v u-a*, they gave not. Compare also below, Imperative and Present participle. The prefixes are dropped in the imperative and after *nat, at, me*.

The root alone is freely used to denote the present and past tenses, thus *a hi*, he is, or was. The particle *e* may be added, thus *a hi-e*, he is. The suffix *a* is used in the same way, thus, *a ti-a*, he said. When the sentence is dependent on a subsequent clause to complete the meaning of the speaker (compare below, Conjunctive participle), this *a* may be translated 'and', the conjunction *leh*, and, being only used to connect words, not sentences. Thus *a ti-a a zát-a*, he said and he asked.

The suffix of *Past tenses* is *ka, ka-a*, thus, *a kel-ka-a*, he went. The suffix *tah* in *i-ha hi-tah*, what is that? is also a suffix of the past or completed action. A kind of *Perfect* is effected by adding the verb substantive, thus, *a hong-dam-leh-ka a hi*, he came alive again it is, he has indeed revived.

The suffix of the *Future* is *ing, ing-a*, thus *ka tho v-ing-a*, I will arise, *ka ti-ing*, I will say.

The suffix of the *Imperative* is *áh, oh*, plural *u a*, thus, *pra-áh*, give, *thet oh*, listen, *tal-u-a*, kill you. The first person plural is formed by the prefix *i*, and the suffix *ing*, thus, *i-cha ing*, let us eat. Compare Future, above.

The *Infinitive* is formed without any suffix, thus, *chak-vah*, to eat. The suffix of the infinitive of purpose is *ang*, *nang*, *ang-in*, thus, *lim-nang*, in order to rejoice, *ma-ang-in*, in order to give. Compare the use of *ang* in *a-mai-la-ang*, for his sake.

The suffix of the *Present participle* is *lan*, *leng*. There are no instances of a participle referring to the first person, to the second person singular, or the third person plural. In the second person plural *un* is prefixed to *lan* or *u* is prefixed, and *a* suffixed. The former method seems to be due to the influence of Standard Lushui where *u* is the common plural suffix in the pronominal prefixes. In the third person singular the termination seems to be *leng*. This participle is substituted for the imperative when more than one form of the mood follow each other, the last one only remaining in the imperative. If *ma* be inserted between the verb and the ending, the meaning becomes 'although'. Thus, *han-la-thuai un-lan*, you bringing quickly, *han-la-u-lan-a*, you bringing, *hi-ma-leng*, that being although, nevertheless.

The locative suffixes *a* and *in* are used in forming *Adverbial* and *Conjunctive* participles. Thus *hun-kial-in ka thi-dán-a*, hungering I am about to die, *a bo-v-a ka-mu leh-ka-u a hi*, he having been lost has been seen again by us. The suffix *a* is very freely used after all tenses, see above.

A *Noun of agency* is formed by adding the suffix *tu*, thus, *na shum cha-zo-veh-tu*, your property's waster.

There is no *Passive voice*, *ka-mu-leh-ka-u a-hi*, he was found again, literally means 'we saw him again it is,' 'we certainly saw him again.'

Compound verbs are freely used and suffixes are then added to the last component. Thus, *Causatives* are formed with *tik*, thus, *han-bun tik-u a*, cause him to wear. *Desideratives* are formed with *nuam*, to wish, thus, *a lut nuam-mo v a*, he to-enter-wished not. The verb *dán* has the meaning 'to be about,' thus *ka thi-dán-a*, I am about to die. Other words used as the last part of compounds are *shen*, to spend, completely, *puh*, to help, *leh*, again, *thuai*, quickly, *veh*, entirely, *em*, exceedingly, very, *záh*, *zo*, to the last, and the prefixes *ha*, *han*, upwards or towards, *zu*, down, etc.

The *Negative particle* is *o*, thus *ka hi-o*, I am not, *lut-nuam-m-o-va*, to enter wished not.

Order of Words.—The usual order of words is subject, direct object, indirect object, verb. The genitive precedes the governing word. Adjectives and numerals follow the word they qualify. Demonstrative pronouns seem to be put at the beginning of the clause.

[No 6]

TIBETO-BURMAN FAMILY.

KUKI-CHIN GROUP.

RĀLTE

(LUSHAI HILLS)

(Major J Shakespear, C I, E, D S O, I S C, 1900 ,

Mi ku-m-ai-má cha-pi pa-nih a nei-i A-nao-pang-zok-in, 'Ho
 Man a-certain-by sons two he got The-young-more-by, 'O
 pi, ro ka chan-ai ai pia-áh,' a ti-a A shum chu
 father, property-of my share me give,' he said His property that
 a-pa-nih-u lak-a a ham-a Ni-shát-o-tak-a a-nao-pang-zok-in a
 them-two to he divided Days-long-not-very-in the-young more-by his
 shum a-reng-in a khâm-vok-a khâ-lam la-tak-a a kol-puih-ka-a
 goods all he collecting-entirely country far-very-to he brought
 Chu-mi-chun nuam-lu-tak-in a om-a, a shum chu a
 There comfortable-very-being he remained, his property that he
 bo-ril-tik-ka-a A shen-zûh-ve-leh chu kha-lam chu nase tak-in
 wasted He spent-entirely-when that country that trouble great-in
 ɿ-ɿm-ka-u-a, chak-ang a ta-sham-a Tin chu lam khua-a kuai-má
 they-hungered, food he had-exhausted Then that place village-in a-certain
 lak-a chuna na-shem-in a zu-pang-a, chu mi chun vok-châ-ko pia-ang-in
 with there work-doing he down-went, that man that-by pigs-food give-in-order-to
 ɿ-lo-lam-a a shâl-la I-khâ kâm vok-in a chak, chu
 his-fields direction-to he sent Whatever food the-pigs-by they ate, that
 a-ni-pîh-in chak-ɿh ɿ nuam-om-om-a, ku-ma i-ma a-pe-shu-o-vu-a A
 him-by-also to eat-full he wished-very-much, any-one anything they-gave-not He
 harh-leh-ve-leh, 'ka pa lak-a lâh-chadun ko châ chak-shen-o-va nei
 awal e-again-when, 'My father with hired-servants rice to-eat-finishng-not got
 a tam-vei-u-tuah, kei la-chu hi-to-va hin-kial-in ka thi-dân-a Ka
 they-many-very, I even here hungry-being I to-die-am-about I
 tho ving-a ka pa lak-a ka ha-shoi-ing-ɿ, "He pa, van-a mi chung-a
 arise-will my father to I go-say-will, "O father, sky-in man against
 leh nang-mai mit-muh-in thil ka ti-shual-a, ka min na cha-pa a-
 and your eye-sight-in thing I did-wrong, my name your son to-
 vuah tak ka hi-o, na lak-a loh-chadun pa-khat bang-in ai bâl-toi-áh"
 bear worthy I am-not, you with servant one like me make,"
 ka ti-ing' Tin a tho-va a lak-a a kel-ka-a Chu-ti-chun lam la-tak-a
 I say-will' Then he arose him to he went Then way far-very-at
 a om-lai-in-a a pa-in a na-mua, a khâ-ngaih-a, a tai-a, a ir a
 he being-time-at his father by he saw, he loved, he ran, his chest he

chuk-tuah-a, a chap-a A lak-a ɿ cha-pa-in, 'He pa, van-a mi chung
embraced, he kissed Him to his son-by, 'O father, shy-in man against
leh nangmai mit-mu-in thul kɿ ti-shual-a, ka min na cha-pa ɿ-vuah
and your eye sight-in thing I did-wrong, my name your son to-bear
tak ka hi-o,' a ti-a Hi-ma-leng a pa-in a boi-ke lak-a, 'Puan
worthy I am-not,' he said Nevertheless his father-by his slaves to, 'Cloth
pha-ber han-la-thuai-un-lan choi-tik u a, a khut-a-ke zung-buh,
best here-bringing-quickly-you to-wear-cause, his hands-on rings,
ɿ khe-a-ke pheikoh han-bun-tik-u-a, she-bàng-no thao tak chu han-la-u-
his feet-on boots put, a-cow-young fat very that here bringing-
lan-a tal-u-a Lim-tak-in ɿ-cha-ing, hi ka cha-pa hi a thu a-hong-nang-
you till Joyfully let-us-eat, this my son this he dead-was he-came-
leh-kah a-hi a bo-va ka-mu-leh-ka-u a hi,' a ti-a Tin lim-tak-in
alive-again he-is, he lost-was we-saw-again he is,' he said Then joyfully
a-om-pan-ka-u-a
they-to-be-began

Tin a cha-pa u-pa-zâk lo-va om, in-a hong-tun-dan-in ɿ-kho
Then his son o'd-more fields-in was, house-to arrive-about-being some
tum-ri leh a-lam-tham-u chu a thei-ka-a Tin kuar-má a sham-a,
drum-sound and their-dance-sound that he heard Then somebody he called,
'chu ɿ-ha hi-tah?' a ti-a a zat-ɿ A lak-a, 'na nao a
'that what is?' he said he asked Him to, 'your younger-brother he
hong-tung-ka-a hum-tak-a a mu-leh-a vang-in na pa-in se-bàng-no
came-back, safe-quite he seeing-again on-account-of your father-by calf
thao-tak hi-za a tal-a,' a ti-a Tin a lai-na-a in a a lut-
fat-very this-indeed he killed,' he said Then he angry-getting house-in he to-enter-
nam-mo-va, a pa a hong-dak-a a them a Hi-ma-leng a pɿ
wishing-not, his father he came looked-out he persuaded Nevertheless his father
lak-a, 'Thei-oh, kam kha hi-chan na na ka shem-a-a, na thu la-hi ka
to, 'Listen, year every now-till your word I did, your word even I
on on-gai-shi-o-va, ka thuan-ke lak-a him-nang kel-cha nai
to-obey-not-considered-never, my friends with rejoice-to did me
pe-ngai shi o Chu-ti-in hi na cha-pɿ hi nâ-chi-zurk lak-a
to-give-(you)considered-never But this your son here harlots with
na shum cha-zo-vek-tu hi a hong-kel-ve-leh a-mai-ta-ang se-bang-no
your goods ate up-entirely-who he he returns-when his-sake-for calf
thao chu-na na lat-vei-a,' a ti-a a don-ɿ. Tin a lak-a 'Ka cha-pa ka
fat that-for you till,' he said he replied Then him to, 'My son me
lak-a na om-reng-ho-va, ka-ta a-piang na-ta a hi-e. Lim tak leh
with you remain-regularly, mine whatever thing it is Joy great and
lam tak a om a pha-ho-va Hi na nao hi a thu a
happiness great-in to-live it good-is This your younger-brother this he dead-was he
hong-dam-leh-ka a hi A bo ɿ-mu-leh-ka a-hi-e,' a ti-a.
came-alive-again he is He lost seen-again he-is,' he said

PAITE

It has already been stated on p 55, that the Lushais call all the hill tribes who wear their hair in a knot upon the top of the head *Poi*, or *Pa*. It has also been pointed out that most of the Central and Southern Chin tribes tie their hair up in this way. The Pouis of the Southern Lushai Hills all speak dialects belonging to the Central Chin sub-group. See below, pp 107 and 115. A thousand individuals in the North Lushai Hills have been returned as speaking *Paitē*. This word is simply the plural of *pa* or *poi*, mentioned above, and *Paitē* should accordingly be supposed to be a Central Chin dialect. As a matter of fact, however, the dialect is more closely related to the Northern sub-group, and may conveniently be described as the connecting link between both groups.

There is now no village in the Northern hills composed altogether of people speaking *Paitē*, but there are a few speakers in every Lushai village. They have accepted the Dulien domination, and are usually considered as one of the branches of the Mizao. Compare below, pp 127 and f.

I am indebted to Major J. Shakespear, C.I.E., D.S.O., I.S.C., for a translation of the Parable of the Prodigal Son in *Paitē*, and this translation is the basis of the remarks on *Paitē* grammar which follow —

Pronunciation.—The abrupt shortening of a vowel indicated by a following *h* is apparently not very decided, for we find the same words written *le* and *leh*, *lo* and *loh*, *zá* and *záh*, etc. Spellings such as *ngai* or *ngei*, may or may not represent different pronunciations. The word *pe*, to give, becomes *pia* before *i*. The *i* of the suffix *in* may be dropped after a vowel, thus, *a-ma-n*, he, *pa-n* or *pa-in*, by the father. A euphonic *v* is inserted between *o* and a following vowel, thus, *lo-v-a*, in the fields. Perhaps also the *n* in *lim-na*, in joy, is euphonic. The consonant *g*, which does not occur in Lushai, is common, thus, *gil*, also written *ngil*, corresponds to Lushai *ril*, stomach. The verb *tung*, to come, is also written *tun*, from *neh*, to eat, is formed *i-ne-di*, let us eat, the numeral 'two' is written *pa-nhi* and *pa-ni*. Interesting is the word *hi loh*, corresponding to Lushai *lháh*, wages. Compare above, p 16.

Articles.—There are no articles in the language, indefinite pronouns and the numeral *pa khat*, one, being used as an *indefinite* article, and pronominal prefixes, demonstrative pronouns, or relative participles supplying the place of a *definite* article.

Nouns.—*Gender*—Nouns denoting animals, unless the gender is specially distinguished, seem to be neuter. Thus we find *vol-in a neh*, the pigs ate, where the singular pronominal prefix is used before the verb. Only one suffix denoting gender occurs in the specimen, *viz*, *pa*, denoting males, in *ta-pa*, son.

Number—There are two numbers, singular and plural. When the plural is marked, the suffix *te* is used, thus, *boi-te*, slaves, *vual-te*, friends.

Case—The *Nominative*, *Accusative*, and *Dative* are formed without any suffix. The suffix *in*, denoting the agent, is added to a noun when it is the subject of a transitive verb. Before *nei*, to possess, have, *a* is used instead in *mi kua-ham-a ta-pa pa nhi a nei-a*, a man had two sons. The *Genitive* is expressed by prefixing the stem to the governing word, thus *a vol an*, his pigs' food. In *van a tung a*, before heaven, the pronoun *a* seems to be suffixed to *van* to form a genitive, *lit*, the heaven its top-in.

The suffixes of the *Locative* are *in* and *a*, thus, *lar-in*, time-at, *lo-v-a*, fields in

The *Vocative* takes no suffix, but the interjection *he* may be prefixed, thus, *pa* or *he pa*, O father

Other relations are indicated by means of postpositions, such as *lah*, *lah-a*, to, with, *lam a*, in the direction of, *tung-a*, against, etc

Adjectives.—Adjectives follow the noun they qualify, and case endings are added to them and not to the qualified noun, thus *gam la-tah-a*, country distant-very-to

The suffix of the *Comparative* is *zâ*, *zâh*, more, thus, *han-zâh*, bigger The *Superlative* degree is formed by adding *ber*, very, most, to the positive, thus, *hoi-ber*, best, *thao-ber*, very fat

Numerals.—The numerals which occur in the specimen are *pa-khat*, one, *pa-nh* or *pa-n*, two They follow the word they qualify *Pa* is the generic prefix, see above, p 19

Pronouns.—The following *Personal pronouns* occur —

Singular,—

ke, *ka*, I.

na, you

a-ma, *a*, he

ka, my

nang-ma, *na*, your

a, his

nang-a, yours

Plural,—

la—*u*, we

u, *a*—*u*, they

The forms *la*, I, *na*, you, *a*, he, *la*—*u*, we, *a*—*u*, they, are used as pronominal prefixes, see Verbs, below

The following *Demonstrative pronouns* seem to occur *he*, *hi-ar*, thus, *hu*, *hu-ar*, that, *ha* or *kha*, that, *ku*, that, *mi*, that

There is no *Relative pronoun* Participles and verbal nouns are used instead, thus, *na ta-pa nâ-chi zuak lak-a na sum ne-zo-vek-tu*, your son harlots with your property spent-entirely-who

Bang seems to be the *Interrogative pronoun* 'what?' thus, *hu-ar bang a-hi-ta*, that what is it? A demonstrative pronoun added after an interrogative clause conveys the idea of relativity, thus, *vak-in bang-poh a nek, ku-chu a-ma-n leng ngil vah a-nek a-ut-em-em-a*, the pigs whatever did they eat? that even he also his-stomach full to-eat he-wished-much

The following *Indefinite pronouns* occur,—*kua-hiam*, a certain, *kua-ma*, someone, or, with the negative, nobody, *bang-poh*, some, what-ever, *bang-ma*, with the negative, nothing

Verbs.—Verbs are conjugated in person and number by means of pronominal prefixes The following occur —

ka, I, *la*—*u*, we, *na*, thou, *a*, he, *a*—*u*, they The verb is inserted between the two parts of the plural prefixes, thus, *ka mu-non-ta-u*, we saw again. When the subject is a neuter noun, the singular prefix *a* is also used to denote the plural, thus, *vak-in a nek*, the pigs ate The prefixes are dropped in the imperative (see below) After *kua-ma*, anyone, the plural prefix is used, the first part of it being, however, apparently dropped, thus, *kua-ma-in bang-ma pe-shi-ker-u-a*, anybody anything gave-not In the clause *a ta-pa han zâh lo-v-a om*, his son the big more the-fields-in was, the prefix seems to have been fused into one sound with the preceding *a* of *lo-v-a*

The root alone is used to denote present and past tense, thus, *a hi*, it is, *om*, he was. The suffix *a* is usually added, thus, *ka hi-a*, I am, *a chi-a*, he said.

The suffixes of *Past tenses* are *ta* and *ka*; thus, *a thei-ta-a*, he heard, *a go-ta*, he has killed, *huai bang a hi-ta*, that what happened? *Ka*, which is the common suffix in Rälti, only occurs once, in *a pai-ka-a*, he went.

The suffix of the *Future* is *di*, *di-a*, thus, *ka chi-di*, I will say.

The suffixes of the *Imperative* are *in*, or *ah*, *oh*, plural *u-a*. The first person plural is formed by prefixing *i* to the future tense. Thus, *piu-in*, give, *thei-oh*, hear, *bun-shah-u-a*, put on, *i-ne-di*, let us eat.

The *Infinitive* or *Verbal noun* is formed without any suffix, thus, *om*, to remain (in happiness is good). Postpositions and adverbial expressions are often added, and in this way adverbial clauses are effected, thus, *na-shen-in*, work-doing-in, working, *a-om-lai-in*, his-being-time-at, when he was. The suffix of the infinitive of purpose is *di* or *di-in*, thus, *pe-di-in*, in order to give. Compare *lim-na-di*, in order to rejoice, *a-ma-a-din*, for his sake.

Adverbial and *Conjunctive participles* are formed with the locative suffixes *a* and *in*. The former is in common use after all tenses, see above. Of the latter the following is an instance *na-shen-in*, working. Another participle is formed by adding *la*, thus, *on-la-meng-meng-un-la*, here bringing-quickly-you, and *on-la-un-la*, here-bringing-you. In these forms the pronominal element *un* of the second person plural is prefixed to the suffix *la*. A participle in the third person singular is perhaps *hi-ma-le* in *hi-ma-le leng*, that although-being even, nevertheless. A *Noun of Agency* is formed by the suffix *tu*, thus, *ne-zo-vel-tu*, he who entirely wasted.

There is no *Passive voice*. Instead of 'I am seen' we must say, 'somebody sees me'. Thus, *la mu-non-ta-u-a a hi*, we saw him again it is, he has been seen again by us. Other instances do not occur. But the following seem analogous *a hong-dam-non-ta-a la hia*, he having come alive again I am, *a hoi-a ka hi a*, that good being I am.

Compound verbs are very extensively used. Thus we find the verbal prefixes *hong*, up, as in *hong-tho*, rise up, *on*, towards, as in *on-la*, bring, and *ta*, towards, as in *ta-pang*, go and stay. *Causatives* are formed by adding *shah*, thus, *bun-shah*, to cause to wear, to put on. *Desideratives* are formed by suffixing *nuam*, thus, *lut-nuam*, to wish to enter. Other compounds are formed with *non*, again, *shen*, to finish, *shin*, to be about, *thel*, always, *vel*, entirely, *zo*, till the last, etc.

There are two *Negative particles*, *lo*, corresponding to the Lushai form, and *ket*, thus, *nek-shen-lo-ta*, to eat finish not, *ka hi-ke*, I am not. Both are combined in *ka oi-lo-nger-shi-kei-a*, I to-obey-not-considered-not, I did not disobey.

TIBETO-BURMAN FAMILY.

KUKI-CHIN GROUP.

PAITE.

(LUSHAI HILLS)

(Major J. Shakespear, C.I.E., D.S.O., I.S.C., 1900.)

M₁ kua-huam-a ta-pa pa-nhi a nei-a A-nao-pang-zâ-in a
Man a-certain sons two he had The-young-more-by his
 pa lak-a, 'He pa, go ka chan-ai on-pia-in,' a chi-a
father to, 'O father, valuables-of my share give,' he said
 Chin a sum-te pa-ni-u lak-a a hâ-m-a N₁ shât-lo-tak-in a-
Then his goods both with he divided Day long-not-very-in the-
 nao-pang-zâ-in sum a-vek-in a khâm-a, gam la-tak-a a
young-more-by goods entirely he collected, country far-very-to he
 pai-pih-ta Huai-a nuam-lu-tuk-in a om-a a sum a mang-shak-ta-a
went There luxuriously-very he lived his goods he wasted
 A sum a mang-mung-in a khâ-lam mun na-sha-tak-in
His property it lost-when that village neighbourhood exceedingly
 a-tam-a-vok-u, nek-di a ta-sama Mi lam kua-huam lak-a
they-hungered, eating-for he was-in-want That country-of a-certain with
 na-shen-in a va-pang-a Huai-in a vok an pe-di-in a lo
working he went-stayed Him-by his pigs food give-to his fields
 lam-a a hâl-a Vok-in bang-po kâm a nek, ku chu a-man
direction-to he sent Pigs by what-ever : hushs they ate, that even him-by
 leng ngil vah a-nek a ut-em-em-a, kua-ma-in bang-ma pe-shi-kei-u-a
also belly full to-eat he wished-much, anyone-by anything gave-not
 A harh-non-mung-in, 'Ka pa lak-a ki-lo-fa-te an nek-shen-lo-va
He awake-again-when, 'My father with servants food eat-finishing-not
 nei a-tam-tam-tâh, ke la-chu hui-a gil-kial-in ka shi-shin-a
have many-many-very, I even here belly-hunger-in I to-die-am-about
 Ka tho-di-a ka pa lak-a va-gem-di-a, "Pa, van-a tung-a
I arise-will my father to go-say-will, "Father, heaven against
 nang-ma mit-mu-in thu ka hih-shual-a, ka min na ta-pa a-zat
your eye-sight-in things I did-wrong, my name your son to-bear
 tak ka hi-kei, na lak-a ki-loh-fa pa-khat bang-in on-bâl-ter-âh," ka
worthy I am-not, you with servant one like me-make," I
 • chi-di' Chin a hong-tho-va a pa lak a pai-ka-a Hu-chi-in
say-will' Then he up-arose his father to he went Thereupon
 gam la-tak-a a-om-lai-in a pa-n a na-mu-a, a khâ-ngai-a
way far-very-in his-being-time-at his father-by he saw, he forgave

a tu a a am a chuk-tuah-a a tãp-a A lak-a a ta-pa-in,
 he son his breast he embraced he kissed Him to his son-by,
 'He pa, van-a mi tung-a le nang-ma mit-mu-in thu ka
 'O father, stay-in man against and your eye-sight-in thing I
 hi-shal-ta Ka min na ta-pa min-di-in tuah tak ka hi-kei,
 did-wrong My name you son naming-for to-bear worthy I am-not,
 a chu-a Hi-ma-le leng a pa-in a boi-to lak-a, 'Puan hoi-ber
 to said Nevertheless his father-by his servants to, 'Cloth best
 on-la-meng-meng-un-la on-shul-shak-u-a, a kut-a zung-bun-te
 here bringing-quickly-quickly-you here-put-on (him), his hand-on rings
 bun-shak-u-a a khe-a phei-kok bun-shak-u-a, se-bâng-no thao ber
 to-put-on-cause his feet-on boots to-put-on-cause, cow-young fat very
 on-la-un-la go-shak-u-a, him tak-in i-ne-di Hui ka ta-pa a
 here-bringing-you I all, joy great-in let-us-eat This my son he
 chu a hong-dam-non-ta, a mang-a ka-mu-non-ta-u-a a hi, a
 dead-was he came-alive-again, he lost-was we-saw-again it, is, he
 chu-a
 said

Chun a ta-pa hian-záh lo-ra om, in-a hong-tun-shun-in
 Then his son big-more fields-in was, house-to come-arrive-about-being
 bang-poh tum ging leh a-lam-thâm-u a thei-ta-a Chun boi
 some drum sound and their-dance-noise he heard Then slave
 kua-ma a sham-a, 'Hui bang a hi-ta?' a chu-a a dong-a
 a-certain he called, 'That what it happened?' he said he asked
 A lak-a, 'Na nao a hong-tung-ta-a, him-tak-a a-mu-non-
 Him to, 'Your younger-brother he came-arrived, safely his-seeing-again-
 ziah-in na pa-n se-bâng-no thao tak ha a go-ta, a chu-a
 on-account of your father-by calf fat very that he killed, he said
 Chun a heli-a in-a a lut-nuam-kei-a, a pa a hong-
 Then he got-angry house-in he to-enter-wished-not, his father he came-
 dak-a a hem-a Hi-ma-le-leng a pa lak, 'Thei-oh, kum-khua
 looked-out he persuaded Nevertheless his father to, 'Listen, continually
 hui tan na na ka shem-a, na thu leng ka oi-lo-nger-shi-
 now till your work I did, your word even I to-obey-not-consi-
 dered-not, my friends with rejoicing-for goat even me-to-give(-you)-con-
 sidered-never Chin na ta-pa ná-chu-zuak lak-a na sum ne-zo-
 Then your son harlots with your goods ate-up-
 vek-tu hi a hong-pai-ve-leh a-ma-a-din se-bâng-no thao tak kha
 entirely-who he he came-went-when his-sake-for calf fat very that

na na-go-shak-vial-a,' a chi-a a dang-a Chin a lak-a, 'Ka
you kill,' he said he answered Then him to, 'My
 ta-pa, ka lak-a na om-thek-a, ka neih-poh, nang-a vek a hi
son, me with you live-always, I having-whateter, yours entirely it is
 Lim tak leh kipale tak-a om a hoi-a ka hi-a Hia na
Joy great and happiness great-in to-live it good-is I am This your
 nao hi a shi a hong-dam-non-ta-a ka hi-a A
younger-brother this he dead-was he came-alive-again I am He
 mang ka-mu-non-ta-u,' a chi-a
lost-was we-see-again-did,' he said

STANDARD WORDS AND SENTENCES

English	Khongzai (of Mampur)	Thado (Naga Hills)	Sarang (Cachar Phung)
1. One	Khat	Khat	Khăt .
2 Two	Ni	Ni	Nih
3 Three	Thum	Thum .	Thome
4 Four	Li	Li	Lih
5 Five .	Ngā	Ngā	Ngā
6 Six .	Gūp	Ghu-up (gūp)	Ghup
7 Seven	Sagi	Saghi (sāgi)	Sahgi
8 Eight .	Gēt	Ghet	Gait
9 Nine	Kū	Ko	Koh
10 Ten	Som	Som, (shom)	Sohm
11 Twenty	Som ni	Somini, (shom-ni)	Sohm-nih
12 Fifty	Som-ngā	Som-ngā, (shom ngā)	Sohm ngā . . .
13 Hundred .	Jā-khat	Zā khat	Jhā-khăt .
14. I	Kei	Kēn, (kēi)	Kēi .
15 Of me	Kei(-thū)	Kei-ma .	Kēi sik-ā . .
16 Mine	Kei-ā	Ditto	Kēi-jāh
17 We	Kei-ho	Kei-ho .	Kēi ho
18 Of us	Kei-ho(-thū)	Kei-ho loi	Kēi-ho-sikā, kēi-a-thu
19 Our	Kei-ho-ā	Kei-ho lō-u	Kēi-ho-tā
20 Thou	Nang .	Nāng	Nāng
21 Of thee	Nang(-thū)	Nāng zheun	Nāng-sikā, nāng-thū
22 Thine	Nang-ā	Nāng-ho	Nāng-ā .
23 You	Nang-ho	Ditto	Nāng ū .
24. Of you	Nang-ho(-thū)	Nāng-ho-jein	Nāng-ū-sikā, nāng-ū thu
25 Your	Nang-ho-ā	Hē ho .	Nāng ū bā

IN THE NORTHERN CHIN SUB-GROUP.

Kuki of Cachar (Campbell)	Siyin (Rundall)	English.
Khăt	Khat .	1 One
Ni	Ni	2 Two
Tùm	Tòm, thum	3 Three.
Li	Li	4 Four
Ngă	Ngă	5. Five
Gúp	Lók, luk	6 Six.
Sagt	Sali	7 Seven.
Găt	Liet	8 Eight
Ku	Kwô	9 Nine.
Som	Sôm, or khan khat .	10 Ten.
Som-ini	Khan ni, sôm ni, or kul	11 Twenty
Som nga	Sôm ngă	12. Fifty
Jă khăt	Ya khat	13 Hundred.
Kei	Kô-mă	14 I
(Kei măn)	Ka, or ki	15 Of me
Kei mă		16 Mine
Kei-ha	Kômă	17 We.
(Kei hăm)	Ka, or ku	18 Of us
Kei ha		19 Our.
Nang	Nang-mă, nă mă, nang .	20 Thou.
(Năng măn)	Nă, ni	21 Of thee
Năng mă		22 Thine
(Nang ma)	Nô-mă	23 You
(Năng mă ha)		24 Of you
Nang-ha		25 Your

Kukl of Carbar (Campbell)	Siyin (Randall)	English
Ā mā . . .	Ā-mā .	26 He
(Ā mā ha) .		27 Of him
Ā-mā		28 His
Ā-mā-o .	A-ma-tē	29 They
Ā-mā-lm .		30 Of them.
Ā-mā-lao .	"	31 Their
Khut . . .	Khut .	32 Hand.
Keng	Piang	33 Foot.
Nā	Nā .	34. Nose.
Mit .	Mit	35 Eye.
Mu .	Kām	36 Mouth
Hā . . .	Hā .	37 Tooth
Kul . . .	Bil .	38 Ear
Sam .	Sam .	39 Hair
Lu . . .	Lū	40 Head
Lēi . . .	Lēi, kām	41 Tongue.
Oē	Ngū, ām	42. Belly
Tūngtūn	Nāng	43 Back.
	Chī, khi	44. Iron
Sanā . . .	Kham	45 Gold.
Dankū .	Ngūn	46. Silver
(Nā)pa	Pā	47 Father
(Nā)nū .	Nū .	48. Mother
Ū	Ū (elder), nāū (younger)	49 Brother
Ā .	Ū-nū (elder), nāū nū (younger)	50 Sister
Pasal .	Mī hīng, pasall	51 Man.
Nū māi .	Nūmē	52 Woman

English	Khongzai (of Manipur).	Thādo (Nāga Hills)	Sairang (Cachar Plains)
53 Wife	A-ji	Ka zhi-nu, (ka-pi)	Kā-ph
54 Child	A-nāūsēn	Cha pang	Nāh u, e nān
55 Son	A-chā pā	Chapang-pa, (ohā-pā)	Kā-ohā
56 Daughter	A-cha-nū	Chapang nu, (ohā-nung)	Kā ohā nuh
57 Slave	Soūk, sho	Sho	Kā soh
58 Cultivator	Laū lū mī, laū bol-pā	Lo balhā	Loubolā
59 Shepherd	Yām ching mī		Bēl-rī kēl ngākā
60 God	Thilhā, Patēn	Pathe, (Pathēn lūnjāi)	Pāthēn
61 Devil	Kāūm (<i>demon</i>)	Tilhā	Thilāh
62 Sun	Nī	Nī, nisha (nisā)	Nisāh
63 Moon	Lhā	Lha-ta (lhā)	Flā-pā
64 Star	Ān	Ān	Ahsih
65 Fire	Mēi	Mēi	Mēih
66 Water	Tūi	Ti (tūi)	Tūi
67 House	In	In	Ihn
68 Horse	Sakol	Sakal (sakor)	Chākor
69 Cow	Bong	Bong (chulhat)	Chherāk-pi
70 Dog	Hui chā	Wi-chā	Ūi
71 Cat	Mīng-chā	Meng chā (mēng-tē)	Mēng tē
72 Cock	A-chal	A-chal	Āh
73 Duck	Ātot	Watowat	Buh-to
74 A	Gadhā	Not known	Gāddā
75 Camel	Ūt	Ditto	Muh kankāng
76 Bull	Wa-chā	Va-cha	Buh
77 Goat	A-chi-tā	Chye-tu (che-tan)	Chi thāng
78 Pig	A-re-ta	Ne-tha	Nch-thāng
79 Sheep	A-tā-tā	Thou tha (tov in)	Tou-thāng

Chinese (Cantonese)	Latin (Purdall)	English
Ji	Ji, vi	53 Wife
Chi	Ta	54 Child
Chi pi	Ta pi	55 Son
Chi - z	Ta nā	56 Daughter
Sa	In - nā - rā	57 Slave
De - nā		58 Cultivator
(S)		59 Shepherd
De - nā		60 God
Ta - nā		61 Devil
Ta - nā	Si	62 Sun
Ta - nā	Ta	63 Moon
An	A - nā	64 Star
W	W - nā	65 Fire
Ta	Ta	66 Water
I - nā	In	67 House
I - nā	Shi - nā	68 Horse
I - nā	Ki - nā	69 Cow
I - nā	W	70 Dog
I - nā	Ng - nā	71 Cat
I - nā	A - nā	72 Cock
I - nā	Ng - nā - nā	73 Duck
I - nā		74 Ass
I - nā		75 Camel
I - nā	Wu - nā - nā	76 Bird
I - nā	Pa - nā	77 Go
I - nā	Ng - nā	78 Eat
I - nā	Ta - nā	79 Sit

Hebrew (Campbell)	Syria (Rendall)	English.
Ha-ge-er	Hi-ma-pa-to	80 Come
Chas-er	Va-er	81 Bent
Din-er	Din-ge	82 Stand
Th-er	Th-er	83 Die
Pa-er	Pa-er	84 Give
Pa-er	Ta-er	85 Run
Ma-er	Ta-er	86 Up
Ma-er	Ma-er	87 Near
Ma-er	Ma-er	88 Down
Ma-er	Khe-er	89 Far
Ma-er	Ma-er	90 Before
Ma-er	A-er-ga-er	91 Behind
Ma-er	A-er	92 Who
Ma-er	Ma-er	93 What
Ma-er	A-er-ga-er	94 Why
Ma-er	Ma-er	95 And
Ma-er	Ta-er-ga-er	96 But
Ma-er	Ma-er	97 If
Ma-er	A-er	98 Yes
Ma-er	Hi-er	99 No
Ma-er	Ma-er-ga-er-ga-er	100 Alas
Ma-er	Pa-er-kha-er	101 A father
Ma-er	Ditto	102 Of a father
Ma-er	Ma-er	103 To a father
(Ma-er-pa-er-ga-er)	Pa-er-kha-er-pa-er	104 From a father
Ma-er	Pa-er	105 Two fathers
Ma-er	Pa-er	106 Fathers.

English.	Khongzai (of Manipur)	Thado (Naga Hills)	Sairang (Cachar Plains)
107 Of fathers	Ka pã tampi-ã	Ka-pa te-ho	Kã pã ngêi sikã, or thu
108 To fathers	Ka pa tampi-hêng	Ka-pa hoi	Kã pã ngêi hungã
109 From fathers	Ka pã tampi hêng-ã	Ka pa-hoi-hengã	Kã-pã ngêi hungã ã hong
110 A daughter	Ka-cha-nũ khat	Cha-pang-nu	Kã-chã nuh khât
111 Of a daughter	Ka-cha-nũ khat-ã	Ditto	Kã-chã-nuh khât sikã, or -thu
112 To a daughter	Ka-cha nũ khat-hêng	Cha-pang nu-hengã	Khat kã chã nuh hungã
113 From a daughter	Ka-cha-nũ khat-hêng-ã	Ditto	Khât kã chã-nuh hungã ã hong
114 Two daughters	Ka cha-nũ a ni	Cha pang-nu te-ni	Kã chã nuh nih
115 Daughters	Ka-cha-nũ tampr	Cha-pang nu ho	Kã chã-nuh ngêi, or ho
116 Of daughters	Ka cha-nũ tampi ã	Cha-pang-nu-ho hengã	Kã-chã nuh ngêi sikã, or thu
117 To daughters	Ka-cha-nũ tampi hêng	Ditto	Kã chã-nuh ngêi hungã
118 From daughters	Ka cha nũ tampi-hêng ã	Ditto	Kã chã-nuh ngêi hungã ã hong
119 A good man	A-fa tã pasal khat	Khat a pã	Khât mih ã-phã-jilêh
120 Of a good man	A fa tã pasal khat-ã	Khat a-pã hengã	Khât mih ã-phã jilêh sikã, or thu.
121 To a good man	A-fa-tã pasal khat-hêng	Ditto	Khât mih ã phã jilêh hungã
122 From a good man	A-fa-tã pasal khat-hêng ã	Ditto	Khât mih ã phã-jilêh hungã ã hong.
123 Two good men	A-fa-tã pasal ni	Ni a-pã	Nih mih ã phã-jilêh
124 Good men	A-fa tã pasal tampi	A-pã-ho	Mih ho ã-phã-jilêh
125 Of good men	A fa-tã pasal tampi-ã	A-pã-ho hengã	Mih ho a pha-jilêh thu
126 To good men	A-fa tã pasal tampi-hêng	Ditto	Mih ho a phã-jilêh hungã
127 From good men	A fa tã pasal tampi hêng ã	Ditto	Mih-ho ã-phã-jilêh hungã ã hong
128 A good woman	A-fa-tã nũmai khat	Numer a pã	Khat nuh-mêi ã-phã-jilêh
129 A bad boy	A-fa-lo pasal nũyã chã khat	Chapang a-pa lu	Khât puchãl-chã mighulon
130 Good women	A-fa ta nũmai tampi	Numei a-pa-ho	Nuh mêi ho ã-phã-jilêh
131 A bad girl	A fa lo nũmai nũyã chã	Chapang nu a-pa lu	Khât nuh mêi-chã mighulon
132 Good	A fa tã	A-pã (ã-phãu)	Ã phã jilêh
133 Bitter	A ni sang ã faiyo	Hichê a pa	Ã-phã-dhomô

Kuki of Cachar (Campbell)	Siyin (Randall)	English.
Nā pū ngai a . . .	Pā tō	107 Of fathers.
Na pū ngai hungā . . .		108 To fathers
(Na-pu ngai hungā pādun)		109 From fathers
Chā nū khāt	Tā-nū khat . . .	110 A daughter
Chā-nu	Ditto	111 Of a daughter
Chā-nu hungā		112. To a daughter.
(Chā-nu hungā pādun)		113 From a daughter
Chā nu nī	Tu-nū nī	114 Two daughters.
Chā-nu-ha	Ta nū tō	115 Daughters
Ditto	Ditto	116 Of daughters.
..	..	117 To daughters
		118 From daughters
Pasal khāt ā fā	Mi-hin phā khat	119 A good man.
Pasal khāt u-fa-pā chu	Ditto	120 Of a good man
Pasal khat ā fā-pa hunga		121 To a good man
(Pasal khat a fā pā hungā pādun.)		122 From a good man
Pasal ni ā fā	Mi hin phā nī . . .	123 Two good men
Pasal ā-bonin ā fā .	Mi hin phā tō	124 Good men
Ā-bonā pasal āfā-ha .	Ditto	125 Of good men
..		126 To good men
Pasal āfā-ha hungā pādun		127 From good men
Nu-mūi khāt ā fā	Nā mē phā khat	128 A good woman.
Chā pang-pū khāt ā fā lon	Patang shō khat	129 A bad boy
Ā fā nu-māi-ha ā bonin	Nā mē phā tō .	130 Good women
Chā pang-nu khāt ā fā lon	Nā mē nō shō khat	131 A bad girl
Ā fā	Phā	132 Good.
Hot pādun āfā	A-mā sāng phā	133 Better

English	Khngzai (of Manipur)	Thādo (Naga Hills)	Saurang (Cachar Plains)
171. Bear	Tampi sāng-ā fāyo . .	Hī-zhat-pī-la hiche a-pā	Ā-phī-pēhnē . .
172. Hen	A-sāng-ē . . .	A-sāng . . .	Ā-sāng ēh . . .
173. H'ē	A-nī sāng-ā a-sāng-ī .	Hiche sāngnū ā-sāng	Ā-mā nehki ā-sāng-ēh
177. Highb.	Tampi sāng ā a-sāng-ē .	Abonchā sāngnū ā-sāng	Ā-sāng-pēhnē . .
178. A horse	Sakol a-chal khat	Sakol khāt .	Khāt sākor chāl
179. A mare	Sakol a-nū khat .	Sakol a-nū	Khāt sākor pī
180. Horse	Sakol a-chal tampi .	Sakol-tē-ho	Sākor chāl-ho . .
181. Mare	Sakol a nū tampi .	Sakol a-nu-ho .	Sākor pī-ho . .
182. A bull	Bong a-chal khat .	Bang chal . .	Khāt shērāk chāl
183. A cow	Bong a nū khat . . .	Bang a-nu . .	Khāt shērāk pī . .
184. Bulls	Bong a-chal tampi	Bang chal-ho .	Shērāk chāl-ho
185. Cows	Bong a-nū tampi .	Bang a-nu-ho .	Shērāk pī-ho . .
186. A dog	Hui a-chal khat	Ui-chā . . .	Khāt nī chāl . .
187. A dog	Hui pī khat .	Ui-chā a-nu . . .	Khāt nī pī . . .
188. Dogs	Hui a-chal tampi .	Ui-chā-ho . .	Ūi chāl-ho . . .
189. P. dog	Hui pī tampi .	Ui-chā a-nu-ho	Ūi pī-ho . . .
190. A cat	Kel a-chal khat .	Kel chā a-chal .	Khāt kēel-chāl
191. A cat	Kel a nū khat .	Kel-chā a nu . .	Khāt kēel pī
192. Cats	Kel tampi	Kel-chā ho	Kēel-ho . .
193. A cat	Sa a-chal khat	Sha chal . . .	Khāt sāhyak chāl . .
194. A cat	Sa a nū khat	Sha pī . .	Khāt sāhyak pī . .
195. Cats	Sa tampi	Sha ho	Sāhyak . . .
196. A cat	Ka khat .	Ka khat	Ka khat . . .
197. A cat	Ka khat .	Ka khat	Ka khat . . .
198. A cat	Ka khat .	Ka khat	Ka khat . . .
199. A cat	Ka khat .	Ka khat	Ka khat . . .
200. A cat	Ka khat .	Ka khat	Ka khat . . .

Kuki of Cachar (Campbell)	Siyin (Rundall)	English.
Ā-fā changnang pōne	Phābīl	134 Best.
Ā chāng	Sāng	135 High
Ā-chāng a	A mā sāng sāng	136 Higher
Ā-chāng changnang pōne	Sang bil	137 Highest
Sākar khāt	Shipū tal khāt	138 A horse.
Sakar khat ā nu	Shipū pui khat	139 A mare.
Sālar ā bonin	Shipū tal tē	140 Horses.
Sākar ā-nu ā-bonin	Shipū pui tē	141 Mares
Surāt chāl khāt	Khui tal khat	142 A bull
Surāt ā-nu khāt	Khui pui khat	143 A cow
Surāt chāl ā-bonin	Khui tal tē	144 Bulls
Surāt ā nu ā-bonin	Khui pui tē	145 Cows
Ūi khāt	Wi tal khat	146 A dog
Ūi nu khāt	Wi pui khat	147 A bitch
Ūi ā bonin	Wi tal tē	148 Dogs.
Ūi nu ā bonin	Wi pui tē	149 Bitches
Kel chāl khāt	Kiel tal khat	150 A he goat.
Kel ā nu khāt	Kiel pui khat	151 A female goat.
Sāzu ā-chāl khāt	Kiel tē	152 Goats
Sāzu ā-nu khāt	Sachohi tal khat	153 A male deer
Sāzu ā-bonin	Sachohi pui khat	154 A female deer
	Sachchi	155 Deer
Nang-mā nā um-ō	Kō-mā ka-hi	156 I am.
Ā mā ā-um-ō	Nang mā na hi	157 Thou art
Kō-ha kō-um-nāi	A-mā a-hi	158 He is
Nāng ha nā-um-ō	Kō-mā ka hi	159 We are
	Nō-mā na-hi	160 You are

English	Khor-gsho (of Manggar)	Thido (Naga Hills)	Sarang (Carlin Plains)
101. Tey-ah	A-ma ho a-hi	Hiché-ho a-umi	
102. I-ah	Kei ka-hayé	Kei lá-umi	
103. Tey-ah	Nang na-ha yé	Nang ná-umi	
104. Ho-ah	A-ma a-hayé	Hiché á-umi	
105. We-ah	Kei-ho ka-hayé	Kei-ho ka-umi	
106. Tey-ah	Nang-ho na-hayé	Nang-ho á-umi	
107. Tey-ah	A-ma ho a ha yé	Hiché-ho á-umi	
108. Pa			

Kuki of Cachar (Campbell)	Siyin (Rundall)	English
Ā mā hā n m-ō	Ā mā tē n hī	161 They are.
Kēi jin kā um-ē	Kē-mā kā-ōm tū hī, or om-yō-hī	162 I was
Nang nī um in		163 Thou wast
Ā-mā u um in		164 He was.
Kē-ha k n um-ē		165 We were.
Nang ha n n um in		166 You were
Ā ma ha ā um in		167 They were
Ā hī je	Om-ō	168 Be.
Ā hī te	Om	169 To be
Ā-hī tāt.		170 Being
Ā-hī jou tāt	Om-ā	171 Having been
Kēi hūmango		172 I may be
Kēi ma hūng-kā te	Kē-mā k n-ōm tū hī	173 I shall be.
Kēi hū-ding k n-hūn		174 I should be
Chāk in	Vā tō	175 Bent
Ā-chā te	Vā (t)	176 To bent,
Ā-chāk in	Vā vāt	177 Beating
Ā-chā nā	Vāt-ā	178. Having beaten.
Kēi jin kā chā .	Ka-vāt-hī	179 I bent
Nāng in cha-in	Na vāt-hī	180 Thou bentest
Ā-mān ū-chā in	A-vāt-hī	181 He bends
Kē-han lū-chā un		182 We bent
Nāng-han nū-chā un		183 You bent
Ā mā han ū-chā un		184 They bent,
	Kā vā-tū hī	185 I bent (<i>Past Tense</i>)
		186 Thou bentest (<i>Past Tense</i>)
		187 He bent (<i>Past Tense</i>)

English.	Khongsāl (of Manipur)	Thādo (Nāga Hills).	Sairang (Cachar Plains)
188 We beat (<i>Past Tense</i>)	Kei-hon ka-wa-tē	" "	
189 You beat (<i>Past Tense</i>)	Nang-hon na-wa-tē		
190 They beat (<i>Past Tense</i>)	A-mā-hon a-wa-tē .		"" "
191 I am beating	Kein ka-wē . .	Ken ka-voi . .	" "
192 I was beating	Kein wong-am-tē	Ken ka-va ā umgme	" "
193 I had beaten	Kein ka-wa-tē	Ken ka-voi-jhenge . .	"
194 I may beat .	Kein wa-thai nāng-ē	Ken ka-voi-tenā . .	" "
195 I shall beat	Kein wo-nāng-ē . .	Ken vong-ē .	""
196 Thou wilt beat .	Nang-in wo-nāng-na-tē		
197 He will beat .	A-mān wo-nān-tē .		
198 We shall beat	Kei-hōn wo-nāng-ē	.	" "
199 You will beat	Nang-hōn wo-nāng-na-tē	.	"
200 They will beat . .	A-mā-hon wo-nān-tē	..	" "
201 I should beat	Kein wo-nāng-ē	Ken ka-voi a-pā . .	" "
202 I am beaten .	Kei-mā-ē wē	Keye ē voi . .	"
203 I was beaten .	Kei-mā-ē wē-tē	Kē ē voi-jhengē	"
204. I shall be beaten	Kei-mā-ē wē-a-ding a-hē	Kē ē vozhengē	
205 I go	Kei ka-chē	Kō ke-chē .	"
206 Thou goest	Nang na-chē	Nang che-tā .	" ""
207 He goes	A-mā a-chē	Hichē a-che-ta . .	"" "
208 We go	Kei-ho ka-chē		" ""
209 You go	Nang-ho na-chē		""
210 They go	A-mā ho a-chē		""
211 I went	Kei ka-chē-tāi	Ke ke-chē . .	"
212 Thou wentest	Nang na-chē-tāi	Nang nā-chē	
213 He went .	A-mā a-chē-tāi	Hichē a-che-tā . .	
214 We went	Kei ho ka-chē-tāi . .		"

English	Khongzai (of Manipur)	Thādo (Naga Hills)	Sairang (Cachar Plains)
215 You went .	Nang-ho na chō-tāi		
216 They went . .	A-mā-ho a chō-tāi	. .	
217 Go .	Ohētang .	Oho-tā . .	
218 Going	Chē-in .	Chitang .	..
219 Gone	Chē-tāvin	A-cho	
220 What is your name ?	Na-min i-bi ham ? .	Nang min ihang ?	Na-min ih-ham ? .
221 How old is this horse ?	Sakol hi kum i-yā ham ?	Hichō sakol kum izhā ham ?	Sākor kum i-ja hi tām ?
222 How far is it from here to Kashmir ?	Hiwā pansān Kashmir rhūn i-chañ hyam ?	Hiya lonin Kashmir i-chāñ ham ?	Hi kaumā Kashmir i chāñ lam ?
223 How many sons are there in your father's house ?	Na-pā-in-ā a-chā pasal i-yā tūmam ?	Nang-pā a-chā izhāt ham ?	Nā-pā iñ ā nāo i jah tūm ām ?
224. I have walked a long way to-day	Kei tū-ni gamlapā ka-chō	Ke tu-ning gham-chongpi hūmkāhi	Tū-ning gām la ta kā chōi .
225 The son of my uncle is married to his sister	Ka-pa-ngā a-cha-pān a-nāū-nū yin a-nayē.	Kō-pa shopi cha-pā, hichō shopi-nu to ākchang.	Kā-pāngā nāo-in hi-chō-pā sar-nū gun ā nēi jēh.
226 In the house is the saddle of the white horse	Sakol akāng safo in-sūngū tūmē	Sakol kang phá in a ā ume	Sākor kām sūpāl iñ ā ā-um ēh
227 Put the saddle upon his back.	A-dūng-tūn-ā safo koyo	Sakol phá hangkam	Sāpāl ā chunghā loi-tā
228 I have beaten his son with many stripes.	Kein a-mā a-cha-pā molin hawōpin kn-wōi	Huchō-pa chā havo-in ke-vo	Kei-jin cho pā nāo-hi kō-oboh ē (i e kō-wo-ē)
229 He is grazing cattle on the top of the hill	Hūcha māola a-mān sēl kachung-ō	Hichō bong teugtāng a-chēlā	Chō pā nāohin chung lāng-ā sharak ngā
230 He is sitting on a horse under that tree	Hūcha thungkōlā a-mā sakol toin a-tūmē	Huchō ting noiyā sakol chungā ā-tou a	Chō-pāhin thimbull noiah sakor chungā ā-choungē
231 His brother is taller than his sister	A-nāū-nū sāng a-nāū-pā a-sāng-ō	Amā sho-pi-nu sāngnin ā-sāng-ō	U-pā sāngnin u nu sāngnin āh-mā ā-sāng-pēhūē
232 The price of that is two rupees and a half	Chūchō man chēng-ni makhāi	Hichō man cheng-ni makā	Chē māng cheng nih lēh dāngkā-keh.
233 My father lives in that small house.	In nēyāñ ka-pā a-tūm-ō	Huchō in-neyaba ke-pa a-umē	Hi chō iñ nēu a kō-pā ā tūm ēh
234 Give this rupee to him	Dangkā hi a-mā gommā ai-pēn.	Dangka huchōhu ghapi (i e hichō hengā pin)	Hi-chō dānkā āh mā pē-thāng
235 Take those rupees from him.	A-mā hēngā dangkā ga-lān	Dangka hichō hengua khan latā	Chō pā hūngā dānkā la-thāng
236 Beat him well and bind him with ropes	A-mā hawopin woin khāwin sūm-in.	Batain numo khāy-in unkāntā	Pāte tākin kōu in lang vo-thāng
237 Draw water from the well	Kūhā tūi ga-sokēn	Tih-hu ā ti rakhapi .	Tui khukā tui gu thāl thāng
238 Walk before me	Ka-masang-a chēn	Ke masanga chetā	Chēn mā (sio) sō thāng
239 Whose boy comes behind you ?	Na-nūng-ā koi pasal nēyāñ-chā hūngam ?	Ke (sio) nung-sang-a koi chā hūngam ?	Nā-nung sāngā kai nāo-hām ā-hong ā ?
240 From whom did you buy that ?	Nangin chūchō ko hēngā na-han-choham ?	Ko-henga nā-choham ?	Khai hengā nā-chohām ?
241 From a shopkeeper of the village	Kho hi-ā tūmin tūkan mi khat henga ka-chok-hē.	Lukana ke-cho-a-hi	Kā khoubā dukānā ka-cho ā-hi-jēh

Kuki of Cachar (Campbell)	Sigin (Randall)	English
..		215 You went
		216 They went
Ā chu .	Pai o	217 Go
Ā-chin ā hi-je .	Pa pai	218 Going
Ā-chi toi .	Pai-ā .	219 Gone
Nā min i ham ?	Nā min akwō yim (or hāng yim) ?	220 What is your name ?
Sākar kam i jāt hi jām ?		221 How old is this horse ?
Hi kamā pādun Kashmir i- chan gām-lam ?	Kashmir khwō hipan a- bāngtan khulā mō ?	222 How far is it from here to Kashmir ?
Nāng mā nā pā in ā i-jāt chū pang pā um-ām ?	.	223 How many sons are there in your father's house ?
Kei mā tu nin gam-cheng lā ki-choune (P)		224 I have walked a long way to-day
Kei mā lā pangā chā pā ā- mā chā-nu ta a-lhi-cheng- c		225 The son of my uncle is married to his sister
Sakar ā ngon jin in ā ā um- nāc		226 In the house is the sad- dle of the white horse
Ā mā-chang-ā jin kām in		227 Put the saddle upon his back
Ā mā chā pā chu kei mān kū-chā in tung pamun.		228 I have beaten his son with many stripes
Ā mān chung-lāng chung ā sī rāt ā-chung-in	.	229 He is grazing cattle on the top of the hill
Ā-mā hi che thungbul noi a sā kar chungā ā tou rin		230 He is sitting on a horse under that tree
Ā-su pi nu sāng-in ā-su-pi- pā ā-chang e	..	231 His brother is taller than his sister
Ā hi man hi cheng-ni lo a ke man a hi-jē		232 The price of that is two rupees and a half
Kā pā hi-che in neu-cha ā- um-o	Kē-mā pā in mashiā nō sunggā tiang-hi.	233 My father lives in that small house
Hi-che danka hi ā mā chu pin		234 Give this rupee to him.
Hi-che danka ā bonin ā mā hinggā lan		235 Take those rupees from him
Ā-mā hi phā-tā in chā in, chute khav in kām in.		236 Beat him well and bind him with ropes
Tupuma tu thal-in		237 Draw water from the well
Kei mā mā-chāngā chidaun		238 Walk before me
Nāng mā nangā kai chā- pang hung ām ?		239 Whose boy comes be- hind you ?
Nāng in hi che-hi ko hinggā nā chabizām ?		240 From whom did you buy that ?
Hi-che koā dukāndār pa hinggā		241 From a shopkeeper of the village

CENTRAL CHIN SUB-GROUP.

This sub-group comprises the following languages —

Shunkla or Tashan, spoken by	39,215
Zahao, " "	2,000
Lai " "	23,450
Lakher " "	1,100
Lushai (including Ngents) spoken by	40,539
Banjigi	500
Pankhū	800
TOTAL	107,604

These languages are closely connected with the northern group, but have still greater affinity to the so-called Old Kuki dialects. The chief point of difference, when compared with Old Kuki, is the negative particle, which is *lo* in the Central languages as in Thido, but usually *māl* in Old Kuki. Pānkhū is the dialect which is most closely connected with Old Kuki.

SHUNKLA OR TASHŌN

The tribes generally called Tashōns live in the Chin Hills to the south of the country inhabited by the Siyins and the Suktēs. To the west they are bounded by the Lushai Hills and to the south by the Lai. Messrs Carey and Tuck estimated their number in 1895 at 39,215. Their country is the most thickly populated in the Chin Hills. They include the two powerful communities of Zahao or Yahow and Wheno, which were formerly known as Poi, Poi-tē and Pai-tē. Poi is the Lushai name for the Chins in general, and *tē* is the plural suffix. The Tashōns call themselves Shunkla, and under this name they are also known to the southern tribes. Shunkla is the name of a village in the southern part of their territory, and they think that their forefathers came out of a rock at Shunkla. Later on their capital was transferred to Klashun, and the name Tashōn is the Burmese corruption of this word. Their chief village is now Falam, and the northern tribes call them *Palam-tē*, inhabitants of Falam. They were constantly at war with the Hakas, and the raids of this latter tribe are supposed to have been the reason for their transferring their capital from Klashun to Falam. After that time they gradually extended their influence over their neighbours. Messrs Carey and Tuck remark that the Tashōn tribesmen do not claim one common progenitor. 'They are a community composed of aliens, who have been collected under one family by conquest, or more correctly by strategy.'

The following five divisions of the tribe are distinguished —

- | | |
|-----------------------|---------------|
| 1 The Shunkla proper | 3 The Tawyan. |
| 2 The Yahow, or Zahao | 4 The Kweshun |
| 5 The Whench | |

Of these the Zahaos will be dealt with below. The notes on the other clans are taken from Messrs Carey and Tuck.

The Shunklas proper are now all dependent on the Falam chiefs and probably all of the same family. Their ancestors lived at Shunkla till about four generations ago when

they moved to Klashun. This village was destroyed by the Hakas, and the Shunklas then founded Falam, their present capital.

The Tawnyans are said to have no connection with the other tribes administered from Falam. They say themselves that they are Torrs, an independent tribe to the south of the Hakas. They became tributary to Falam by settling down in their territory. After a rebellion they were reduced to perpetual slavery, and they have to carry salt and rice from the plains of Burma to Falam.

We have no information as to the language of the Tawnyans. It is probable that it is a southern dialect, different from that of the Shunklas.

The Kweshins seem to be a quite different tribe, and were probably left behind by some of the numerous tribes which have wandered north. They are supposed to be half-breeds of Burman and Kuki blood.

The Whenos are said to be Lushais who were left behind when the Chins expelled this tribe from the hills. They are said to be identical with the Haulgnos or Hualgnos of the Lushai Hills, who are settled to the south of the Zahaos, and extend towards the west as far as Jaduna, their eastern and southern frontier coinciding with that of the North Lushai Hills. The Shunklas proper are thus the only true representatives of the Tashon tribe. They were disarmed in the season 1895-96.

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ELLES, COLONEL E. R.,—*Military Report on the Chin-Lushai Country*. Simla, 1893. Note on the Tashons on pp. 22 and ff.

CAREY, BEETRAM S., and H. N. TUCK,—*The Chin Hills. A History of the People, our Dealings with them, their Customs and Manners, and a Gazetteer of their Country*. Vol. 1, Rangoon, 1896. History of the Tashon Tribe on pp. 141 and ff.

SCOTT, J. GEORGE, assisted by J. P. HARDIMAN,—*Gazetteer of Upper Burma and the Shan States*. Part I, Vol. 1, Rangoon, 1900. Account of the Tashons on pp. 457 and f.

The chief authority among the Tashons is a council consisting of five chiefs. They do not derive their position from birth, but are chosen by the people. Everyone may become a member of the council, provided that he belongs to the Shunkla tribe.

ZAHAO OR YAHOW.

The Zahaos or Yahows are settled in the Chin Hills to the west of the Tashöns. The number of their houses is stated to be 1,700. The names Zahao and Yahow are identical, *x* and *y* being interchangeable in most of the surrounding dialects. Colonel Elles states that they are also called Howhuls and Lyen-lyem, and they were formerly also known as Pois. In the Lushai Hills Zahao is returned as spoken by about 2,000 individuals to the south and west of Lungyel.

The Zahaos of the Chin Hills say that once upon a time the sun laid an egg which a Burmese woman picked up. From it their ancestors were produced. They were constantly at war with their neighbours, but defeated them with the assistance of the Falam chiefs. In return they agreed to pay tribute to Falam for ever. They are said to be distinct from the Shunklas.

I have no materials for deciding whether the Zahaos of the Lushai Hills speak the same dialect as those in the Chin Hills. The translation of the parable of the Prodigal Son which is printed below, and for which I am indebted to Major J. Shakespear, C.I.E., D.S.O., I.S.C., has come from the Lushai Hills. The word for 'man' used in this specimen is *mi-zo*, that is, 'a Zo-man,' and it is probable that the Zahaos, like the Lushais and many of the Northern Chin tribes, call themselves Zo. The following remarks on Zahao grammar are entirely founded on the specimen. They are given with the utmost reserve, the more so because I have not succeeded in getting an interlinear translation prepared in the Lushai Hills. The Lushai clerk charged with the translation was only able to add the meaning of some words in the beginning of the specimen, so far as the words and the forms do not differ from Lushai. I have therefore been under the necessity of supplying most of the translation myself, and this must be borne in mind in using the specimen.

Pronunciation.—Long vowels are not marked in the specimen. But it is probable that final vowels of words and syllables are long, just as they are in Lushai. The signs *ā* and *o* are used for the same sound, thus, *mi-zā* and *mi-zo*, man. An *h* after a vowel seems to denote the so-called abrupt tone. Compare Introduction, p. 4. But the writing is inconsistent. Thus, the same words are written *āh* and *ā*, *leh* and *le*. The pronunciation of other vowels cannot always be stated with certainty. We find the same words written *tua* and *tua*, *ve* and *ve*, *i* and *e*. Concurrent vowels are sometimes contracted, thus, *pa-in* or *pa-n*, by the father. A euphonic *v* is inserted between *o* and a following vowel, thus, *deo-v-in*. After *m* an *m* is inserted before *i* in *um-m i*, lived, was. The consonant *h* in *pek*, to give, is sometimes dropped. *K* seems to be interchangeable with *h* in *thluk* or *thluh*, completely. The *h* in the latter form marks the abrupt shortening of the sound. *S* and *sh* seem to be interchangeable, thus, *sum* and *shum*, goods.

Articles.—There are no articles. The numeral *pa-khat*, one, and indefinite pronouns may be used as a kind of *indefinite article*, while pronominal prefixes, demonstrative pronouns, and relative phrases supply the place of a *definite article*. Thus, *mi-zo shu-mā*, a certain man, *a nao-ta-shān-m*, his, *i e*, the younger, *chā no thao zet kha*, cow young fat very that, the fatted calf, *a-sum chu*, his property that, *lha tak-a um lau-a*, far very his being time-at, at the time when he was very far.

Nouns.—*Gender*—There is only one suffix used to denote gender in the specimen. This is *pa* in *fa-pa*, child male, son, *u-pa*, elder brother. The word *vok*, pigs, is combined with the plural pronominal prefix, thus, *vok-in an ei*, the-pigs they ate.

Number—There are two numbers, the singular and the plural. The plural is not marked when it appears from the context. The suffix of the plural seems to be *le*, thus, *boih-le*, servants, *ka-hor-le-i-nhena*, my friends with. *Tla* is sometimes added; thus *in-lhá-fa-le-tla*, house-servants, *zung-khi-le-tla*, finger-rings.

Case—The *Nominative*, the *Accusative*, and the *Dative* are not distinguished by suffixes. The *Genitive* is denoted by putting the stem, without any suffix, before the governing word, thus, *ro ka chan-ding*, property-of my share. But usually the suffix *i* is added, thus, *van-i mi*, the sky's man, the man of the sky. The same suffix is also used in Lai. *I* is also added to nouns before postpositions, such as *nhen-a*, with, to, *man-a*, on account of, *rhang-a*, for the sake of, these postpositions being originally substantives, thus, *a-pa-i nhena*, his father to, *a-mhu-i mana*, his-seeing on-account of, because he saw, *a-ma-i rhanga*, for his sake. The genitive relation may also be indicated by apposition. Thus, *ka mhung na fa-pa-i vua*, my name your son-of bearing, to bear the name of your son. The *i* added to *fa-pa* before the infinitive *vua*, to bear, also shows the near connection between the verbal noun and ordinary substantives.

The suffix *in*, denoting the agent, is added to the noun when it is the subject of a transitive verb. Thus, *vok-in an ei*, the pigs they ate. It is dropped, however, in the first clause before *nei*, had, where the singular pronominal prefix *a* shows that the subject is the noun *mi-zo*, a man, and not *fa-pa pa-nhih*, two sons.

Other relations are indicated by means of postpositions such as *a*, in, to, *in*, or *i*, in, to, *nhen-a* and *nhen-i*, with, to, *rhang-a*, for the sake of, *man-a*, on account of, *par-a-thon*, before, against, etc. The suffixes *a* and *in* or *i* form locatives and adverbial expressions, thus *kut-a*, hands-on, *lhum tak-in*, joy great-in, joyfully, *lha-tak-i*, far very.

Adjectives.—Adjectives follow the noun they qualify, and case suffixes are added to them and not to the qualified noun. Thus, *khá-lam lha tak-a*, country far very-to. The suffix of the comparative is *shán*, thus, *nao-ta shán*, young more. An absolute superlative is formed by the addition of *bik*, most. Thus, *tha bik*, best.

Numerals.—The only numerals occurring in the specimen are *pa-lhat*, one, and *pa-nhih*, two. Both are only used to qualify human beings, and *pa* is the generic prefix. They follow the noun they qualify.

Pronouns.—The specimen contains the following *Personal pronouns* —

Singular,—

<i>lei</i> , <i>la</i> , I.	<i>nang-ma</i> , <i>na</i> , thou.	<i>a-ma</i> , <i>a-mi</i> , <i>a</i> , he.
<i>la</i> , my	<i>na</i> , thy	<i>a</i> , his
<i>la-ta</i> , mine.	<i>i-ta</i> , thine	

Plural,—

<i>lan</i> , we	<i>an</i> , they
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The forms *la*, I, *lan*, we, *na*, thou, *a*, he, *an*, they, are used as pronominal prefixes with verbs. See below. The suffix *i* may be added in the genitive, thus, *nang-ma-i mit-mhu-in*, thy eye-sight-in. Compare Nouns, above.

The following *Demonstrative pronouns* occur, *hi*, and *hi* — *hi*, this, *chu*, and *chu* — *chu*, and *chu* — *chu*, that, *lha*, that.

There is no *Relative pronoun*. The demonstrative pronouns are used as a kind of correlative, thus *ziang-ma kám rol-in an ci kha*, whatever food the pigs they ate, that; *chá vo tho zel kha*, con young fat very that. Relative clauses are also formed by means of participles and verbal nouns. Thus, *tha tak-i a um lai-a*, far very he being time-at, *ra fa-pi na shum ci thluk tu*, thy son thy property ate-all-who. In the last instance *ci-thluk tu* is the noun of agency.

An *Interrogative pronoun* is *ziang-ha*, what, in *chu ziang-ha shi-lei*, that what may it be?

The following *Indefinite pronouns* occur —

ci. zá, a certain, *ziang-má*, whatever, *ziang lo*, some, *zo-mhan*, anyone, *ziang-lan*, anything. Thus, *mi-zá-i nhen-a shi-má*, man with a-certain, with a certain man, *zo-mhan-in ziang-mhan an pek-shi-lo-v-i*, any body anything they gave not.

Verbs.—Verbs are conjugated in person and number by means of pronominal prefixes. The following occur *la*, I, *lan*, we, *na*, and *i*, thou; *a*, he, it, *an*, they. After *zo-mhan*, anyone, the plural prefix is used, thus, *zo-mhan an pek-shi-lo-v-i*, anyone they gave not. Pronominal prefixes are usually dropped before the imperative, and when the subject is an interrogative pronoun.

The suffix *i*, probably a verb substantive, is commonly added to the various tenses of the verb. Such forms may be considered as conjunctive participles and are used in most places except where there is a full stop. Instances are given below.

The root alone is freely used to denote present and past tenses. Thus, *a tha*, it good is; *a nei*, he had. The suffixes *i*, *hi*, and *shi*, all various forms of the verb substantive, may be added, thus, *a-i-i*, he said, *a-shi-hi*, he is, *an-pek-shi-lo-v-i*, they gave not. After *hi* the suffix *teh* is added in *la shi lo-hi-teh*, I am not. This *teh* is perhaps identical with the suffix of the past tense.

The suffixes of *Past tenses* are *ta* or *tal* and *á*, thus, *a fe-ta-i*, he went, *ka-ti-shual-tal*, I sinned, *an um-tlang-á-i*, they to-be-began. The suffix *ta* seems also to be used in the present tense in order to denote an established fact. Thus, *tlak ka-shi-lo-teh*, worthy I am not indeed. See above. A kind of *Perfect* is effected by the addition of the verb substantive to the principal verb. Thus, *a rong-nung a shi-hi*, he came alive it is, he has come alive again.

The suffix of the *Future* is *lei*, thus, *la tho-lei-i*, I will arise, *la ti-lei*, I will say. This tense is also used in interrogative sentences to denote what might be, just like the German future. Thus, *chu ziang ha shi-lei*, that, what is it? Compare the suffix *ka* which denotes the present and past times in Ngentē, Rāltē, Pantē, etc. Another suffix of the future seems to be *ing* in *i-lu-shing*, let us make merry. See Imperative, below.

The suffix of the *Imperative* is *á*, *áh*, or *o*, thus, *pe-á*, give, *thah-o*, kill you. A first person plural occurs in *i-lu-shing*, let us make merry.

The root alone is also used as an *Infinitive* or *verbal noun*. Thus *ci-puar a duh-em-em-i*, to eat-his-fill he wished-much. This form is used as a substantive governing a genitive, thus, *la mhung hi na fa-pa-i oua tlak*, my name this thy son-of bearing worthy, worthy to the bearing of my name of your son. Words such as *ve-leh*, when, *lai-a*, at the time, when, etc., may be added. Thus, *tha tak-i a um lai-a*, far very he being

time-at, *him-lak-in a mhu-i man-a*, safely his seeing on-account-of. These instances show how little our usual grammatical categories suit these languages

The *Infinitive of purpose* seems to be formed by the suffix *ding* or *ding-in*, thus, *rol râl-tla pe-ding-in*, in order to give the pigs food, *ei-ding*, for eating, food. *Ding* means 'suitable, fitting' in Lai. It also occurs in *lám-ák-nak-ding*, in order to make merry. *Lám*, to rejoice, *ák*, perhaps corresponding to the Lai suffix *ák* which is used to form gerunds (thus Lai *ding-ák*, for drinking). *Nāk* is used in Lai to form compound nouns (thus, *thi-nāk*, something for killing, poison). The meaning of *lám-ák-nak-ding*, therefore, is perhaps 'in order to have something for rejoicing'. The Lai suffix *nāk* is also used to form participles, and this use seems also to be found in Zhabo, in *ka-el-nak-um-shi-lo*, I transgressing lived-not. Compare the suffix *nā* which forms verbal nouns in Hallām, Langrong, Mhār, etc.

A *Participle* used instead of the first of two connected imperatives is formed by adding the suffix *la*, to which a pronominal element seems to be prefixed. Only one instance occurs, where the pronominal element is *o*, denoting the second person plural. Thus, *han-la-o-la*, here bringing you. The pronominal element of the third person singular is perhaps *she* or *se*, in *shi-kal-she-la*, nevertheless, *lit* being-even-that.

Conjunctive participles seem to be formed by adding the suffix *i*, thus *a-tho-v-i a-pa-i nhen-a a fe-ta-i*, he having arisen his father to he went. This suffix may be added to all tenses. See above. The suffix *leh* in *tlak ka-shi-lo-leh*, worthy I-being-not, since I am not worthy, seems to be used in a similar way. Compare Verbal nouns, above.

The suffix of the *Adverbial participle* is the locative suffix *in*, thus, *nha tuan-in a ra-lang i*, work doing he went and stayed.

A *Noun of Agency* is formed by means of the suffix *tu*, thus, *ei-thluk-tu*, a consumer. See Relative pronoun, above.

There is no *Passive voice*. *Kan mhu-leh-ta a-shi-hi*, by us seen again he is, means literally 'we saw him again it is'.

Compound verbs are formed by means of prefixes or by suffixing other words. The following prefixes occur —

Hon, signifying motion upwards or towards, *ra*, signifying motion away and towards, *ra*, signifying motion from. Thus *hon-la*, go and bring, *ra-k-mhu*, to get sight of; *ra-rel*, go and tell. *Causatives* are formed by suffixing *shak* or *tir*, thus, *thak-shak*, to cause to kill, *bun-tir*, to cause to wear, to put on. The word *thak*, to kill, is itself a causative to *thi*, to die. The suffix seems to be *at* or *ak*. Compare Aimol *thak*, Thādo *thak*, to kill. A similar form is *fiat*, to send, from *fe*, to go. *Desideratives* are formed by adding *duh*, thus *lut-duh*, to wish to enter. Other words suffixed in order to form compound verbs are *em-em*, much, highly, *leh*, again, *ngai ngai*, certainly, surely; *reng*, always, *shai*, again, *tal*, very, *tlang*, to begin, *re* and *rei*, also, *zih*, to be about, etc. Two verbs may, of course, be combined in order to modify the meaning. Thus, *rong*, to come down, *thlenq*, to arrive, *rong-thlenq*, to come home, etc.

The *Negative particle* is *lo*, or *shi-lo*, thus, *a lut duh-lo-v-i*, he to-enter wished not. *en-pet-v-lo-v-i*, they gave not.

The *Interrogative particle* is *ma*, thus, *shi-lo mā*, is-it not? Compare also the use of *ma* in the formation of indefinite pronouns, thus, *shi mā*, a certain. Compare Latin

[No. 8]

TIBETO-BURMAN FAMILY.

KUKI-CHIN GROUP.

ZAHAO

(LUSHAI HILLS)

(Major J. Shakespear, C.I.E., D.S.O., I.S.C., 1900.)

H1 mi zo shi-má fa pa pa-nluh a-nei A-nao-ta-shán-in a pa-i nhen-a,
This man a-certain sons two he-had The-young-more-by his father to,
 'Ka pa, ro ka chan-ding i pe-á,' a ti-i Chu leh a sum-le-tha an
'My father, goods-of my share you give,' he said. Thereupon his goods them
 pa-nluh-i nhen-a a shem-i N1 bai-to-a a-nao-ta-shán-in sum a-za-ten a
two to he divided Day narrow-in the-young-more-by goods all he
 khâm-thluh-i khâ-lam lha-tak-a a fe-ta-i Chuna-chun nuam-lu-tuk-in
collected-completely-and country distant-very-to he went There luxuriously
 a um-mi a sum chu a lhao-ral-tir-ta-i. A shen-thluh-re-leh chu
he lived-and his goods that he lost-wasted-made He spent-completely-when that
 khâ-lam chu na-sa-deo-v-in an tam-ta-i ei-ding a lhâh-sham-i. Chu-leh chu
country that exceedingly they hungered-and eat-for he lacked Thereupon that
 lei khua-a mi-za-i nhen-a shi-má nha tuan-in a va-tang-i Chu mi chu-n
place village-in man with a-certain work doing he went-stayed That man that-by
 rok râi-tla pe-ding-in a rak-hûl-i a fiat-i Ziang-má kâm vok-in an
pigs food give-in-order-to he asked-and he sent Whatever food the-pigs they
 ei kha a-mi khal-in ci—puar a duh em-em-i zo-mhan-in ziang-mhan an
ate that he also eat-his-fill he wished-much-and any-one-by anything they
 pek-shu-lo-v1 A harh-leh-re-leh, 'Ka pa-i nhen-i m-lhâ-fa-le-tla râi ei-hang-
gave-not He awoke-again-when, 'My father with house-servants food eat-finish-
 lo-v1 nei an tam-thân, kei shi-khâ lu-tâka ril-rong-in ka thi-zik-ngai-
not have they many also, I even here belly-hunger-in I to-die-am-about-
 ngai-i Ka tho-kei-i ka pa-i nhen-a ka va-rel kei-i, "Ka pa, van-i
certainly I arise-will and my father to I go-tell-will, "My father, shy-of
 mi par-a-thon nangma-i mit-mhu-in thil ka ti-shual-i, ka mhung hi na
man before your eye-sight-in thing I did-wrong, my name this thy
 fa-pa-i vua tlak ka shi-lo-hi-leh, na nhen-a m-lhâ-fa pa-khat vek-in i
son to-bear worthy I being-not, thee with house-servant one like you
 tua-ve-âh", ka ti-kei' Chu-leh a tho-v1 a pa-i nhen-a a fe-ta-i.
make-also'', I say-will' Thereupon he arose-and his father to he went
 Chu-leh a pan a rak-mhu-i a zang-fah-i a teh-i a-i-thân a mhua-
Thereupon his father-by he saw-and he pitied-and he ran-and his-breast he joined-
 i a zuk-i A nhen-a a fa-pa-in, 'Ka pa, van-i mi par-a-thân
and he kissed Him to his son-by, 'My father, shy-of man before
 q

nang-ma-i mit-mhu-in thil ka ti-shual-tak. Ka mling na fa-pa-i
thy eye-sight-in thung I did-wrong My name thy son
 vwa tlak ka shi-lo-hi-tch,' a ti-i Shi-kal-se-la a pan a boih-le-i-nhen-a,
to-bear worthy I am-not-indeed,' he said Nevertheless his father-by his slaves to,
 'Puan tha bik hon-la-o-la hon-shin-tir-o A kut-a zung-khi-le-tla a
'Cloth good most going-bringing-you on-put His hands-on finger-rings-also his
 ke-zaphap-a-le ke-dam rak-bun-tir-o-la, chá no thao zet kha hon-la-o-la
foot-soles-on-also foot-shoes on-putting-you, cow young fat very that going-bringing-you
 thah-o, lhum-tak-in i-ku-shung Hi ka fa hi a thi, a hong-nung-shal a shi-hi,
kill, joyfully let-us-feast This my son this he died, he came-alive-again he is,
 a lhao-i ka mhu-le-á a shi,' a ti-i. Chu-le lhum-tak-in an um-
he lost-was-and by-me seen again he is,' he said. Thereupon joyfully they to-be-
 tlang-á-i
began

Chu-le a fa-pa u-pa-shán lo a um. In-a rong-thlem-
Then his son elder-more fields-in he was House-to come-arrive-
 zik-a ziang-lo tum-rí leh an lam thám a thei-i Chu-leh boih
about-being some drum-sound and their dancing noise he heard Thereupon slave
 shi-má a ko-ví, 'Chu ziang-ha shi-kei?' a ti-i a shut-i A nhen-a, 'Na
some he called-and, 'That what is?' he said-and he asked Him to, 'Thy
 nao a rong-thleng-ta-i lhum-tak-in a mhu-i man-a na pa-in chá no
younger-brother he came-arrived-and safely he saw because thy father-by cow young
 thao zet kha a thah-i,' a ti-i Chu-le a thin-a-rang-i in-a a
fat very that he killed,' he said Thereupon he became-angry-and house-to he
 lut-duh-lo-ví, a pa rong-dak-i a lem-i Shi-kal-she-la a
to-enter-wished-not-and, his father came-out-and he persuaded Nevertheless his
 pa-i nhen-a, 'Thei-á, kum hi na nha ka tuan-i na thu shi-kha ka el-nak-
father to, 'Listen, years these thy work I did-and thy word ever I disobeying-
 um-shi-lo-ví ka ho-le-i nhen-i lám-ák-nak-ding me-te i pekel-shi-lo
was-not-and my friends with rejoicing-for kid thou gavest-even-not
 Chu-leh na fa-pa hi ná-chi-zuar nhen-i na shum ei-thluk-tu-lu a rong-
Thereupon thy son this harlots with thy goods ate-up-who-completely he came-
 fe-ve-leh a-ma-i rhang-a chá no thao zet kha na rak-thah-shak-vei-i,' a
went-when his sake-for cow young fat very that thou to-kill-caused-also,' he
 ti-i a shang-i Chu-leh a nhen-a, 'Ka fa-pa, ka-nhen-a na um-reng,
said-and he answered Thereupon him to, 'My son, me-with thou art-always,
 a-shi-lo-má? Ka-ta i-piang i-ta a shi-hi lhum tak leh lám tak-i um a
is-it-not? Mine all thine it is. Joy great and happiness great-in to-be it
 tha a-shi-lo-má? Hi na nao hi a thi a rong-nung a
good-is is-it-not? This thy younger-brother this he dead-was he came-alive he
 shi-hi, a lhao-ví kan mhu-leh-ta a shi-hi,' a ti-i
is, he lost-was-and by-us seen-again he is,' he said

LAI

Several tribes call themselves Lai. This word is said to mean 'middle,' and the use of it as a tribal name is accounted for by the fact that the Laïs are the central tribes in the Chin Hills. Their neighbours towards the north are the tribe which the Burmese call Tashöns and the Laïs Shunklas. To the south of the Laïs we find the Zos. The Laïs extend from the Burma frontier on the east to the Lushai country on the west. The Burmese call them Baungshè, and under this name they have generally been known to us. This term is, however, a more nickname applied to all the Chins who wear their hair in a knot over the forehead. It is derived from the Burmese *paung*, to put on, and *shè*, in front. Dialects of the Lai language are spoken by the surrounding tribes, and nearly all of them also understand the standard form of speech. This is also the case with the Tashöns, whose own language is said not to be radically different.

The clans which call themselves Lai are Hakas, Tlantlangs (or Klang-klangs), Yokwas, Thettas, Kapis, and many of the southern villages. The Hakas and the Tlantlangs are universally recognised as Laïs, and these two tribes contend that the other three have no right to the name, they being the descendants of a wild goat. The Hakas were formerly constantly at war with the Tashöns, while the Tlantlangs made raids into Arrakan and Chittagong where they were known as Shendus. This latter name seems, however, to be applied to several different tribes. The vocabularies which have been published differ from each other and from standard Lai, but not more than is natural in the case of dialectic varieties. The Lushais call the Laïs, and other tribes who wear their hair in a knot upon the top of the head, Poi.

The Hakas maintain that they are the original inhabitants of the hills. Major Newland, who makes this statement, continues to say —

'Their traditions trace them back to the time of the flood, when they sprang from the solitary couple who escaped the deluge of waters, by clinging to the top of the Rong Ktlang range, which is above Haka. Ever since then they have gone on increasing and multiplying and sending out off-shoots who have founded all the surrounding tribes and villages. Hence by right of descent the Hakas claim jurisdiction over all the rest.'

The Laïs have no written literature, but a large number of national songs, called *lha*, are current among them. Major Newland has given some specimens in his grammar. He states that they are of two kinds, *thi lha*, funeral songs, and *nang lha*, which are sung on all other occasions. The village bard will celebrate all special events by a song composed for the occasion. Each song generally consists of one verse.

About 1,600 Laïs, immigrants from the villages round Haka and Tlantlang, are settled in the Lungloah sub-division of the Lushai Hills where they are called Pöis. The number of their houses is estimated at about 450, and they are said to speak the languages of the parent villages still. They extend from the eastern frontier of the Lushai Hills to the Koladyne river, to the north of Mal Sela; as far as Dopura. Messrs Carey and Luck have estimated the number of the Hakas, Tlantlangs, and Yokwas as follows —

Hakas	.	.	.	14,250
Tlantlangs	.	.	.	4,925
Yokwas	.	.	.	2,675
TOTAL				21,850

To this total must be added the about 1,600 Lais in the Lungleh sub-division, and the Thettas, Kapis, and the other southern villages belonging to the Lais

It is probable that different dialects are spoken among these tribes, but we are unable to make any definite statement. A full list of authorities has been given under the introductory remarks on Chins, above. Here I shall only mention the following books which give a fuller account of the Lais —

- MACNABB, D. J. C.,—*Hand-book of the Hala or Daungshe Dialect of the Chin Language* Rangoon, 1891
Reviewed by B. Houghton in the Indian Antiquary, Vol. XXI, 1892, pp. 123 and ff
- CABET, BERTRAM S., and H. N. TUCK,—*The Chin Hills. A History of the People, our Dealings with them, their Customs and Manners, and a Gazetteer of their Country* Vol. 1, Rangoon, 1896. History of the Lais on pp. 152 and ff
- NEWLAND, SURGEON-MAJOR A. G. E.,—*A Practical Hand-book of the Language of the Lais as spoken by the Hakas and other allied Tribes of the Chin Hill (commonly the Daungshe Dialect)* Rangoon, 1897. Contains a short grammar, a copious English-Lai and Lai-English dictionary, illustrative sentences, and numerous notes on the people and their customs
- SCOTT, J. GEORGE, assisted by J. P. HARDIMAN,—*Gazetteer of Upper Burma and the Shan States* Part I, Vol. 1, Rangoon, 1900. Note on the Lais on pp. 458 and f, Haka and Shonshe vocabularies on pp. 682 and ff

I am indebted to Major A. G. E. Newland, I. M. S., for the translation of the Parable of the Prodigal Son in the dialect of Haka, printed below. The list of words has been compiled from Major Newland's Hand-book, which is also the foundation of the remarks on Lai grammar. The Hand-book itself must be consulted for further particulars. A list of words in the Shonshe dialect of Gangaw, which is closely connected with Lai, has been reprinted from the Upper Burma Gazetteer. It is contributed by Captain F. H. Elliott.

Pronunciation.—The system of transliteration used by Major Newland has been altered as follows, to bring it into line with that adopted for the survey. Instead of his *á* (the *a* in 'age') I have given *ē*, instead of his *u* (the *u* in 'fun') I have given *a*, instead of his *ū* (the *u* in 'duke') I have given *yū*, instead of his *e* (the *ea* in 'ease') I have given *ī*, instead of his *aw* (the *aw* in 'saw') I have given *ā*, instead of his *ow* (the *ow* in 'how') I have given *au*. He seems to use the sign *ü* (the *u* in 'full') for the long as well as the short *u*. I have written *ū* throughout because I have no materials for distinguishing between the short and the long sounds. Major Newland seems to use *er* for the sound *ō* in the prefix *pō* which is used before numerals. Mr. Macnabb writes *a*, and I have written *ō*. It seems to be the case in Lai, as we know it to be in Southern Chin, that the pronunciation of vowels is not distinct. More especially, vowels which have lost their accentuation are apparently reduced to an indistinct sound, which I have denoted by a small ^o above the line, thus, *k^o-pa*, my father. When a suffix beginning with a vowel is added to a word ending in a vowel, a euphonic *y* may be inserted between them, thus, *lam^o-pī y-ā*, way-great-in, far off. With regard to consonants Lai has both *f* and *v*, and also *th* (the *th* in 'thin'), which are all wanting in Southern Chin. Lai and Southern Chin have *ll* where Lushēi and connected languages have *tl*. The consonant *g* seems to be foreign to Lai as it is to Lushēi and connected languages. Aspirated letters are very common in Lai, thus, *lh*, *ngh*, *th*, *dh*, *ph*, *lh*, *mh*, *nh*, *rh*, and *wh*. *R* is said to have occasionally a soft sound. Major Newland transliterates this sound as *rh*. I have given *ṛh*. Final consonants are often very faintly pronounced, or modified, thus, *thi^oā*, property, for *thil*, *sā^o*, forehead, for *sal*, etc. This indistinct

pronunciation has been indicated by a dot under the consonant. Thus, *shāl*, a servant. A final vowel is often doubled before a suffix beginning with a vowel, *ē-āk-kā*, for *ē-āk-ā*, eating for. In the same way the initial *l* of a suffix or postposition is doubled after a word ending in a vowel, thus, *ba*, ever, but *ballo*, never, *a*, his, but *amma*, he

Prefixes and Suffixes—There are several prefixes and suffixes used in the formation of words. Many of them will be found under nouns and verbs below. Others are at the same time in use as independent words. Thus,—the suffix *nāk*, which forms nouns from verbs, *e g*, *thī nāk*, poison, from *thī*, to die, *it-nāk*, bed, from *it*, to sleep. *Nāk* is also used as a postposition with the meaning 'by way of,' 'for the purpose of', *e g*, *sap-pō nāk-kā*, by the way of chaff, in jest. *Nāk-in* is also the sign of comparison, thus, *nang-mī nāk in amma a shan dīyū*, thee than (*lit*, thy direction from, compared with thee) he high more, he is higher than thou.

A very common prefix is *a*. It is used to form nouns from verbs and to form adjectives. Thus, *a-kū*, cough (*kū*, to cough), *a-lūng*, shining. This *a* is probably identical with the Burmese prefix *a*. In most cases, however, the prefix *a* is the possessive pronoun or pronominal prefix of the third person singular. This is clearly the case when verbs are derived from compound nouns by inserting *a* between the two components. Thus, *tin-hūn*, liver opening, anger, *l'-tin a hūn*, my liver it opens, I get angry.

Articles.—There are no articles. The numeral *pō-kat*, one, is used as an indefinite article, and pronominal prefixes, demonstrative pronouns, and relative clauses supply the place of a definite article.

Nouns—*Gender* is only apparent in the case of animate beings. It is sometimes distinguished by using different words, thus, *pa*, father, *nū*, mother, *pū*, grandfather, *pī*, grandmother. *Pa* and *nū* are the commonest words used to distinguish gender. Thus, *pa thē*, male being young, boy, *nū thē*, female being young, girl. In most cases *pa* and *nū* are used as suffixes. Thus, *mī-pa*, human being male, man, *mī nū*, woman. *vā-rāng-pa*, a gander, *vā-rāng-nū*, a goose. In the case of animals there are besides several other suffixes. Thus, *sal*, male, and *pī*, female, *e g*, *sūk-kī sal*, a male deer, *sūk-kī pī*, a female deer. *lhī*, male, and *pī*, female, *e g*, *asī-lhī* and *arr-lhī long*, a cock, *asī-pī*, a hen. *tao*, male, and *pī*, female, *e g*, *vol-tao*, a pig, *vol-pī*, a sow. *thūm*, male, and *pī*, female, *e g*, *ūi-sō-thūm*, a dog, *ūi sō-pī*, a bitch. Perhaps also *long*, male, and *thor*, female, *e g*, *kī-long*, a male mithan, *kī thor*, a female mithan.

Number is not marked when it appears from the context, thus, *rang nī*, two horses. In the specimen, however, we find *fā-pa-iwē pō nī*, sons two. When it is necessary to denote the plural some word meaning 'great,' 'many,' 'multitude,' is added. Major Newland mentions the following—*pī*, great, *thūm*, plenty, and *iwēl*, which I identify with Lushēi *ruat*, a herd, a flock. Thus, *Haka pī*, Haka people, *mī thūm*, people many, *shāl iwē*, slaves. We may add *sā-lē rī*, goods and more, goods, compare *thūl-lē-sā*, chattels-and-goods, property.

Case—The *Nominative* and the *Accusative* do not take any suffix. The subject of a transitive verb is distinguished by adding the suffix *nē*, denoting the agent, thus, *a-pa nē amma an zō*, his father him he saw. Sometimes this suffix is dropped. Thus, *a-pa an chim*, his father he said. The verb *ngē*, to have got, to possess, seems to be used as an intransitive verb. The *Genitive* is expressed by simply putting the governed before the

governing noun, thus, *ko lhāt pī lwa*, country far very-of village, a village in a very distant country, *vol rāl*, pigs' food. The *Vocative* is marked by the addition of some interjection, thus, *mō k'-nū*, O my mother. In the specimen the imperative *thē-o*, hear, is added to the noun, thus, *k'-pa thēo*, my father hear, O my father. Other relations are expressed by means of postpositions. Such are —*ā*, in, before, to, *chūnwā*, into, *hē*, in, with, by means of, *in*, in, into, with, at, from, *lak*, till, *leng-ā*, out of, *nhū-ā*, on the back of, after, *sa*, for, *shina*, to, with, etc.

Adjectives.—Adjectives usually follow, but occasionally also precede, the noun they qualify. The position before the noun seems to be regular in the superlative degree. The suffix of comparison is *nāh-in*, the comparative degree is marked by adding *dēyū*, and the superlative by adding *byīl* or *chīn*, very, to the positive. Thus, *nang-ma nāh-in amma a-shan-dēyū*, thee than he tall-more, he is taller than thou, *nyang-byīl*, youngest; *a-ta chīn chīn pwen*, the very best cloth. Instead of *nāh-in* we also find *chū-in* and *lē*, thus, *nang ma chū-in a-shan-dēyū*, he is taller than thou, *shiar sa lū vol sa a-thao-dēyū*, pork is fatter than beef.

Numerals.—The numerals are given in the list of words. They follow the word they qualify. They seem to be generally preceded by the generic prefix *pō*; thus, *mī-pa pō-lat*, one man. Other generic prefixes are *pūm*, which is used for round things, and *pōrr*, used for loads or bundles. Thus, *mai pūm-lat*, one pumpkin, *thung pōrr-lat*, one load of wood. Sometimes the noun itself, or a part of it, is repeated as a generic prefix. Thus, *rang rang-lat*, one horse, *shāl shā-lat*, one slave (*shāl-pa pō-lat* in the specimen), *zā-pī zā-lat*, one cow, *sī-zā zā-lat*, one cat. There are no real ordinals. *Ma-sa-ka*, *ma-sa-kūn*, and *a-thēi-thē*, mean 'the first,' and *a-lai* and *a-zu-l-lē*, the second.

Pronouns.—The following are the *Personal pronouns*.—

Singular,—

<i>kē-ma</i> , <i>kē</i> , I	<i>nang ma</i> , <i>nang</i> , thou	<i>amma</i> , he, she, it
<i>kē-ma</i> , <i>lan</i> , <i>kā</i> ,	<i>nang ma</i> , <i>nang</i> , <i>nan</i> , <i>nā</i> ,	<i>amma</i> , <i>an</i> , <i>a</i> , his, her, its
<i>k'</i> , my	<i>n'</i> , thy	
<i>kē-ma-ī</i> , <i>kē ma</i>	<i>nang-ma-ī</i> , <i>nang-ma sa</i> ,	<i>amma-ī</i> , <i>amma sa</i> , his,
<i>sa</i> , mine	thine.	hers, its

Plural,—

<i>kan-nī</i> , we	<i>nan-nī</i> , you	<i>an-nī</i> , they
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The short forms are also used as oblique cases, thus, *lan pēk-lo*, give me, *n'-k'-thun-fon-lo*, thou-me-gavest also not. The corresponding forms in the plural are *lan*, our, *nan*, your, and *an*, their. Compare Pronominal prefixes with verbs, below. The ordinary case suffixes and postpositions may be added to the personal pronouns, thus, *amma nē an thā*, he said, *nang ma shina*, with thee.

The following are the *Demonstrative pronouns* — *hī*, this, *hī-hoi*, these *lhi*, that, *khī-hoi*, those, *chū*, that. Thus, *hī pa hī*, this man, *hī-hoi hī zē-da shī*, what are these? *lī inn kī*, that house. *Chū* is used as an emphasising particle and as a correlative. Thus, *a-pa chū shāl-rivē hē an chim*, but his father the-servants to he said, *kē chū*, I myself, *nang-ma chū-in am-ma dā-dēyū*, thee from he good-looking-more, he looks better than thou, *nī zān n'-pēk chū sa*, yesterday thou gavest, that letter, the letter which thou gavest me yesterday. *A-chūn*, that-in, is used as a conjunction with the meaning 'if'. Thus, *n'-dū-lai a-chūn hē-lāk*, thou wishest that-being take, take it if thou wishest.

There are no **Relative pronouns**. Relative participles and the noun of agency are used instead, and the demonstrative pronoun *chū* may be used as a kind of correlative. Thus, *a-thāt mī*, the man who was murdered, *a-zāk mī*, purchased things, *a-mū-thū*, the man who saw, a witness, *kē-ma k'-ngē thil-lē-sá*, I having property, the property which I have, *nī zān n'-k'-pēk-nāk sī k'-ding-sang*, yesterday thee-by-me-to-given medicine I drank, I drank the medicine thou gavest me yesterday, *k'-fa a-thī-rwa k'-thī chū a-nūng-tān*, my son he-is-dead I-said that he-revived-again, my son whom I thought dead he is alive again

Interrogative Pronouns.—*A-ho-da*, who? *loi-da*, which? *zē da*, what? Thus, *a-ho-da shī*, who is that? *hī-byē zē-da shī*, this-matter what is? What is the matter? *loi-tca mī da*, of which village (are you) inhabitants?

Indefinite pronouns—*A-zē*, *a-ho*, any, *a-ho-mī*, anybody, *zē-zōng*, *zē-man*, anything, something, *a-tim*, some, etc.

Verbs.—Verbs are conjugated in person and number by means of pronominal prefixes. The following occur—*lan*, *kā*, or *k'*, I, *lan*, we *nan*, *nā* or *n'*, thou, *nan*, you *an* or *a*, he, she, it, *an*, they. The shorter forms *k'*, *n'*, and *a*, are generally used in common conversation. When more than one pronoun is prefixed to the verb, the pronoun of the first person always immediately precedes the verb, those of the second and third persons being prefixed to it. Thus, *zē-tik-la n'-k'-shoēl-bal-lo*, any-time thee-I-offended-never, *rūl-nē a-k'-chūk*, a snake he bit me. In the last instance the suffix *nē* marks the subject. But in many cases the context alone shows which pronoun represents the subject, and which the object, the fuller forms of the personal pronouns being generally omitted before the short ones. Thus, *n'-k'-chim* may mean 'I said to you,' and 'you said to me'. The pronominal prefixes denoting the subject are dropped before an imperative, and when the subject is an interrogative pronoun, but also occasionally elsewhere.

The root alone without any suffix is freely used to denote **present and past time**; thus, *kē-ma k'-ding*, I drink, *a-ngē*, he had. A suffix *ai* or *ē* is sometimes added, apparently without changing the meaning, thus, *k'-tī-ai*, I am afraid, *a-pēm ai*, he migrated, *k'-twin-len-kō-ē*, I did always.

A **Present definite** seems to be formed by adding the suffix *leo*, thus, *k'-ding-leo*, I am drinking, *an boi-leo-ē*, he is drinking. The same form is also used as an Imperfect, thus, *k'-ding-leo-ē*, I was drinking.

The suffix of the **Past time** is *sang*, which corresponds to Tibetan *song*, thus, *k'-ding-sang*, I drank. The same suffix is usually added to adjectives when they perform the function of a verb, thus, *a-zā-sang*, it is enough. Compare also Imperative, below. In one place we find *ma-sa*, formerly, prefixed to a tense ending in *sang* in order to emphasise that the action of the verb belongs to the past, thus, *ma-sa an thī sang-ē*, formerly he died, he was dead. The *ē* in *thī-sang ē* does not seem to add anything to the meaning. Compare the remarks above. Major Newland mentions several particles which are added to the verb in the past tense in order to emphasise. Some of them will be mentioned with compound verbs below, and none of them seems to be a real suffix of the past tense.

The suffix of the **Future** is *lai*, thus, *k' kal-lai*, I will go, *a shī-ding lai-lo*, it-to-be proper-in-future-not, it will not be proper any more. The suffix *nga* is often combined with *lai*, thus, *tai-tpin k'-ka-nga-lai*, to-morrow I will go, *a-lūt-nga-lai-lo*, he would not

enter This *nga* seems, however, only to emphasise and is also used to express completion of action, thus, *an-pēk nga*, he has given.

The root alone, without any suffix, may be used as an **Imperative** Thus, *rhōl-thar*, cause him to put on A prefix *v* is apparently used to form imperatives, thus *v-la*, go Major Newland mentions the following suffixes of the imperative — *o*, *lo*, *lo*, *hūn*, *pyah*, *thwa*, and, as polite forms, *hēin*, *ngath*, and *shē* (*lo-shē*, *rī-shē*) Thus, *thē-o*, hear, *pēk-lo*, give, *ding-lo*, drink, *pē-hūn*, give, *hū pyah*, ask him, *ē-thar-thwa*, cause him to put on, *hē-shīr-vē hēin*, please make me also (your servant), *ding-ngath*, please drink, *ūm-lo-shē*, please wait, etc The form ending in *lo shē* is also used as an imperative of the third person, thus *la-lo-shē*, let-him-go The suffix *sang* is also used in the imperative, sometimes together with a prefix *lan*, thus, *mē lan-thik-sang*, make the fire The first person plural seems to be formed by prefixing *in* and suffixing *lān*, thus, *lan in-ē-lān*, let us eat This form is probably a future Most of, or perhaps all, the suffixes mentioned above are certainly independent words, and the forms given as imperatives are really compound verbs, no suffix being added The suffix *thwa* is, for instance, probably identical with the verb *thwa*, to do But in other cases the real meaning of the suffix is not apparent

The suffix of the **Negative imperative** is *lha*, thus, *ding-nga-lha*, do not drink

The root alone is used as an **Infinitive** or **Verbal noun**, thus, *ē a-dū*, to eat he wished, *a-thū lol a-ta-lai*, now it will be proper to go, *pā-kim-lah*, stomach-full being-till, till his stomach got full, *lah lhān-nā*, going before, before you go The suffix *āk* is added in order to form an **Infinitive of purpose** Thus *mī-dang thun-āk a-ūm-fon*, others giving-for there-remains also, there is still something left to be given away The suffix *ā* is commonly added, thus, *a-vok-rvōē rāl pēh-āk-lā*, his pig's food giving for, in order to give food to his pigs Without *ā* this form is often used as a verbal noun, thus, *ē-āk*, eating for, food Compare *nāh* under Prefixes and Suffixes, above An infinitive of purpose is also formed by adding *ding*, worthy, proper Thus, *pēh-ding a shī-lo*, giving-for he is not, he is not worthy of getting it, *a-lā-ding a shī-lo*, going-for it is not, it is not fit to go

Postpositions are freely added to verbal nouns, and also to other verbal forms Thus, *kē-ma hē n-kāl-la tanha lan pēh-lai*, me with your-going-in money I give will, if you go with me I will reward you, *a-dam-in*, his-safe-being-in, safely, *a-sā a-dī-lah a-lhō-dī-a-in*, his goods the-end-till his-waste-finishing-in, when he had wasted his property to the last, *a-lūng a-fēm-tān-in*, his mind its-wise-again-becoming-in, when his mind became sound again, *a-kal-in hūn-chim*, his-going-in come-and-tell, come and tell me when he goes; *n-kal-lai-in*, your-going-future-in, when you will go All these forms may also be considered as participles

An **Adverbial participle** is formed by adding *ling-mang* *Ling* perhaps corresponds to the suffix *lang* in Lushēi and connected languages, and *mang* has also the meaning 'used to', 'inclined to', compare Lushēi *mang*, very, much It seems to be used to intensify the meaning Thus, *k-kal-ling-mang k-mū*, I going along found it, *k-ril-ling-mang k-hūn*, constantly falling I came down, *lamb-pī-y-ā a-ra-ling-mang chū a-pa-nē amma an zō*, distance-great-at he-coming his father he saw him, when he was still far off, his father saw him In other places this form has the force of a **Conjunctive participle** thus, *an-klii-ling-mang a-fa-hōng a-kūp*, he running his-son's-neck he-embraced,

The root alone is also used as a conjunctive participle, thus, *thā kan pēk-lo*, dividing me give, *tai-thorr i k'-hūn-lai*, breakfast eaten-having I-come-will, I will eat my breakfast and come, *k'-thau-lo k'-pa shīna k'-kal-lai*, I arising my-father to I-go-will. The suffix *pa* is used in a similar way, thus, *k'-hūn-pa k'-mū*, having come up I saw.

The root alone, or with the suffixes *mī*, and in past time *nāk*, is used as a **Relative participle**. See Relative pronouns, above.

Noun of agency.—The following suffixes occur —*pa*, *thū*, and *tiam*, thus, *rang-chi-th-pa*, horse riding-man, a rider, *ia-lāp-thū*, he who shoots the enemy, a soldier, *in-shak-tiam*, house-to-make-able, a builder, a carpenter. The suffix *pa* is identical with the Tibetan article *pa*.

There is no **Passive voice**. Instead of 'I was struck by him,' we must say 'he struck me,' *amma-nē a-k'-vēl*, thus, *nanng-ma-nē k'-chim*, by-you my-saying took place, I was told by you, *amma-nē a-tin a-hūn-len-lo*, by-him his liver it opened, he opened his liver, got angry.

Compound verbs are freely formed. In many cases compound nouns are changed into verbs by inserting an *a* between the two components. Thus, *lūng ngan*, vanity, pride, *k'-lūng-a-ngan*, I am haughty, *lēt* my mind it becomes big. These are no true compound verbs. Such are formed by means of prefixes and by adding other words modifying the sense. The prefix *hē* seems to mean motion towards. It is often used with the imperative, thus, *hē-chim*, go and tell, *hē-lāk*, take it. The prefix *in* is often used with the future, thus, *kan in-pēk-lai*, I will give you, *kan in-ē-lān*, let us eat. But it also occurs with other tenses, thus, *an in-lam-ko*, they made merry, *a-lūng in-rwā*, he said to himself. It seems to have a reflexive force, compare Lushēi *in*. *Rak* seems to mean motion towards, thus, *ral-pū*, to bring. It is often prefixed to the imperative. Thus, *ral-lallo*, go, *ral-chim-lo*, tell (him), etc. *V'*, and *va* seem to be prefixed in order to add emphasis to the verb, thus, *rāl n'-v'-lam-thāk-mā*, have you eaten up your food, *v'-la*, go, *a-va-ding-sang*, he has drunk it up. *Vūn* or *vūng* is also said to express emphasis. As a verb *vūng* means 'to go,' 'to depart'. And as a prefix it therefore perhaps means motion. Thus, *k'-vūn-chim-diok-lai*, I will go and tell him quickly, *vūn-pē*, give, *vūng-pū*, go and bring.

A great number of words are added to verbs in order to form compounds with a modified meaning. *Dē-mang*, which is sometimes replaced by *dēng*, has the meaning 'to be about', thus, *k'-thi-dē-mang-ai*, I am about to die, *an-pāk-dēng*, he was about to reach, he drew near (the house). *Dī* means 'to finish,' 'to complete', thus, *a-thi-lē-rī a-lhō-dī-ai*, his-property he-to-waste-finished, he wasted his property away. *Ding* means 'worthy', 'for', thus, *a-shi-ding-lai-lo*, it will not be worthy to take place, it will not be fit. *Fon* means 'also', *a-ūm-fon*, it remains also. *Ko* seems to have very different meanings. As a separate word it is said to mean 'to be able', 'to grow,' 'to spring up', 'a place', and 'very,' 'exceedingly'. As the last part of a compound it often means 'to be able', thus, *k'-la-lo-lai*, I will be able to go. In the same sense we also find *trum* and *whūam* added. In most cases *ko* seems only to give emphasis, thus, *a-ta-ko*, it is good, *a-pūm-ko*, he gathered, *a-thūl-ko*, he is sitting, *an-in-nam-ko*, he kissed him, *ding-ko-shē*, please drink, etc. With *len* prefixed *ko* denotes continuation of action, *an-lā-len-ko*, he entreated continually, *n'-rhuen k'-twīn-len-ko-ē*, thy work I used to do. Together with the interrogative *da*, *ko* is used as a suffix meaning 'why'. Thus, *a-ka-da-ko*, why, he has gone,

a-ta-lo-da-lo, why, it is good *Pêh*, to give, and *pyah* are sometimes added, apparently only in order to add emphasis *Pi*, together, implies collective action *Rî* means 'more,' 'yet' *Rwa*, to believe, is added to show that the action of the verb only takes place in the imagination of the speaker, thus, *a-thî-rwa k^a-thî*, 'he is dead' I said, (but he was *not* dead) *Tân* means 'again', thus, *a-nûng-tân*, he is alive again *Thar* is the causative suffix, thus, *a-ka-thar*, he caused to go, he sent *Thak* or *thāh*, to abandon, to leave behind, is used as a suffix of past time, thus, *byē n^a-chim-thāh-má*, have you spoken about it? *Thon* means 'previously', *vē*, also, etc

The **Negative particle** is *lo*, thus, *a-pal-lo*, he gave not. The negative particle *lha*, which is used with the imperative (see above), also occurs with other tenses, thus, *k^a-nga-pêh-lha*, I do not recognise this

The **Interrogative particles** are *má* or *ma*, *chî*, *a*, *da-ra*, and *ma-ka* Thus, *n^a-klüng-má*, have you arrived? *n^a-dū-nga-chî*, do you want it? *zūng-za-ma n^a-lū a-fah*, is your head (*lū*) always (*zūng-za*) paining? etc

Adjectives are freely used as verbs, thus, *a-ta-sang*, it is good, *na-lha*, don't approach Verbs are sometimes formed from nouns by adding *th* Thus, *fā*, child, *fāth*, to breed *vār*, husband, *vāth*, to marry a husband Such words are in reality a kind of causatives The final *th* is derived from a *t*, compare *thi*, to die, *thāt*, to kill

Order of words.—The usual order of words is subject, direct object, indirect object, verb.

[No 9]

TIBETO-BURMAN FAMILY

KUKI-CHIN GROUP

LAI

(HAKA, CHIN HILLS)

(Major A. G. E. Newland, I.M.S., 1899.)

An acute accent shows the words accented in a sentence

Mi-pa po-kat fa-pa-rwē pō-nī a-ngē' A-nyang-byik fa (or a-lai-lak fa)
Man one sons two he-had The-youngest son (or the-second son)

a-pa shī-na an-thī', 'K^a-pa, rō-sō-sā kē-ma sa thū kan
his-father to he-said, 'My-father, the-goods-of my share having-divided me
 pēk-ko' A-thū-lē sa amma-hē an-port Nī klom-pa nhū-ā a-nyang-byik fa
give' His-property him-to he-divided Days a-few after the-youngest son
 a-sā-lē-rī a-zā-thē-in a-pūm'-ko ko-lhāt-pī kwil a-klong' (or ko-lhāt-pī
his goods all he-gathered country-far-very journey he-took (or country-far-very-of
 kwa dang a-pūm'-ai) Kī-kin a thū-lē-rī a-ta-lo-kwa-shak-in (or
village different he migrated) There his substance bad-living-in (or
 bre-rī-ā-lo-in) a-lhō'-dī-ai A sá a-dī-lak a-lhō'-dī-ai-in, kī kwa-in mang-tām
riotous-living-in) he-toasted His goods all he-wasted-when, that village-in a-famine
 fāk-pī a-klung' A-chī'-fāk-a-chan'-fāk-in a-ūm'-ko Kī kwa mī-pa-hē an-
mighty arose Want-and-distress-in he-was Of-that village a-citizen-to he-
 thūt A-mī-pa-nē a-vok-rwē rāl-pek'-āk-ka amma a lo-ā a-ka'-thar
joined That-citizen-by swine to-feed him his fields-to he-caused-him-to-go
 A-rāl-tām-nāk-in amma fon vok rāl pā-kim-lak ē' a-du, thī-thā-chūn
His-hungry-state-in he too pig's food belly-full-till to-eat he-was-fain, yet
 a-ho-mī amma-hē a-tzē a-pal'-lo (or an-thin'-lo) A lūng a-fēm-tān-in
anyone him-to anything gave-not (gave-not) His mind recovered-again-when
 a-lūng' in-rwa, 'K^a-pa mī-ti-rwē (or shā-rwē) rāl-ē'-āk tham a-ngē',
to-himself he-said, 'My-father's servants (or slaves) food abundant have,
 tham-thūk-thā-chūn amma ē kim-nhū-ā mī-dang thin'-āk a-ūm'-fon,
so-much-that they eating-their-fill-after others to-give there-remains-also,
 kē-ma rāl-lo-in k^a-thī'-dē-mang-ai K^a-thau'-ko, k^a-pa shī na k^a-kal'-lai, amma-
I hunger-in I-to-die-about-am I-having-arisen, my father to I-go-will, him-
 hē k^a-thī'-lai, "k^a-pa-thē o, vān kozin lē nangma hē k^a-shwē'-ai,
to I-say-will, "O-father, heavenly spirit and you against I-have-sinned,
 lu-nhū n^a-fa k^a-sbī-ai chim'-āk a-shī-ding-lai-lo N^a-man-pal
any-more your son I-am to-say it-will-be-proper-not Your-hired
 rhien-twin-pa bang kē-ma bēl hē-shīr-vē-hēn." "Nhū-ā an thau' an-pa
work-doer like me also make-also-please" "Then he arose his-father
 shī-na an-rath Lamb-pī-yā a-ra'-ling-mang chū a-pa-nē amma
to came Way-great-off he-coming then his-father-by him

an-zō', an-zān'-fāk-in an-klik'-ling-mang a-fa hōng a-kup' an-in-nam'-ko
saw, compassion-from he-running his-son's neck he-embraced he-kissed-him

A-fa'-nē amma hē thá', 'K^apa-thē-o, vān kozin lē nangma
The-son-by him to said, 'O-father, heavenly spirit and you

hē k^a-shwēl'-ai Hī-nhū n^a-fa k^a-shī-ai chum'-āk a-shī-ding'-lai-lo'
against I-have-sinned Hereafter your-son I-am to-say it-will-be-proper-not'

A-pa chū shā]-rwē hē an-chim', 'a-ta-chin-chin pwen vūng'-pū,
The-father but servants to he-said, 'the-best robe bring-forth,

amma hē ē'-thar-thwa, a-kūt hē kūt-rhōl rhōl'-thar, a-kē hē kē-dan
him on put, his-hand on a-ring put, his-feet on shoes

hē-din'-thar, kan-nī kan-in-ē'-lān, kan-in-lām'-lān, kan-in-boi'-lān,
put, we let-us-eat, let-us-be-merry, let-us-feast;

k^a-fa a-thī'-rwa, k^a-thī', chū a-nūng'-tān, a-kiao-rwa, k^a-thī', ohū
my-son he-dead-is, I-said, he is-alive-again; he-lost-is, I-said, he

k^a-mū'-tān' An-nī an-in-lām'-ko an-boi'-ko
I-have-found-again' They they-made-merry they-feasted

Athū ūpa-fa lo-ā a-ūm'-ko An in-nā an-ra an-pāk-
Now the-elder-son field-in he-was He house-to he-came he-to reach-

dēng chū thing-thang lē pūran lē shūm-shal thūm' lē lām-ko
about-was then of-musical-instruments and drums and symbols playing and dancing

ā' a na-in an thē' Shā]-pa pō-kat an-hau' byē-an hal',
sound his ears-in he heard Servant one he-called word he-asked,

'Hī-byē zē-da shī'? a-rwāk zē-da shī'? Amma-nē an-thá', 'Nangma
'These-things what are? its-meaning what is?' Him-by said, 'Thy

nao a-klūng'-ai, a-dam'-in a zāng-a-ta'-in a klūng' chī-thē-chun
brother he is-come, safe his-health-it-good-being he arrived therefore

n^a-pa an-lām'-ko an-boi'-leo-ē' Amma-nē a-tin-a-hūn'-len-ko,
thy-father is-glad he-feasting-is' . Him-by his-liver-he-opened,

in-ohūn-nā a-lūt'-nga-lai-lo-da-ko', a-pa in-leng-ā an-shuak'
house-inside he-enter-would-not-as, his-father the-house-outside he-came

amma-hē an-kā'-len-ko Amma a-pa-hē an-thá', 'kēma nangma shī-na
him with he-entreated. He his-father-to said, 'I you with

kum-za'-pī-yā n^a-rhien k^a twīn'-len-ko-ē' n^a-zē-byē-in zē-tik'-ka
years-many-in you, work I-have-been-doing thy-any-commandment-in any-time-at

n^a-k^a shwēl'-ballo-ē, chī-thē-chūn' nang kēma shī-na mēhē-fa
thet-I-offended-never, yet thou me to goat-young

thē thē pū-kat bēl zē-tik'-ka n^a-k^a-thun'-fon-lo, kan kor-pa-rwē shī-na
small one even any-time-at thou-me gavest-also-not, my friends with

ē-āk-ka lām'-āk-ka Hī-hī nang-ma fa chū n^a-sā chu-lbān-nū-rwē shī-na
eating-for feasting-for This thy son that thy-goods harlots with

an-lhō ai an-klūng kat-thē-in amma sa-ā' nan-boi'-ko-ā'
he-squandered he-retained as soon-as him for thou-feast-gavest'

LAI

A pr-nē amma hē an-thī, 'K'-fa-pa nang-ma zung'-za kēma shī-na
 His-father-by him to he-said, 'My-son thou ever me with
 n'-ūm'-ko, kēma k'-ngē thil-lē-sā a-zā'-thē in nang thil-lē-sā a-shī'-fon,
 thou art, I I-have things all thy things they-are-also,
 kan in-lām-nga kan-in-boi'-nga a ta'-ko-da-ko' (or a-shī-ding'-ai),
 we-qlad-be-shall we-feast-shall it-meet-is (or it-was right),
 hī-hī nang-ma nao, ma sa a-thū a-nūng-tān,
 this thy brother, formerly he-is alive-again,
 an-klao-sang-ē, an-kīr'-tān '
 he-lost was, he-returned-again,

LAKHER DIALECT

The Lakher dialect is spoken by about 1,000 individuals, living in 300 houses to the south of the Blue Mountains in the Lungleh sub-division of the South Lushai Hills. Their customs are distinct, and it is not thought probable that their language will die out. According to Mr Drake-Brockman they call themselves Tlongsai. They are an off-shoot of the Tlantlang tribe of Lais. This tribe occupies the Chin Hills to the south and west of the Tashöns. Their number in the Chin Hills was estimated at about 5,000 by Messrs Carey and Tuck. Some inhabitants of the Tlantlang villages on the frontier between the Lushai and the Chin Hills are Lushëis. There has been a good deal of intermarriage, and there are many half-breeds. These all claim to be Lais. The Lakhers are said to be called Zao by the Chins. Zao is probably the same as Zo or Yo, a name which is used to denote most of the tribes in the Hills.

The Tlantlangs were first known on the Arakan and Chittagong Frontiers where they were called Shendus. It is not, however, certain whether all the tribes called so were Tlantlangs. Captain Lewin calls them Shendos or Lakheyr Poy. His vocabulary seems to be taken from a dialect which in all essentials is identical with that which Major Hughes has used for his list of words in Shindoo. The materials are, however, insufficient for a definite decision. The negative particle seems to be *wa* which may be compared with the Shö *ā*. The suffix of the Imperative seems to be *ta* or *te*, which seems to correspond to Siyin *tēō* and perhaps to Lai *thwa*. The numerals mainly correspond to those usual in Lai, but also sometimes to the forms occurring in Shö and Khami. It is probable, though it cannot as yet be proved, that the two vocabularies represent one or more dialects intermediate between Lai and Shö. This would agree with the position assigned to the tribe, north-east and east of the Blue Mountains, *i.e.*, the country occupied by the Tlantlangs and Hakas. We are unable to state whether the language spoken by the Lakhers in the Lushai Hills is the same, though we might infer that it is so from the fact that Captain Lewin states that the Shendus are also called Lakheyr. The name Heu-mā given by Captain Tickell is perhaps the same as Zao, see above. Colonel Elles states that the Lakhe or Longshing clan came originally from Tlantlang.

The authorities dealing with these tribes are given below. But it must be remembered that it is uncertain whether they have anything to do with the Lakhers of the Lushai Hills.

TICKELL, CAPT S R.,—*Notes on the Heu-mā or "Shendos," a tribe inhabiting the Hills North of Arracan* Journal of the Asiatic Society of Bengal, Vol. xxi, 1853, pp 207 and ff.

LEWIN, CAPT T H.,—*The Hill Tracts of Chittagong and the Dwellers therein, with Comparative Vocabularies of the Hill Dialects* Calcutta, 1869. Account of the Shendos on pp 113, and ff. Shendoo vocabulary on pp 147 and ff.

SPEARMAN, H R.,—*The British Burma Gazetteer* Vol. i, Rangoon, 1880. Note on the Shandos on pp 185 and f.

HUGHES, MAJOR W GWYNNE,—*The Hill Tracts of Arakan* Rangoon, 1881. Notes on the Shandos or Pools on pp 35 and 42 ff, Shandoo vocabulary, Appendix pp iii, and ff.

CHAMBERS, CAPT O A.,—*Handbook of the Lushai Country* compiled in the Intelligence Branch, 1889. Contains a Shendu vocabulary.

ELLES, COLONEL E R.,—*Military Report on the Chin Lushai Country* Simla, 1893. Note on the name Shendu on p 12, on the Lakher or Longshing clan on p 14.

CAREY, BERTRAM S, and H N TUCK,—*The Chin Hills. A History of the People, our Dealings with them, their Customs and Manners, and a Gazetteer of their Country* Vol i, Rangoon, 1896. Account of the Klanglangs on pp 160 and f.

LUSHĒI OR DULIEN

The Lushai Hills have been the scene of various migrations, new tribes at different times pushing the former inhabitants westwards and northwards. The Lushais, who are now the prevailing race throughout the hills, seem, according to Mr Davis, to have begun to move forward from the south-east about the year 1810. Between 1840 and 1850 they obtained final and complete possession of the North Lushai Hills, having pressed the former possessors, the Thādos, before them into Cachar. In 1849 they made a raid on a Thādo village in Cachar, and for the first time came in contact with us. After several raids on our territory and occasional expeditions against them on our part, we, in the beginning of 1890, took continued possession of the North Lushai Hills, and in May 1890 a political officer was appointed to control our relations with the Lushais, with his head quarters at Aijal. The South Lushai Hills were constituted as a British district on and from the 1st April 1891.

Regarding the various tribes who speak some form or other of Lushĕi, I am indebted to Major J. Shakespear, C I E, D S O, I S C, for the following information —

'Lushai is our way of spelling the word, the proper way to spell the word, so as to represent the actual sound, as spoken by the people, is Lushĕi. The term includes a number of families, among which are the following: Sailo, Thangluā, Rivung, Jadong, Rokum, Pallian, Pachua, Haonar, Chenkual, Ohoabang, Changte, Chongte, Hualguo, Hualhang [Howlong]. (The Hualguo are the tribe spoken of by the Chin Hills officers as Wheroh.) There are probably other families that claim to be true Lushais. The term Dulien is also applied to these families and the language spoken by all these families is known as Lushĕi or Dulien. These Lushais have conquered and broken up all other communities which formerly had separate villages in the hills. So completely has this been done that when we occupied the hills, nearly every village was ruled by a chief of one of the following families, viz., Sailo, Thangluā, Pallian. Of these, the Sailo were far the most numerous, in fact to-day, the number of houses in villages not ruled by Sailos is insignificant. The Lushais having conquered the other clans and absorbed them to a great extent, it is natural that the Lushai language has come to be the language of by far the greater number of people in the hills west of the Tyao-Koladyne line.

'The people who inhabit this area and who are not Lushais may be divided into (a) tribes conquered and absorbed by the Lushais, (b) immigrants from the Chin Hills, who have come across the Tyao-Koladyne line and seized land by force of arms, (c) the Fanai.

'Among (a) are Rāltĕ, Mhār, Paitĕ, Vanchia, Kolhring, Ngentĕ, Powtu, and innumerable others. Most of these, if they ever had a separate language, have lost it now and speak only Lushĕi. The Mhār and the Rāltĕ are still numerous and keep together and thus their dialects have survived. All these people are indistinguishable from Lushais in their appearance and only differ in a few of their customs and methods of sacrificing.

'(b) Among these are the Jahow, more properly Zahao, in the northern hills and the Lakhers and other immigrants from round Haka in the southern hills. These people speak their own languages, and if their progress had not been arrested by us they would have made an effort to drive out the Lushais. Their customs and languages differ from those of the Lushais in many particulars.

'(c) The Fanai are a very small family, the first Fanai to be considered a chief, was the grandfather of the present Fanai chiefs, of whom there are only seven, who rule some 800 houses. They speak Lushĕi.

'It must be clearly understood that there are no tribes as we understand the term. In former official correspondence the Syloo tribe and the Thangluā tribe are spoken of, and it was thought that all people living in these communities were Syloos (Sailos) or Thangluās, whereas Sailo, Thangluā, etc., are nearly only the names of individual families to which the chiefs belonged, the villages ruled by these chiefs being inhabited by representatives of many different families. I have just succeeded in tracing out the pedigree of the Sailo who are also called Thangur, through 13 generations back to Thangurra, the founder of the family and grandfather of Sailoa, whence the family took their name.'

To this may be added the following statement taken from Mr Davis' Gazetteer of the North Lushai Hills —

'The term Lushai, though known to the people living in the Lushai Hills, is not, however, used in the general sense in which we are accustomed to employ it, and is really used as a name for only one of the many

clans or septs who speak what is known among the people themselves as the 'Duhien Tong' or 'Duhien lan guage' The general term that includes all inhabitants of the North Lushai Hills, except Poir, is 'Mezo' or 'Mizāu,' of which the principal sub divisions are as follows —

- | | |
|-----------------------|-----------|
| (1) Duhien, or Lushēi | (3) Raltē |
| (2) Mhāi | (4) Paitē |

'These again are sub-divided into many castes or clans, thus, of the Duhien or Lushēi the principal clans are,—

- | | |
|---------------------|-----------------|
| (1) Pālien | (3) Chong khual |
| (2) Sūlō or Thungur | (4) Pachu-āu |

'The first three of these clans are royal castes The Pālien is now nearly extinct, and is represented in the North Lushai Hills by two chiefs only There is one chief of the Chongkhual clan, and all the rest of the chiefs of villages in the North Lushai Hills are of the Sūlō family'

The Lushēis are described as 'short, sturdy, thick-set men of Mongolian type of face and build' 'The men average in height from 5 feet to 5 feet 8 inches, and the women from 4 feet 8 inches to 5 feet 4 inches Both sexes vary greatly in colour, from light yellow to very dark brown. Good looks are more frequent amongst the men than amongst the women.' Colonel Elles remarks —

'Many of them wear a dull and morose air, which is partly due to perpetual intoxication, though no doubt, principally to the gloomy forests and heavy rainfall of the country they inhabit In nature they are no doubt savage and morose, and they have not as yet acquired any of the virtues of civilization Even patriotism takes simply the form of a male-kicking when it considers its load too heavy, and we have no instance of self sacrifice in defence of home or country, and very little pressure has again and again induced them to desert their chiefs They will overpower a small force if they get the opportunity, and soon after meet an avenging force with every sign of friendliness and welcome Men, women, and children smoke tobacco almost incessantly They manufacture a kind of beer from rice and other grain called variously *lang, lu* or *zu*, and drink great quantities of it.'

A small class of men from their boyhood adopt the clothes and habits of women They are called 'Poi,' and are treated as women, and do women's work Their principal occupation used to be dancing, for which purpose they used to travel from village to village

The Lushēis live in villages, usually placed on the tops of hills and ridges, and varying in size from 600 to 50 houses The government of the village is in the hands of the chief or *lāl* His house is open as an asylum, but everybody who takes refuge here becomes the chief's slave The villages are moved to a fresh site about once in every five years This is a consequence of their system of cultivation, which is the *jhum* system common to all hill tribes

'The religion of the Lushēis,' says Mr Davis, 'is the same as that of the other animistic tribes on this frontier, *i.e.*, though they believe that a good spirit exists, then sacrifices are always made to the particular bad spirit to whose influence any particular misfortune is supposed to be due'

Several languages are spoken in the Lushai Hills, thus, besides various Indo-Aryan vernaculars spoken by scattered individuals, the following languages belonging to the Kuki-Chin group Zahao, Lakher, Mhār, Paitē, Lai and Raltē. But the principal language throughout the hills is Lushēi or Duhien, which is also commonly understood by the Zahaos and the Raltēs This language is also spoken in the south-west corner of the Cachar plains The figures reported for Lushēi are as follows —

Cachar Plains
Lushai Hills
Lushai Hills (Lungleh)

	239
	18,000
	22,800
TOTAL	40,539

The Deputy Commissioner of the Lushai Hills states —

'This dialect of the Kuki Lushai Group is the *lingua franca* of all the tribes in the North Lushai Hills District as I believe it is of all the tribes of the South Lushai Hills, being understood by all. It is the language of the Sula (Sli) clan which has within the past 60 years attained a prominent position in the Lushai country and given chiefs to almost every community in it. The Lushais or Dukens do not, however, form a majority of the population. There are now a days no pure villages of any one tribe, although such existed, I believe, formerly.'

With regard to the Lushais reported from Lungleh, these are, according to a note kindly prepared by Major J. Shakespear, the people who understand Lushĕi.

'Among them are several who among themselves speak other languages, some of which appear to differ so materially from Lushĕi as to be hardly entitled to be called dialects of it. Amongst these, the best known are Ralte and Ngente but probably many others are still used in parts of the hills. It is impossible, as yet, to estimate the number of persons speaking these languages, as they are scattered about among the different villages, and their number could only be ascertained by taking a careful census. It appears probable that these languages will gradually cease to be used. At present there are villages in the North Lushai Hills, in which there are large Ralte communities, who speak their own language and hardly understand Lushĕi, but it is probable that these will gradually break up and cease using their own language. All these tribes are called by us Lushai, and by themselves Zao, and by the Eastern tribes, whom we call Chin, Mĕr.'

Ngentĕ is a dialect of Lushĕi, specimens of which have been procured, and which will be treated below. But we have very little information with regard to other dialects. Fanna is said to be a Lushai dialect. It is spoken in the South Lushai Hills between their Eastern border and the Koladyne River, from about Jaduna to about Dopura, but we have no further information about it. The Lushĕis are often divided into Western Lushĕis, west of the Sonai and north of the Darlung peak and the Moifang range, Eastern Lushĕis, east of the Sonai towards Arbam Peak, Kairuma, in the extreme south-east corner of the North Lushai Hills, and Howlongs north and north-east of Lungleh and south of the Sadam. But this division seems to be based on other than linguistic grounds.

Standard Lushĕi is relatively well known. Brojo Nath Shaha, and the Pioneer Missionaries J. Herbert Lorrain and Fred W. Savidge have written grammars. The grammar of the latter is accompanied by a full Lushĕi-English and English-Lushĕi Dictionary, and word lists are to be found in many of the sources mentioned below. Mr. Davis remarks that the Lushai language has a closer resemblance to Rāngkhōl than to Thādo, and thus notwithstanding the fact that the Rāngkhōls had been completely ousted from the Lushai Hills by the Thādos before the Lushĕis ever entered that territory. According to the same authority, Lushĕi is also connected with the Nāgā languages and with Manipurī, and closer with the former than with the latter. Compare, however, the general introduction to the Kuki-Chin group.

There is no written literature. But several tales and songs are current. Major Shakespear has given us specimens of the former and Colonel Lewin and Brojo Nath Shaha of the latter.

The following is a list of authorities dealing with the Lushĕis:—

- LEWIN, CAPT. T. H.,—*The Hill Tracts of Ohttagong and the Dwellers therein, with comparative Vocabularies of the Hill Dialects*. Calcutta, 1869. Contains an account of the Lhoesai pp. 98 and ff and vocabularies, Lhoesai, etc., pp. 146 and ff.
- LEWIN, LIEUTENANT COLONEL T. H.,—*Hill Proverbs of the Inhabitants of the Ohttagong Hill Tracts*. Calcutta, 1873.

- LEWIN, LIEUTENANT-COLONEL T H,—*Progressive Colloquial Exercises in the Lushai Dialect of the 'Dzo' or Kuki Language, with Vocabularies and popular Tales* Calcutta, 1874 Contains on p 2 a Vocabulary, Lushai, etc
- CAMPBELL, SIR GEORGE,—*Specimens of Languages of India, including those of the aboriginal Tribes of Bengal, the Central Provinces, and the Eastern Frontier* Calcutta, 1874 Vocabulary, Lushai, etc., pp 189 and ff
- HUNTER, W W,—*A Statistical Account of Bengal* Volume vi, London, 1876 Contains an account of the Lushais, pp 59 and ff
- DAMANT, G H,—*Notes on the Locality and Population of the Tribes dwelling between the Brahmaputra and Nength Rivers* Journal of the Royal Asiatic Society, New Series, Volume xii, 1880, pp 228 and ff Note on the Lushais, p 240, Vocabulary, Lushai (after Lewin), etc., p 255
- BROJO NATH SHAHA,—*A Grammar of the Lushai Language, to which are appended a few illustrations of the Zau or Lushai popular songs and translations from Aesop's Fables* Calcutta, 1884
- ANDERSON, J D,—*A short List of Words of the Hill Tippera language, with their English equivalents. Also of Words of the Language spoken by Lushais of the Sylhet Frontier To which have been added Lushai Equivalents from the Dialect spoken by the Lushais of the Chittagong Frontier these latter are taken from Captain Lewin's Exercises in the Lushai Language* Shillong, 1885
- SOPPITT, C A,—*A short Account of the Kuki-Lushai Tribes on the North East Frontier (districts Cachar, Sylhet, Naga Hills, etc, and the North Cachar Hills), with an Outline Grammar of the Rangkhul-Lushai Language and a Comparison of Lushai with other Dialects* Shillong, 1887 Lushai Vocabulary, pp 86 and ff
- B, H. R.,—*The Lushais 1873 to 1889* Shillong, 1889
- CHAMBERS, O A,—*Handbook of the Lushai Country — Compiled in the Intelligence Branch* Calcutta, 1889 Contains Vocabularies, Lushai (Kuki), etc
- GAIT, E A.,—*Report on the Census of Assam for 1891* Shillong, 1892 Contains a note on the Lushai, p 182, and on the Kuki Lushai tribes, p 251.
- BAINES, J A.,—*Census of India, General Report* London, 1893 Note on the Kuki-Lushai group, p 150
- ELLES, COLONEL, E R.,—*Military Report on the Chin Lushai Country* Simla, 1893
- DAVIS, A. W.,—*Gazetteer of the North Lushai Hills* Shillong, 1894
- HUTCHINSON, R H SNEYD,—*Vocabulary of the Lushai Language* Calcutta, 1897
- LORRAIN, J HERBERT, AND FRED W SAVIDGE —*A Grammar and Dictionary of the Lushai Language (Dullen dialect)* Shillong, 1898
- SHAKESPEAR, MAJOR,—*Mi zo leh vai thon thu* [Lushai and foreign tales] Shillong, 1898
- Miso zir tir bu* [Lushai Primer] Printed and published by Authority Shillong, 1899

The following sketch of the Lushai grammar is based on the grammars by Brojo Nath Shaha and Lorrain and Savidge, to which the student is referred for further details

Pronunciation.—The pronunciation of the vowels seems, in many cases, to be rather indistinct Thus the suffix of the past tenses of the verbs is *tā* or *tá*, the verb 'to come' is written *hong*, *hon*, *ho*, or *háng*, etc *A* before *ng* has the sound of *u* in English 'but' *Nang*, thou, is therefore often written *nung* Final vowels of words and syllables are generally long *G* as an initial letter only occurs in foreign words *J* is said to be a foreign sound. It occurs, however, instead of *z*, in the second specimen, where it is probably only a method of representing the sound of the latter letter The sounds *sh* and *s* are often interchangeable The liquids *l*, *m*, *n*, *r*, can be aspirated, and are then followed by the letter *h* When *h* is placed at the end of a syllable or word, it denotes that the sound must be abruptly shortened. Some phonetical changes must be noted Thus *ei* often becomes *ē*, as in *nei*, *nē*, to have, *ei*, *ē*, to eat A euphonic *v* is inserted after a word ending in *o* or *oh*, when a vocalic suffix is added. Thus *lo*, field, *lo-v-ā*, in the field. Brojo Nath Shaha mentions several other 'euphonic' letters, thus *ch*, *m*, *l*, etc Final consonants are often silent, thus *po* or *pok*, even, etc.

Articles.—The *indefinite* article is the numeral *pa-khat*, one Demonstrative pronouns or relative participles supply the place of the *definite* article

Nouns—Gender.—Gender is only distinguished in the case of animate beings. Names of animals, unless distinguished by suffixes, and all inanimate objects are neuter. The same word often denotes beings of different gender, when no ambiguity ensues. Thus *fa*, child, *ñ*, elder brother or sister, *nao*, younger brother or sister. Gender is distinguished in the following ways —

- 1 Often, in the case of nouns of relationship, by using different words, thus, *pā*, father, *nū*, mother *pā-sāl*, husband, *nū-pui*, wife *pā*, paternal uncle, *pū*, maternal uncle,
- 2 By suffixing *pā* for the masculine, and *nū* for the feminine, thus, *fā pā*, son, *fā-nū*, daughter *then-pā*, male friend, *then nū*, female friend,
- 3 Proper nouns of the masculine gender end in *ā*, those of the feminine gender in *i*, thus *Chalbungā*, *Lalrūmī*,
- 4 In the case of full grown animals *chal* or *pā* is suffixed to denote the male, and *pui* or *nū* to denote the female, thus *kēl-chal*, a he goat, *kēl-pui*, a she-goat

Number.—There are two numbers, the singular and the plural. Number is not indicated when it appears from the context. The suffixes of the plural are *te*, *ho*, *te-ho*, *h*, *te*, *zong zong*, and *zong-zong-te*. Thus, *then-te*, friends, *mī-ho*, men, *lāl-te-ho*, chiefs, etc. A postposition sometimes precedes the plural suffix, thus *thung phēn-ā te*, behind the trees.

Case—The simple theme is commonly used to denote the cases of the subject, the direct and the indirect object, the vocative and the genitive. Suffixes are used to denote cases as follows —

Case of the agent—The suffix *in*, denoting the agent, is usually added to the subject when followed by a transitive verb in the active voice, thus, *a-pā-in a-ti-a*, by the father he said

Genitive—Occasionally the word *a* is added, thus, *la-farnū a-puan*, my sister's cloth. This *a* seems to be identical with the pronominal prefix, and the above may be translated as well 'my sister her cloth'. In the case of feminine nouns *i* may be substituted for *a*, thus, *la-far-nū i puan*, my sister's cloth. When the governing noun is understood the genitive takes the suffix *tā*, thus, *sā puan sā la-pā-tā a-ni*, that cloth that my father's it is. This *tā* is probably identical with the suffix of the past tense, which is often added to adjectives in many Kuki-Chin dialects. A form such as *ka-pā-tā* is therefore a kind of relative participle.

Locative—The suffixes of the locative are *in* and *ā*, thus, *rii-ru in*, in the heart, *lov ā*, in the fields.

Vocative—The vocative singular takes no termination. The suffix *u* is used in forming the vocative plural as also the imperative plural, see below. Thus *mī-te u*, O men. In proper nouns the terminations *ā* and *i* are dropped in the vocative, thus, *Chalbung*, O Chalbungā, *Lianglung*, O Liangkungi. Short names retain the termination, thus, *Khāmā*, *Tung*. The terminations *ā* and *i* are sometimes added to the vocative of other nouns. Thus *then-ā*, *then i*, O friend (male and female respectively).

The suffixes are added to the adjective when it follows the noun, thus, *lhum tak-in*, rejoicing great-in.

Adjectives—The comparative degree is formed by adding *zok*, *sāk*, more, to the positive. Thus, *nao-pang-zok*, the younger. The particles of comparison are *aiin*, *ana*, or

nhek in Thus, *fā-pā fā-nū ain a-shang-zāl*, the son the daughter than he-tall-more The superlative may also be formed by adding *ber*, very most, to the positive, thus, *pūan thā ber*, the best cloth Adverbs may be formed by suffixing *in*, or *tal-in*, to the adjective, thus, *thā*, good, *thā-tal-in*, well. Their comparative degree is formed by adding *leh*, *zual*, or *deo*, their superlative by adding *ber*

Numerals.—The numerals are given in the list of words The prefix *pa* in the first nine numerals is a generic prefix and is often dropped when the numerals qualify a noun It is, however, retained when human beings are spoken of There are apparently no other generic prefixes The ordinals are formed by adding *nā*, the suffix of a relative participle, to the cardinal numbers, thus, *pa-thūm-nū*, third, *pa-ngū-nā*, fifth

Pronouns.—The following are the **Personal pronouns**:—

Singular	Plural
<i>kei-mā</i> , <i>lei</i> , <i>la</i> , I	<i>kei-mā-ni</i> , <i>lei-ni</i> , <i>lan</i> , we.
<i>lei-mā</i> , <i>lei-ā</i> , <i>la</i> , my	<i>kei-mā-ni</i> , <i>lei-ni</i> , <i>lan</i> , our
<i>kei-mā-tā</i> , <i>kei-mā-a-tā</i> , <i>lei-a-tā</i> , <i>la-tā</i> , mine	<i>kei-mā-ni-tā</i> , <i>lei-ni-tā</i> , <i>lan-tā</i> , ours
<i>kei-mā-min</i> , <i>lei-min</i> , <i>min</i> , <i>mi</i> , me	<i>kei-mā-ni-min</i> , <i>lei-ni-min</i> , <i>min</i> , <i>mi</i> , us
<i>nang-mā</i> , <i>nang</i> , <i>i</i> , thou	<i>nang-mā-ni</i> , <i>nang-ni</i> , <i>in</i> , you
<i>nang-mā</i> , <i>nang-ā</i> , <i>i</i> , thy	<i>nang-mā-ni</i> , <i>nang-ni</i> , <i>in</i> , your
<i>nang-mā-tā</i> , <i>nang-mā-a-tā</i> , <i>i-tā</i> , thine	<i>nang-mā-ni-tā</i> , <i>nang-ni-tā</i> , <i>in-tā</i> , yours
<i>nang-mā</i> , <i>nang</i> , thee	<i>nang-mā-ni</i> , <i>nang-ni</i> , you
<i>a-mā</i> , <i>a-ni</i> , <i>a</i> , he, she, it	<i>an-mā-ni</i> , <i>an-ni</i> , <i>an</i> , they
<i>a-mā</i> , <i>a-ni</i> , <i>a</i> , his, her, its	<i>an-mā-ni</i> , <i>an-ni</i> , <i>an</i> , their
<i>a-mā-tā</i> , <i>a-mā-a-tā</i> , <i>a-ni-tā</i> , <i>a-tā</i> , his, hers, its	<i>an-mā-ni-tā</i> , <i>an-ni-tā</i> , <i>an-tā</i> , theirs
<i>a-mā</i> , <i>a-ni</i> , him, her, it	<i>an-mā-ni</i> , <i>an-ni</i> , them.

The accusative case of the second person is frequently formed by omitting or retaining the pronoun, and affixing *che*, *a-che*, or *chi-ā* in the singular, and *che u* or *a-che-u*, in the plural Thus, *la-vēl-ang che*, I will strike thee. The forms *la*, *lan*, *i*, *in*, *a*, *an*, are also used as pronominal prefixes to the verbs See below The suffixes used in the declension of nouns are also used after pronouns The suffix of the agent *in* may be contracted after a preceding vowel, thus, *an*, by him

The **Reflexive pronoun** is expressed by prefixing *in* to the verb, thus, *lan-in-hao-e*, we mutually quarrelled

The **Demonstrative pronouns** are *hei*, *he*, *hei-hi*, *he-hi*, this, *sā*, *sā-sā*, that, *khā*, *khā-khā*, that (near you), *lhu*, *lhu-lhu*, that down there, *lhi*, *lhi-lhi*, that up there, *chu*, *chu-chu*, that Plural *heng*, *heng-hi*, *sāng*, etc When any of the compound forms is used, the noun they qualify is placed between the two components, thus, *he lhuā hi*, this village When the suffix of the agent *in* is added, these pronouns become *hian*, *sān*, *khan*, *chuan*, etc

There is no **Relative pronoun**—The idea of a relative pronoun is expressed by using relative participles or verbal nouns Thus, *la-tual-lat-in*, I-beating time-at, at the time when I was beating, *a-om-nā khua*, he being village, the village in which he was, *sā mī sā i-mhu-tu*, this man you seeing, this man whom you see, *nimin-ā mī lō-lal*, yesterday man came, the man who came yesterday, *puan nah-tūk-ā la-lei-tūr*, cloth to-morrow I to-buy, the cloth which I shall buy to-morrow A demonstrative pronoun is frequently used as a kind of correlative, thus, *nao-pang a-puan la-lāk*,

khā a-lō-kal-ang, the boy his cloth I took, he he will come. A relative clause is put in the plural by affixing *te*, thus *puan ka-mhu te*, the clothes which I saw.

The Interrogative pronouns are *tu*, *tu nge*, *tu mā*, who? *eng*, *eng nge*, *zeng nge*, *eng mā*, what? *khō-i-ge*, which? thus, *tu-in nge vël che*, who hit you? When *a* is prefixed to an interrogative pronoun, the meaning becomes partitive, thus, *a-tu nge i-ko*, whom of them do you call? *Tih*, thus, may be used with an interrogative pronoun to denote relativity, thus, *tu nge n*, *tih i-rhua em*, who was it? do you know this? do you know who it was?

Verbs.—Verbs are conjugated in person and number by means of pronominal prefixes. These are the following —

Singular,—*ka*, I *i*, thou *a*, he, she, it

Plural, *lan*, we *in*, you *an*, they

When the subject is a neuter noun *a* also denotes the third person plural. When two singular nominatives are connected by means of *nhen-ā*, with, the verb takes the plural particle, thus, *Laenbikā nhen-ā lan in-hao-ve*, (I) *Laenbikā* with, we mutually quarrelled. The prefixes are omitted when the verb governs a personal pronoun of the first person as its object, when the subject is an interrogative pronoun or an infinitive, and in the imperative tense.

The root alone is freely used to denote present and past tenses, thus, *eng an-ti*, what (do) they do? *a-ti*, he said.

The Past tense is also formed by adding the suffix *tā* or *tá*; thus, *a-pem-tā*, he migrated.

The suffix of the Future is *ang*, thus, *ka-kal-ang*, I will go. The future is also used to denote what is presumed to be true, thus, *a-m-ang-e*, it may be.

Throughout these tenses of the indicative mood an *e* or *a* may be suffixed, apparently without altering the meaning, thus, *lei-mā ka-m-e*, I am, *lei-mā ka-in-e*, I drank, *lei-mā ka-shoi-ang-e*, I will say, *a-ti-a*, he said.

The suffix of the Imperative is *ro*, plural *ro-u*, in the third person *ro-se*, thus, *pē-ro*, give thou, *lā-ro-u*, bring you, *in-ro-se*, let him, them, be. The first person is formed by the particle *i*, prefixed to the future, thus, *i-ē-ang*, let us feast. Compare Participles.

The suffix of the Negative imperative is *shū*, *shū-u*, *shū-se*, *i shū ang*, thus, *shoi shū*, do not say, *i-shoi shū-ang*, let us not say.

A Conditional is formed by adding *chuan*, if, to the verb, thus, *kan om chuan*, if we remain, *lit* we remain, that-being. Often also the present participle is used to form conditional tenses.

The Infinitive or Verbal noun is identical with the root, thus, *ei*, to eat, *lhā-tak-a a-lā-om-lai-in*, distance-great at his-still-being-time-at, when he was still far off, *a-rāl-zā-ve-le*, its-spending-completing-time-at, when it had become thoroughly spent. Another verbal noun is formed by adding the suffix *nā*, thus, *a-om-nā-khua*, his being-village, the village in which he was. The same forms may also be considered as relative participles. See Relative pronouns. The infinitive of purpose is formed by adding the suffixes *tūr*, *tūr-in*, *nā-tūr*, *nān*, *an*, *in*, thus, *ei-tūr*, to eat, *veng-tūr-in*, to watch.

A Noun of Agency is formed by adding the suffix *tu*, thus, *mhū-tu*, one who sees, *ngai-tu*, a lover, etc.

The suffix of the Adverbial participle is *in*, in form identical with the suffix of the locative, Thus, *a-nhā thok-in a-om-tā*, his-work doing he remained,

The suffix of the **Conjunctive participle** is *a* generally with the pronominal prefix, thus, *a-sum a-khām-a khua-lam thā-tak-a a-kal-tā-a*, his property he collecting village far to he migrated. This form is very commonly used in a sentence which is complete in construction, but dependent on a subsequent clause to complete the meaning of the speaker. Another participle is formed by adding *lā* or *lang*, preceded by *i*, *u*, or *she*, according to the person denoted. Thus, *shoi-i-lā*, I-saying, if I say, *shoi tū i-lā*, I having said. If *mā* is inserted after the root, the meaning becomes 'although'. Thus, *m-mā-shc-lā*, that being although, nevertheless. This participle ending in *lā* is usually substituted for the first of two connected imperatives, as a conjunctive participle, thus, *kal-u-lang lei-roh*, going buy, go and buy.

The **Passive voice** is said to be formed by combining the root or the infinitive of the principal verb with the verb substantive. A long vowel in the root is shortened. Thus, *pe a-m-ang-e*, it will be given, *ei-tūr a-m-ange*, it shall be eaten. In reality, however, there is no passive voice, as different from the active. In, the suffix of the agent, when added to the subject, shows that the verb must be translated as active. In other cases the context shows how to translate. A clause such as *a-mā fū-pā la-vua*, his son's my-beating, may be translated 'I beat his son,' and 'his son was beaten by me'.

Compound verbs are in very common use. The principal prefixes are *zul* (motion downwards), *han* (motion upwards and towards the speaker), *lō*, *ron* (motion towards), and *va* (motion on level ground).

Causatives are formed by adding the verb *tir*, to cause, thus, *kal-tir*, to cause to go, to send.

Desideratives are formed by means of the verb *du*, to wish, or some synonymous verb. Thus, *a-lūt-du-loh-vā*, he to-enter-wished not.

Potentiality is indicated by the verb *thei*, to be able, thus, *la-kal-thei-loh-ve*, I go cannot. Other words frequently used in forming compounds are *dūn*, to be about, *reng* and *thīn*, denoting continuity, *sak*, meaning 'for,' 'from', *shīng*, completely, *vēh*, entirely, *mēh*, forming a present definite, etc.

The **Negative particle** is *loh*, suffixed to the root. *Nim* and *nāng* are sometimes substituted for *loh-ve* and *loh-vang*. Thus *la-m-loh-ve* or *la-m-nēm*, I am-not. The negative imperative is formed by suffixing *shū*. See above.

Interrogative particles are *em*, *em-ni*, *e-lo*, *mā*, *e-mā*, *lo-ven-ni*, *ne-mā*, *na-nge*. Thus, *i-kal-ange em*, will you go? *kal i-du e-mā*, do you wish to go?

Other words are freely treated as verbs. Thus, *mī a-thā-e*, the man he is good, *an-mā-ni-tā-tūr-in*, for their sake, *an in-thuen-e*, they are mutually friends.

Order of Words.—The usual order of words is subject, indirect object, direct object, verb. In interrogative sentences the direct object generally precedes the indirect one. Demonstratives are put at the beginning of the sentence. A genitive is generally placed immediately before the governing noun. Adjectives usually follow the noun they qualify. Adverbs are placed before adjectives and after verbs.

I am indebted to Messrs Savidge and Lorrain for a translation of the Parable of the Prodigal Son in Lushēi. Another specimen, representing the dialect spoken in the South Lushai Hills, has been prepared by Mr Sneyd Hutchinson, Superintendent of the South Lushai Hills. A list of Standard Words and Phrases will be found on pp 160 and ff. It is due to Major J. Shakespear, C I E, D.S.O., I.S.C.

[No 10]

TIBETO-BURMAN FAMILY

KUKI-CHIN GROUP.

LUSHEI OR DULIEN

SPECIMEN I

(Messrs F W Savidge and J H Lorrain, 1896)

Mi tū-in-c-mâ fā-pī pa-nhuh a-nē A-nau-pang-zāk-in a-pā nhena,
Man a-certain-by sons two he-had The-young-more-by his-father to,
 'ka-pī, rō ka-ghanai min pe-rāh,' a-tīa Tin a-sum an
'my-father, property-of my-share me give,' he-said Then his-property them
 pa-nhuh nhen-a a-shem-ṛ Ni rē-lō-tean a-nau-pang-zāk-in a-sum a-zā-in
two among he-divided Day long-not the-young-more-by his-property all
 a-kham-vek-a khua-lam lhā-tak-a a-kal-tā-a, chu-ta-chuan nūam-lū-tuk-in
he-collected-entirely-and country far-very-to he-went, there luxuriously
 a-om-a a-sum chu a-bō-rāl-tīr-tā-a A-rāl-zā-ve-le
he-being his-property that he-to-be-lost-to-disappear-caused It-lost-completely-when
 chu khua-lam chu na-sha-tak-in an-tām-tā-a, ē-tūr a-tlā-ohham-a Tin chu lan
that country that exceedingly they-hungered, to-eat he-lacked Then that place
 khua-ā mī tū-e-mâ nhena chuan nhā-thok-in a-va-tang-a, chu mī
village-in man a certain with there work-doing he-went-engaged-himself, that man
 chuan vok chā-to pe-tūr-in a-lō-lam-a a-tīr-a Eng-lō kām vok-in
that-by pigs food giving-for his-fields direction-in he-sent Any husks pigs
 an-ē khā a-nī-pah-in ē-puar a-du-em-em-a, tu-ma-in eng-ma an-pe-shī-lō-va
they-ate that, him-also by to-eat-his-fill he-wished-much, anybody anything they-gave-not
 A-harh-le-ve-le, 'ka-pā nhena in-lhāh-fa to chā ē-shen-lō-va nē an
He-awoke-when, 'my-father with servants food to-eat-finishng-not have they
 tam-vē-nen, k' lā-chu he-ta ril-tām-in ka-thī-dān-a Ka-thō-vang-a ka-pā
many-also, I but here belly-hunger-in I-dying-am I-arise-will my-father
 nhena ka-va-shor-ang-a, "ka-pā, vān-a-mī chung-a le nangma mit mhū-in
to I-go-say-will, "my-father, heaven-its man against and thy eye-sight-in
 thul ka-tī-sual-e Ka mhung 1 fā-pā vua tlāk ka-nī-lō-ve, 1 nhena
thing I-did-eat! My name thy son to bear worthy I-am not, thee with
 in-lhāh-fā pa-khat ang-in min shiēm-ve-rāh," a-tī-a Tin a-thōva a-pā
servant one like me make also," he said Then he-arising his-father
 nhen-a a-kal-tā-a Chu-ti-chuan lhā-tak-a a-lā-om-lai-in a-pā-in a-lō-mhū-a,
to he went There far-very he-yet-was-time-at his-father-by he-towards-saw,
 a-khā-ngai-a, a-tlān-a, a ir-a chuk tuah-a a-fāp-a A nhen-a a-fā-pā-in,
he-putted, he-ran, his neck-on embracing he-kissed Him to his-son-by,

'ka-pā, vān-a-mī chung-a le nangma mit-mhū-in thil ka-ti-sual-e, ka-mbing
'my-father, heaven's-man to and thy eye-sight-in thing I-did-evil, my-name
 1 fā-pā a-vua tlāk ka-nī-lō-ve,' a-tīa Nī-mā-she-la a-pā-in a-boih-te
thy son its-bearing worthy I-am-not,' he-said Nevertheless his-father his-slaves
 nhen-a, 'pūan thā-ber han-lā-thuē-ū-lā han-shun-tir-rāh-ū, a-kut-a
to, 'cloth best here-bringing-quickly here-put-on-let(-him), his-hand-on
 zung-bun-te a-ke-phāh-a phē-kok-te bun-tir-rāh-ū, lhim-tak-in i-ē-ang-ū, he ka-fā-pā
finger-rings his-feet-on shoes put, joyfully let-us-eat, this my-son
 hī a-thī, a-lō-nung-le-tā a-nī-e, a-bō-va kan-mhū-le-tā a-nī-e,' a-tī-a
this he-died, he-here-revived-again he-is, he-lost-was we-saw-again he-is,' he-said
 Tin lhim-tak-in an-om-tan-tā-a
Then joyfully they-to-be-began

Tin a-fā-pā ū-pā-zāk lō-va a-om. In-a a-lō-thlen-dān-in eng-lō
, Then his-son old-more field-in he-was House-to he-back-to-come-about-being some
 tum-rī le an-lām-thām a-rhe-tā-a Tin boih tū-e-mā a-kō-va, 'chu eng-nge
drum-sound and dancing-sound he-heard Then slave some he-calling, 'that what
 nī-tā?' a-tī-a a-zāt-a. A nhena, 'i-nau a-lō-thleng-tā-a, hīm-tak-in
is?' he-saying he-asked Him to, 'thy-younger-brother he-back-came, safely
 a-mhū-le-a-vāng-in, i-pā-in ruai a-theh,' a-tī-a Tin a-thin-ūr-a
he-saw-again-because, thy-father-by feast he-gives,' he-said Then he-angry-becoming
 in-a a-lūt-du-lō-va, a-pā a-lō-dāk-a a-thlem-a Nī-mā-she-la
house-in he-to-enter-wished-not, his-father he-came-out he-entreated. Nevertheless
 a-pā nhen-a, 'Rhe-rāh, kum-khua he chin hī i-nhā ka-thok-a, i-thū
his-father to, 'Listen, always this till this thy-work I-did, thy-word
 lā-hi ka oi-lō-ngai-shī-lō-va, ka-thien-te nhen-a lhim-na-tūr kel-tē min
but I-to-obey-not-considered-not, my-friends with feasting-for kid me
 pe-ngai-shī-lo Chu-tin he i fā-pā hī nā-chu-zūar nhen-a i-sum
to-give-considered-not Now this thy son this harlots with thy-property
 ē-rāl-vek-tū, hī a-lō-kal-ve-le a-mā-tān ruai i-theh-vē-a,' a-tī-a
wasted-all-who, he he-coming him-for feast thou-givest-also,' he-said
 a-chhāng-a Tin a-nhen-a, 'ka-fā-pā, ka-nhen-a i-om-reng-a-lam,
he-answered Then him-to, 'my-son, me-with thou-to-be-always-contented-art,
 ka-tā a-piang i-tā a-nī-e Lhim-tak le lām-tak-in om
mine whatever thine it-is Happiness-great and pleasure-great-in to-be
 a-thā a-lām, he i nau hī a-thī a-lō-nung-le-tā a-nī-e,
it-good it-well-is, this thy younger-brother this he-died he-came-alive-again he-is,
 a bō-va kan-mhū-le-tā a-nī-e,' a-tī-a.
he lost-was we-saw-again he-is,' he-said

[No 11]

TIBETO-BURMAN FAMILY.

KUKI-CHIN GROUP

LUSHAI OR DULIEN

SOUTHERN DIALECT

(LUNGLEN, LUSHAI HILLS)

SPECIMEN II

(L. H. Sneyd Hutchinson, 1897.)

Vunjathangā kin khui a lion masak-in ka mhu-loh-ve Kan khuā
Vunjathang our village he coming first-at I saw not Our village
 to Muallai-in in-ā Chalbongā ka mhu Mualkai-ā in-ā Mualkai-ā
of Muallai's house-in Chalbonga I saw Muallai's house-in Muallai's
 zu tum-tik-in ka in-e Ka ru-dan-ve-le, Vunjāthangā a
drunk much-very I drank I getting-drunk-when, Vunjathanga he
 lo-hong-ā Muallai in-ā Lienbikā nhen, kan in-hao-o
arrived-(ear to) Muallai's house-in Lienbikā with, we mutually-quarrelled
 Mhara ka u Thiltlang-a a kal, tūn-e-mo vel-e Lienbikā
For-early my eldest-brother Thiltlang-to he went, someone beat-him Lienbikā
 nhen kin in-hao-rin, Vunjathanga pok a tol-ve-e Lienbikā
with we quarrelling, Vunjathanga even he mixed-himself-up. Lienbikā
 le Vunjathangā ka-beng-ā Nakin-dovā Mualkai an, 'in-hao-
and Vunjathanga I-stroke (with the hand) Later-on Muallai he, 'you-quar-
 ra tinka khat-in zu i lei-lā-in-tiro,' min ti
telling rape one-of drink you buying-must-cause-to-drink,' me he-told
 Zu zong-tur-in ka kal-a, ka lei-ā Mualkai in-ā kan dā Ka
Drink to-search-for I went, I bought-it Muallai's house-in we put-it I
 thlei-g-in Vunjathanga le Chalbongā an tin-tā Zu kan siek-
scattering Vunjathanga and Chalbonga they had-scattered Drink we prepared-
 zovin, Mualkai in, 'Vunjathanga nhen, in in-hao-vā Chalbongā
having, Muallai he, 'Vunjathangā with, you having-quarrelled Chalbongā
 le Vunjāthangā va-ko-ro,' min ti Chalbongā le Vunjāthangā
and Vunjathanga must-go-and-call,' me he-told Chalbongā and Vunjathangā
 Ingar-lovi pa Marlutā in-a ko-tur-in ka kal Tin Chalbongā
of-Ingar-lovi the-father Marluta's house-to to-call I went There Chalbongā
 a mu-ā ka kai-tova 'Horo, zu kan in-ang,' ka ti
he sleeping I aroused-him 'Come, drink we drink-will,' I said
 'Zu la ru-e, ka kal-thei-loh-ve,' a ti Tin Vunjāthangā ka
'By-drink I drunk-am, I go-cannot,' he said Then Vunjathangā I
 kai-tovā, 'ka du-loh-ve,' a ti Voy tum-tak-in ka soam-ā, 'zu ka
aroused, 'I want-not,' he said Times many I urged-him, 'with-drink I

ru-e, ka kal-pe-loh-ve,' a tī Chu-mi-lai-in kei po zu ka
drunk-am, I to-go-am-not-able,' he said At-that-time I even with-drink I
 rui-ā ʼnmāni-tā-tūrin zu ka lei-ā, a-thā-tak-in ka
was-drunk For-them drunk I had-bought, good-way-very-in I
 kovā, mi-zui-du-loh-vā tī-in ka tin-ur-ā Thing ka lā-ā, a
called-them, me-follow-to-will-not saying I got-angry A-stick I picked-up, his
 lu-a ka vuak-e Voy enjange ka vuak dik-tak-in ka
head-on I struck Times how-many I struck exactly I
 shoy-thei-loh Voy thum a-ni-ange Ka-vuak-lai-in Chalbongā
to-say-am-not-able Times three it-may-be I-striking-time-at Chalbongā
 mi chel-dan-e Vunjāthangā ka-vuak-in engtinge-a-om ka rhe-loh
me preventing-was Vunjāthangā my-striking-from how-he-was I know-not
 Ka kal-ā Koyā-nge ka kal ka rhe-loh, tin ka tāng-hārā
I went-away Where I went I know-not, but I becoming-sober
 ka in ka om-e Vunjāthangā nhen voy khat po kan in-
my house-in I was Vunjāthangā with time once even we mutually-
 hio-loh. Zu rui vangin kan in-hao-vā
quarrelled-not By-drink drunk being we quarrelled

FREE TRANSLATION OF THE FOREGOING

Statement of Nothanga, accused of culpable homicide

I did not see Vunjathanga when he first came to our village I saw Chalbonga in the house of Mualkai of our village I drank much in Mualkai's house, he provided the liquor Vunjathanga came into the house when I was getting drunk I quarrelled with Lienbika of my village in Mualkai's house My elder brother had gone some time back to Thultlang village, where someone beat him Vunjathanga entered into my quarrel with Lienbika I struck Lienbika with my hand I also struck Vunjathanga Later Mualkai told me that as I had quarrelled in his house, I must give one rupee worth of liquor and treat them all I went and searched for liquor, bought it and took it to Mualkai's house When I got there Vunjathanga and Chalbonga had gone away We prepared the liquor, and when it was ready Mualkai said I ought to fetch Chalbonga and Vunjathanga as I had quarrelled with the latter I went to fetch Vunjathanga and Chalbonga from the house of Marluta, father of Ingailovi I found Chalbonga asleep and I awoke him and asked him to come and drink He said he was drunk and could not come I then aroused Vunjathanga, he also refused to come I tried to persuade him, but he would not come, saying he was drunk I myself was very drunk at the time, and getting very angry at his refusing to come, when it was on his account that I had bought the liquor, I picked up a piece of wood and struck him on the head, I cannot say exactly how many times It may have been three times Chalbonga tried to prevent me I did not know the effect of my blows on Vunjathanga I then went away, where, I cannot say, but on becoming sober I found myself in my own house I have never had any former quarrel with Vunjathanga, and it was only because I was drunk that I quarrelled with him then

NGENTE

The Ngentō dialect is spoken in the South Lushai Hills, chiefly among the Tangluas who reside in the villages round Demagiri, and also in many of the Western Howlong villages. It has not been possible to get an estimate of the number of speakers. The term Howlong is, says Mr. Davis, 'used by us to denote one portion of the Lushai race, and was applied to the villages north and north-east of Lungleh and south of the Sailam, on account of one of the original chiefs of this section having had his village on the Howlong Hill. The people themselves do not, so far as I have been able to ascertain, recognise the name Howlong.' With regard to the Tangluas, Colonel Elles, in his Military Report on the Chin-Lushai country, makes the following statement —

'In 1871-72 when the first Lushai expedition took place, a Howlong chief named Ratten Poi had made a somewhat independent position for himself. He became an intermediary between Government and the people of his tribe, and served for some time as an important personage. He founded a separate clan called Tlangbua, of which he and Laluma is the recognized head. The chiefs Laluma and Tlangbua, whose names appear in the Howlong genealogy, are also said to belong to this clan, as also Vanuna and Vanrama.'

I am indebted to Mr C B Drake-Brockman for the preparation of a translation of the Parable of the Prodigal Son in the Ngentō dialect. The following remarks on the grammar of this dialect are entirely based on the specimen. The translation is very careful, and Mr Drake-Brockman has also accompanied it with a few valuable notes which have been incorporated in the grammatical sketch which follows.

Pronunciation — The pronunciation seems to agree with that of Standard Lushai. Final vowels are probably long, though the specimen does not mark them as such. A euphonic *ɛ* is inserted between *o* and a following vowel, thus, *leo-v-a-nā*, all-it-is. Final consonants are occasionally silent, thus, *na* and *nāt*, to be, *ta* and *tāl*, the suffix of the past tense. We apparently, in one instance, find an intransitive verb beginning with an unaspirated consonant while the initial consonant of the corresponding transitive is an aspirate. Thus, *rhal*, to squander, but *ti-ral*, to cause-to-be-squandered, *ti* being the causative prefix. We find, however, also *ti-rhal* with the same meaning.

Articles — The numeral *pa-lhat*, one, is used as an indefinite article. Relative clauses supply the place of a definite article.

Nouns — **Gender** — Only one suffix denoting gender occurs, *pā*, denoting male human beings. Thus, *fa-pā*, child-male, son.

Number — The number is not marked when it appears from the context. The suffix *ngai* seems to be used to denote the plural in *rual-cham-ngai*, friends. The same suffix also occurs in Kōm, Hallām, Banjōgi, Pankhu, etc.

Case — The formation of cases is the same as in Standard Lushai. The suffix of the agent is *in*, the locative is formed by adding *in* and *a*, etc. The genitive is expressed by putting the governed before the governing noun. An *a* may be inserted between both, thus, *a fa u-pa-ber a ming a zar-a*, his son the-oldest his heart it was angry.

Adjectives — Adjectives follow the noun they qualify, and suffixes and postpositions are added to them and not to the qualified noun, thus, *muang-tak-in*, happiness-great in, happily. The suffix of the Comparative is *zāl*, and that of the Superlative *be*.

A kind of superlative is also effected by repeating the adjective, thus, *puan tha-tha*, cloth good-good, the best cloth

Pronouns.—The following forms of the *Personal Pronouns* occur —

<i>ka</i> , I, my	<i>i</i> , thou, thy	<i>a</i> , he, it
	<i>nang-ma</i> , thine	
	<i>in</i> , you	<i>an</i> , they their.

All these forms, with the exception of *nang-ma*, thine, are the short forms used as prefixes. Longer forms probably occur as in Lushēi

Demonstrative pronouns—*He-ti*, this, may be inferred from *he-ti-a*, here. The pronoun *chu*, that, only occurs as an emphasising addition to other words, thus, *a pa-ohun*, his father

There are no *Relative pronouns*. The root alone is used as a relative participle, thus, *ka fin-lo-ler-in*, I wise-not time-at, *a pok-a-ler-in*, he improvident-being-time-at, on account of his being improvident. It will be seen that this participle is treated as a verbal noun, preceding the qualified word without any suffix or with the addition of *a*. The word *om-na*, abode, is probably a relative participle, thus, *a om-na khua mi-in*, his abode village men with, *lit*, he being village men with, with the men of the village in which he stayed. A relative clause may also be formed by adding a verbal noun as an adjective, thus, *i nao mi-thi*, thy brother man-dead, thy brother who was dead

Interrogative pronouns—The only form which occurs is *eng-á*, what? The same base *eng*, with the suffixes *lo* and *ká*, is used as an *Indefinite pronoun*, thus, *eng-lo*, some, whatever, *eng-ká*, everything

Verbs.—The following pronominal prefixes occur —

Ka, I, *i*, thou, *in*, you, *a*, he, it, *an*, they. The prefix *in* is also used to denote the second person singular in the respectful imperative, thus, *in bol-roh*, make me

The base alone, without any suffix, is freely used to denote the present and past times. Thus, *ka rhat*, I hear, *a ti*, he said. The suffixes *a* and *ka* may be added, apparently without changing the meaning, thus, *ka om-a*, I am, *a nat-ka-chu*, it is-indeed. The verb *na* or *nat*, preceded by *a*, is sometimes added to another verb in order to emphasise that the action really takes place. Thus, *ang-ve-e-in a-chhem a-nat-ka-chu*, like-both-among he-divided it-is-so, he divided indeed equally between the two, *ka thi-thel-thel a na*, I to-die-about-am it is, I am indeed about to die. Sometimes this form conveys the idea of a perfect, thus, *a dam-le-ta a na*, he became well again it is, he has become well again

A *Present definite* is formed by adding the verb *nat*, to be, to the root, thus, *an lām-nat-ka*, they are dancing

The suffix of the *Past tenses* is *ta* or *tāk*, thus, *ka mhu-le-ta*, I saw again, *a kal-ta*, he went, *in mhu-le-tāk a na*, you saw again it is

The suffix of the *Future* is *in*, thus, *ka ti-in*, I will say

The suffix of the *Imperative* is *roh*, plural *roh-u*, thus, *lo-ngat-roh*, listen, *shen tir-roh-u*, cause ye him to put on. *Shan* is added to *ro* in the third person, thus, *om-ro-shan*, let him remain. A suffix *i-u* apparently forms imperatives of the second and the third persons, thus, *fa-i-u*, let him eat, *om-i-u*, remain you all

The root alone, without any suffix, is used as an *Infinitive* or *Verbal noun*. Thus, *bu fāk a tum-a*, food to-eat he wished. This form is, as remarked above, also used as a

TIBETO-BURMAN FAMILY.

KUKI-CHIN GROUP

LUSHĒI OR DULIEN

NGENTĒ DIALECT

(LUNGLEH, LUSHAI HILLS)

(C. B. Drake-Brockman, Esq., 1901.)

Mī-rhiam pa-khat-in fa-pā pa-nhit a-nei Nao-pang zāk-in a pa kom-a,
Man one sons two he-had Son-younger his father to,
 'Ka obanai in pe-roh-u,' a tih An pā-in sūm ang-ve-ve-in
'My share you give,' he said Their father property equal-both-among
 a-chhem a-nat-ka-chu Na-ta-deo-va a pa sūm nro-ping-zāk-in a
he divided it-is-indeed Shortly-after his father's property son-younger he
 khām-a khā dang-a a pēm-pui-dai-a A pok-a-lei-in a pa
collected village another-to he migrated He improvident-being his father's
 sūm a ti-ral-zo-va A sūm a rhal-zo-ve-lei-ni tām-kum a
property he squandered-entirely His property he squandered-all-when famine-year it
 tlāh Fāk a-hang¹ a mhu-lo-va Ren-vai lung-zing-a-lei-in a
occurred Food indeed he saw-not Poverty heart-sad-on-account-of he
 koi-a-koi-a A om-na khua mī-in a tuan-tuan-in, a ren-vai-zet-in a
wandered His abode village men-for he working-hard, he miserable-very he
 om-a A ren-vai-a-lei-in om-na mī-in dai-nhai-a vok an
was He miserable-on-account-of abode men village-outskirts-near pigs they
 rhung-tir-a A ren-vai-a-lei-in a ril-tām a tuar-zo-lo-va, vok
to-herd-sent He miserable-on-account-of his hunger he to-bear-able-not-was, pigs'
 bu fāk a tum-a, mī-in an phal-lo 'Ka fin-lo-lei-in ka pa
food to-eat he wished, villagers they allowed-not 'I wise-not-being my father's
 in-a bu fāk-shen-lo-va a om-a, heti-a ka ril-tām-in ka om-a ka
house-in food to-eat-completely-not there was, here I hungry I am I
 thu-thel-thel a na,' a ti. 'Tui-chun ka pa kom-a ka k'ul-ur, "Pa-thian
to-die-about-am it is,' he said 'Now my father to I go-will, "God's
 leh i mit-mhu-lai-in mī-poih ka tā-sual-a, i fa-pā tlāk ka na-lo,
and thy eye-sight-before evil I committed-have, thy son fit I am-not,
 chhiah-lhāh bol-in in bol-roh," ka ti-in.' Heti-ang ti-in a pa kom-a
servant making you make," I say-will' This-like saying his father to
 a kal-ta A kal-a a pa-in rāl-a a mhu-a, a pa a
he went He going-while his father distance-at he saw, his father he
 tlān-a a hai-kua a biang a phā-sak-a Tin fa-pā-in, 'Pa-thian leh i
ran he embraced his cheek he kissed Then the-son, 'God's and thy

¹ A hang cannot really be translated It is equivalent to the Lushēi prefix *han*

mit-mhu-lai-in mi-poih ka tâ-sual-a, i fa-pā tlāk ka na-lo,' a ti-a
eye-sight-before evn I committed-have, thy son fit I am-not,' he said
 Eng-mban-a-poih-lo a pa-chun a chhih-lhā kom-a, 'Puan tha-tha shin-tir-roh-u,
Never-mind his father his servants to, 'Cloth good to-put-on-cause,
 kut-te-zem bun-tir-roh-u, pheikok bun-tir-roh-u, muang-tak hlim-tak
finger-rings to-put-on-cause, shoes to-put-on-cause, happiness-great rejoicing-great
 om-ro-shian,' a ti-a, 'Ka fa-pā a kal-bo-va, thi-tluk-in ka ngai, tui-in
remain-let-him,' he said, 'My son he lost-was, dead-like I thought, now
 ka mhu-le-ta, muang-tak-in eng-kā fa-i-u,' a ti Muang-
I seen-again-have, happiness-great-in every-thing eat-let-him,' he said Happiness-
 tak-in an om-a
great-in they remained

A fa-pā u-pa-ber iam a riak-a A thlen-zān-in eng-lo
His son eldest jungle-in he living-was. He arriving-night-time-at some
 tum-ri leh lām-ri a rhiat-a A fa-pā u-pa-ber a hāng-thlen-in
music and dancing he heard. His son eldest he returning-arriving
 khā-lai-a¹ a chhih-lhāh a ko va, 'Eng-ā in ti? in lām-ri leh kuang-
village-at his servant he called, 'What you do? your dancing and drum-
 ri ka rhiat,' a zāt-a 'I nao dam-tak-in a hāng-thlen-ta,
sound I hear,' he asked 'Thy younger brother safely he back-came,
 i pa-in a riem-a zu-a-zuk, an lām-nat-ka' A fa
thy father he rejoicing-is drink-he-giving-is, they dancing-are' His son
 u-pa-ber a ning a zar-a, in-a a lut-nuam-lo A pa a
eldest his heart it angry was, house-in he enter-liked-not His father he
 hang chhuak-a a thlēm 'Ka pa, lo ngai-roh, kum-khua-in he-ti chen-
came-out he persuaded 'My father, listen, always this-time-
 chin tuan-tuan-in ka om-a, i thu ka shēl-lo, ka rual-cham-ngai
till working-hard I am, thy word I disobeyed-not, my friends
 rem-zong kel-te pa-khat pāh in pe-lo, i fa-pā hāng-a na-ti-zur
feasting-for kid one even you gave not, thy son came-back prostitutes
 a lāk-a sūm-chang a ti-rhal-zo-va, zu-i-zuk-khep-a,' a ti
he getting-for property share he made-spent, beer-thou to-drink-still-(gavest),' he said
 A pā-in, 'Ka kom-a i om-zing-a, ka eng-lo chang-chang,
His father, 'Me with thou remainest always, my whatever property,
 nang ma hang heo va-nā, i nao mi-thi a dam-le-fa-a-na, a
thine indeed all-it is, thy younger brother man-dead he became well-again-it-is, he
 bo-va tui-in in mhu-le-tāk-a na, tui chun muang tak-in om-i-u,' a ti
lost-was now you saw-again-it is, now happiness-great in remain-you-all,' he said

¹ Khā lai means the open space just in front of a house, or the vacant space in a village

BANJŌGĪ

The Banjogis are a small tribe residing in the Chakma and Boh Mong chiefs' circles in the Chittagong Hill Tracts. According to the Superintendent, the number of speakers is as follows —

Chakma	300
Boh Mong	500
	<hr/>
TOTAL	800
	<hr/>

The first mention of the tribe is found in an article by Surgeon Macrae, dated 24th January 1799, and mentioned under Authorities below. It is there stated that they often attacked the Kukis, over whom they always prevailed, owing to the fact that they were all united under one Rajah. The Kukis had even to pay an annual tribute of salt to them.

The fullest description of this tribe is that by Captain Lewin, which has been reproduced in an abridged form, by Sir W. W. Hunter. See Authorities below. Hunter says —

‘The Banjogi and Pankho tribes claim to be of common origin, sprung from two brothers, and in language, customs, and habits they exhibit a great similarity. These tribes are not numerically strong, and numbered, in 1869, according to Captain Lewin’s estimate, about seven hundred houses, or three thousand souls. According to the census of 1872, there are only 305 Banjogis and 177 Pankhos living within the Chittagong Hill Tracts. There are three villages of Pankhos and one of Banjogis on the borders of the Karnaphuli, but the majority reside in the Bohmong’s country to the east of the Sangu river. Their language strongly resembles that of the Lushais or Kukis, and from their appearance they would be supposed, Captain Lewin states, to be an offshoot of that tribe. They, however, affirm that they are sprung from the great Shân nation of Burmah, and some of their customs differ materially from those of the Lushais or Kukis. The great distinction between the two tribes is in the mode of wearing the hair. The Pankhos bind their hair in a knot at the back of their head, but the Banjogis tie up their hair in a knot over the forehead.

‘Their account of the creation and their own origin is curious, and was told to Captain Lewin as follows — “Formerly our ancestors came out of a cave in the earth, and we had one great chief named Tlandrok-pah. He it was who first domesticated the *gayal* (cow), he was so powerful that he married God’s daughter. There were great festivities at the marriage, and Tlandrok-pah made God a present of a famous gun that he had. You can still hear the gun, the thunder is the sound of it. At the marriage our chief called all the animals to help to cut a road through the jungle to God’s house, and they all gladly gave assistance to bring home the bride—all save the sloth (the *huluk* monkey is his grandson) and the earthworm, and on this account they were cursed, and cannot look on the sun without dying. The cave whence man first came out, is in the Lushai country, close to Vanhuilen’s village, of the Burdaya tribe, it can be seen to this day, but no one can enter. If one listens outside, the deep notes of the gong and the sound of men’s voices can still be heard. Some time after Tlandrok-pah’s marriage, all the country became on fire, and God’s daughter told us to come down to the sea where it is cool, that was how we first came into this country. At that time mankind and the birds and beasts all spoke one language. Then God’s daughter complained to her father that her tribe were unable to kill the animals for food, as they talked and begged for life with pitiful words, making the hearts of men soft so that they could not slay them. On this, God took from the beasts and birds the power of speech, and food became plentiful among us. We eat every living thing that cannot speak. At that time also, when the great fire broke from the earth, the world became all dark, and men broke up and scattered into clans and tribes. Their languages also became different. We have two gods. Patyen—he is the greatest, it was he who made the world. He lives in the west, and takes charge of the sun at night. Our other god is named Khozing, he is the patron of our tribe, and we are specially loved by him. The tiger is Khozing’s house-dog, and he will not hurt us, because we are the children of his master.”

‘Although admitting the supremacy of one great god, the Pankhos and Banjogis offer no worship to him, all their reverence and sacrificial rites are directed towards Khozing, the patron deity of their nation. In some villages are men said to be marked out as a medium of intercourse between Khozing and his children. Such

He is called *Koa-rang*. He became afflicted with, and possessed by, the divine afflatus. During his possession he is said to give a the gift of tongues, and to be invulnerable. *Koa-rang* receives the homage of the people, having the honour accruing to him by his position as interpreter of the will of the god *Khoang*. The god *Khoang* is said to have a village somewhere in the hills where he is worshipped.

It is a common practice among these tribes, but although they still continue to believe in it, that great plenty would ensue from it, they are now prevented by fear of the gods. The great oath is by *di*, spear, gun, and blood, and it is taken by the side of a river, it is said to be performed on great occasions. Should a person disregard this oath he will die the next day. On ordinary occasions, such as when anything is stolen, the thief is taken to the chief's spear. The spear is struck into the ground at the gate of the village, and the thief is made to take hold of it and swear that he knows nothing of the matter in question. We occasionally find a man has to account for whatever may have been stolen.

The rice is sown in the year previous to the sprouting of the young rice, when the supreme god *Pan* is supposed to bring the plentiful harvest. The Banjogis bury their dead, a chief being interred in a separate place. The Rajas, Nung-jungnung, the Pankhos and Banjogis assert that they are descended from the same stock of all the tribes in this part of the world. They attribute the descent of the Banjogis to the old stock of chiefs, to whom divine descent was attributed.

The traditions of these tribes as printed above, seem to indicate that they have immigrated into Chittagong from the Lushai Hills. The languages of the Banjogis and the Pankhas seem to have been almost identical at the time when Captain Lewin wrote his account. They are related to Lushai, but still more to the language of the Lais or Bannashes, this latter name being given to the Lais by the Burmese from the way they wear their hair done up in a knot on the fronts of their heads.

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 HARRINGTON, F. H.—*Sketches of the Tribes of Bengal*. Vol. vi, London, 1876. Note on the Banjogi and Pankho Tribes on pp. 17 and ff.

A translation of the Parable of the Prodigal Son and a list of standard words of phrases have been received from Chittagong. Both are very corrupt. In the list of words I have corrected evident blunders so far as I could. The forms given by Captain Lewin have been added within parentheses. The specimen has been printed as I have got it. I have subjoined, in italics, a corrected text. This latter is given with the utmost reserve. The interlinear translation which was originally subjoined to the text was so faulty that I have been obliged to prepare a new one. The remarks on Banjogi grammar given below are based on the corrected text. There remain some passages which I have not been able to analyse, and in such cases the old translation has been printed. All this must be borne in mind in using the grammatical sketch.

Pronunciation.—The list of words generally writes *u* before *n* where the specimen and cognate languages have *a*, thus, *I au* or *I au*, we, *nung* or *nang*, thou *Lowin* writes *nung-ma*, but *nang-ma*. Both spellings represent the sound of *u* in English 'but'. I have written *a* throughout. There is also some uncertainty about the pronunciation of other vowels. Thus we find the same words written *leh*, *lah*, and *la*, *pēk* and *pa*, *āi* and *a*, *jo* and *ze*, *tonā* and *tūana*, *lō chon*, *lō chuyān*, and *ka-choan*, *nāh-shwey* and *nalse*, etc.

The final consonant is often dropped, e.g., the *k* in *pēk*, to give. This is a well known fact also in other languages of the group. *J* and *z* occur in the same words, thus, *jo*

and *zet*, what? The pronunciation is probably *z* in both cases. *Sh*, *ch* and *s* seem to be interchangeable, thus, *sh* and *s*, to be, *chin-ā* and *shin-ā*, from *K* once occurs instead of *kh*, that, etc

Articles.—There are no articles. The numeral *pa-khat*, one, is used as an *indefinite* article, and demonstrative pronouns or relative clauses supply the place of a *definite* article. Thus, *ma-nu pa-khat*, a man, *hi in-ā*, this house-in, in the house, *vōk-āi-mi āi-chā-la*, pigs-by-eaten-being food-by, by the food which the pigs ate

Nouns.—Nouns denoting relationship or parts of the body are usually preceded by the prefix *kā* in the list of words. This *kā* is, however, probably the possessive pronoun of the first person, Banjōgis being, like most other connected tribes, incapable of conceiving the idea of such words without reference to some person. See Introduction, pp 15 and ff

Gender is only apparent in the case of animate beings. It may be distinguished by using different words, thus, *pā*, father, *nū*, mother *mi-nūng*, man, *nū-nā*, woman. The common suffixes are, in the case of human beings, *pā*, male, and *nū*, female. In the case of animals they are *chāl*, male, *nū* and *nū-nā*, female. Thus, *fā-pā*, son, *fa-nū*, daughter *rang*, or *rang-chāl*, horse, *rang nū-nā*, mare *kēl chāl*, a he goat, *kēl ā-nū*, a she goat. The suffix *pā* seems also to be used to denote male animals, thus, *kēl-pā-tē*, goat-male young, a kid

Number—The number of a noun is not denoted when it appears from the context. The plural may be marked by adding some word meaning 'many,' such as *tām* and *ngāi*. Both may be combined, thus, *kā pā tām ngāi*, fathers. *Ngāi* may apparently be added to the verb, thus, *ān-mi-khi ān ā-lōm-ngāi*, they they made-merry. It seems to mean 'many,' 'very'

Case—The *Nominative* and the *Accusative* do not take any suffix. The suffix *ni* denoting the agent, is usually added to the subject of a transitive verb, thus, *nā-pā-mi a sim-thuth*, thy father he feast-gives. The list of words translates *mī sā pa-khat-ni*, from a good man, instead of 'by a good man'. The *Genitive* is expressed by putting the governed before the governing noun, thus, *kā pā bū-lō mi-tōn ā*, my father's servants to. In the *Vocative*, *mō* may be prefixed to the noun, as is also the case in Lai. Thus, *mō pā*, O father. Other relations are expressed by means of postpositions, such as *ā*, in, to, *chin-ā*, from, to, *dūng*, behind, *hen*, with, to; *hi*, among, with, *in*, with, in, through, *lag-ā*, with, to, *lān-ā*, before, *la*, with, by means of, *nūā*, behind, *sūng-ā*, into, *tāng-ā*, under, *tēā*, in, *ti-ā*, to, *tlūn-ā*, on; *tok-in*, from, *tōn-ā*, before, to, *vāng-ā*, for the sake of, etc

Adjectives.—Adjectives generally follow, but occasionally precede, the noun they qualify. Postpositions and suffixes are added to the adjective, and not to the qualified noun, if the adjective follows. Thus, *mi sā-tāk chin-ā*, from a good man, *lām lā-tā*, way far, *mi-dāng pa-khat khua*, other one village, another village. *Tāk* in *sā-tāk* and *tā* in *lā-tā*, is an adverb meaning 'very'. *Ā-sā-lo-mi nūnā*, a bad woman, is a relative phrase, see relative pronouns, below

The suffix of *comparison* seems to be *ngāk-in*, and *dan*, corresponding to Lai *dēyu* and Lushēi *deo*, is added to the adjective. Thus, *ā-ni ngāk-in hi hi sang-dan*, him than this taller. *Ngāk-in* corresponds to Lai *nāk-in*. The list of words also denotes the

Numerals.—The numerals are given in the list of words *Pa* in *pa-khat*, one, etc., is probably a generic prefix. When the vowel of the following syllable is *i*, *pi* may be substituted for *pa*, thus, *pi-lt*, but in Captain Lewin's list *pa-lt*, four. The numerals *pa-rā*, ten, and *lūl*, twenty, are identical with the forms in *Lai*, while *tsom*, ten, and *tsom-ni*, twenty, in Captain Lewin's list, correspond to the forms used in *Lushēi* and connected languages. Numerals usually follow, but occasionally precede, the noun they qualify.

Singular,—

<i>kêi-mā, kēi, I</i>	<i>nang-mā, nang, thou.</i>	<i>ā-mā, ā-ni, an, he</i>
<i>kēi ma, kā, my</i>	<i>nang-mā, nang, nā, thy</i>	<i>ā-ni, ā, his</i>
<i>kēi-mā-tā, mine.</i>	<i>nang-i, nang-mā-ta, thine</i>	

Plural,—

lan-mā, *lan-ni*, *lan*, we, *nan-mā*, *nang-ni*, *nan*, you, *an-ni*, they
our your

The following *Demonstrative pronouns* occur — *hi* or *hi—hi*, this, *keh* or *khe—khe*, that, *chū* or *chū—chū*, that. The personal pronoun of the third person may also be used as a demonstrative pronoun. Thus, *hi rang*, this horse, *hi fū hi*, this son, *khe ting tâng ā*, that tree under, etc.

The following *Interrogative pronouns* occur —*āo-sā*, *ā-sā*, or *ā-tsā*, who? *āo, zai* or *zai-men*, what? *zai-tomē* or *zē-rūn-tla*, why? *zē-zā-sā*, how many? *zē-zān-sā*, how far?

Thus, *ā-fū tsā*, whose-son? *ā shūn-sā*, whom from? *sei-men nan tī*, what (do) you do? etc

The following *Indefinite pronouns* occur — *āng-lhōm*, anyone, *sei-lhōm*, anything

Verbs.—Verbs are conjugated in person and number by means of pronominal prefixes. These are — *lā*, I, *lan*, we, *nā*, thou, *nan*, you, *ā*, he, she, it, *an*, they. The list of words gives some other forms, thus, *nē*, thou, *o*, he, but the above set seems to be the regular one. The prefixes are occasionally dropped, but I have been unable to see any rule for their use.

The root alone, without any suffix, is freely used to denote present and past tenses. Thus, *sei-men nan tī*, what do you do? *ā-mā-n ā-sim*, he said, *lhi ting täng ā rang-lēng tlin-ā ā-tāo*, that tree under horse-back on he-is-sitting, *tū-tsūn lām lū tā lā-tai*, to day way far I have walked. By inserting *tū-ā*, now, and *tūan ā*, formerly, before the verb, a present definite and an imperfect is effected. Thus, *lī-mā-n tū-ā lā-vūak*, I am beating, *kē-mā-n tūan-ā lā-vūak*, I was beating.

The suffix of the *Past tenses* is *ro*, thus, *lī-mā lā-kal-ro*, I went. The prefix *lā* seems to denote the past in *lā-sim*, he said, *lā-thai*, he heard. In *lī chū-tim si*, I was *chū tim* seems to mean 'then'. *Ā-kal-tin*, he went, is probably a compound verb, compare *Lai vūng*, to set out, to start. Thus, *ā-kal-tin*, he set out to go.

The suffix of the *Future* is *lai*, as in *Lai*. Thus, *lī-mā lā si-lai*, I shall be, *lā kal-lai*, I will go, *lan ai-lai*, we will eat, let us eat. This form is also used in the specimen in the sentence *ā-pō-lhop-lai*, he would fill his stomach. The intended meaning seems to be 'he was about filling his stomach'. The future is used to denote what possibly takes place in *lī ā shi-lai*, probably for *lī lā shi-lai*, I may be, that is to say it may be that I am. Compare Compound verbs, below. The form ending in *lai* is also translated as an infinitive and as a past participle in the list, thus, *kā vūak-lai*, to beat, *ā-vūak-si-lai*, having beaten. *Kā kal-lai*, I go, shows that the suffix *lai* is also used to denote the present tense. Compare the corresponding suffix *lai* in Aimol, Churu, etc. *Kā-vūak-lai* thus means 'my-beating-is,' and *ā-vūak-si-lai*, his-beating-will-be, it will be the case that he has struck.

The *Imperative mood* may be expressed by using the root alone, thus, *hōng-pu*, bring, *vūa*, strike, *hōng-lā pa*, give me. The suffixes *o* or *u*, and *ro*, and the prefix *va*, are also used to form imperatives. Thus, *ai-tar-o*, cause him to wear, *ruk-u*, put on, *hōng-kā mang-ro*, make me, *hōng-ro*, come, *va-pē*, give, *va-lā*, take, *va-lal*, go. Instead of *ro* we sometimes find *ra*, & *e*, probably *rā*, thus, *va-ra*, beat.

The root alone, without any suffix, is also used as an *Infinitive* or *Verbal noun*, thus *ā hōng-law-ā*, his-coming-time-at, at the time when he came, *ā-tlūng-lān-ā*, his-coming-before, before he arrived. In one place this form seems to be used as an infinitive of purpose, thus, *kā-kor-pā hen kan-pān*, my friends with our feasting for, in order that I might feast with my friends. *Pān* perhaps contains a suffix corresponding to Lushēi *ang*. The usual suffix of the infinitive of purpose is, however, *ding*. Thus, *ā-ding um-lō*, to eat there was not, *pēk-ding*, giving for, to spare, *nā fā si-ding kā-dō-lō*, thy son to-be I-worthy not-am. It will be seen that this infinitive has also the force of a verbal noun. Still more this is the case in *kā lā-tōng ding-mi*, mihi recipiendum quod, my share, *nanq-mā tin-din*, thy share.

Participles—The suffix *in* seems to form *Adverbial participles*, thus, *dam-in*, safe-

being, alive The list of words gives *ā-vūak-sa*, beating, and *kal-ro*, gone *Relative* participles are formed by adding *mi* See *Relative pronouns*, above The verb *um*, to be, is written *umi* in this form, thus, *mi-dāng-tōn ā umi*, the-other-to being what, what the other had Compare also *Infinitive*, above *Conjunctive participles* are formed by adding the suffixes *ā*, *leh* or *la*, and *nā* Thus, *kā kal ā*, I going, I will go and, *ā-mi then run-la in sung-ā lu-du lō*, he getting angry house into enter-would-not, *ā kō-la ā dāi*, he calling he asked, *ā-mi ā-thōh-leh ā-pā tām-ā ā-lalvin*, he he arising his father to he went, *mī-dāng tōn-ā umi ā-mi pi-mi-lhi la-pēk-nā*, *tan-ā-tlar lām-ā ā nak-se-mi ā-lal-vin*, the other to being he two given-having, days-short after the-younger went, when the other one had given all what he had to the two, the younger one went

A *Noun of agency* is formed by adding the suffix *tu*, thus, *kēl-bul-tu*, a shep-herd, *ral-lhat-tu*, a waster

Passive voice —There is only one instance in the specimen *khi-khi ā-tlau-leh kan-tōng-nōl*, he having been lost was found again by us The form does not differ from the active, but the subject is not distinguished by the suffix of the agent The list of words gives the following forms *an hanga vūak*, I am struck, *en kā vūak-ro*, I was struck, *vūak kā dan-lai*, I shall be struck The last form seems to mean 'I shall get strokes'

Compound verbs are freely used The prefix *hōng* denotes motion towards the speaker, *na*, motion from the speaker Thus, *hōng-pu*, bring here, *na-fōn* (Lai *m-fūn*), to go and join *Causatives* are formed by adding *tar* or *ter* (Lai *thar*), thus, *at-tar* (Lai *o-thar*), to cause to wear, *kal-ter*, to cause to go, to send The verb *du*, to wish, is added to form *Desideratives*, thus, *in sung-ā lu-du-lō*, he did not wish to enter into the house The suffix *lho* (Lai *lo*) denotes ability, thus, *kēi-mā-mi kā vūak-lho-lai*, I can beat, I may beat. *Nōl* means 'again', thus, *kan-tōng-nōl*, he was found again *Zek* means 'much', thus, *kan ā-lom zek-lai*, we will feast much, etc

The *Negative particle* is *lō*, thus, *ā-du-lō*, he does not wish, *ā-shi-lō*, it is not, no

Adjectives may be used as verbs, thus, *ā-sā-lō*, it is bad Verbs seem also to be formed from other words by adding *th*, as in Lai Thus, *rā-lathpin*, being far, from *lā*, far, *sim-thuth*, to feast, compare Lai *saum thūk*, a feast

The usual **Order of words** seems to be subject, direct object, indirect object, verb There are, however, many instances of a different order But so long as we have not got a trustworthy text it would be unsafe to go into details

TIBETO-BURMAN FAMILY

KUKI-CHIN GROUP

BANJÖGĪ

(CHITTAGONG HILL TRACTS)

Manu pakhat lagā fā pini um Fā pini lagā ā-naksemi kāpā kāsīm,
Manu pa-khat lag-ā fā-pā pi-ni um Fā pi-ni lag-ā ā-nak-se-mi ā-pā kā-sīm,
 Man one with sons two were. Sons two of young the his father-(to) said,
 'Mopā, kār kātong dingme hong kāpa' Midangtonā umi āni pinekhi
 'Mō-pā, kēr kā-tōng-ding-mi hōng-kā-pa' Mī-dāng-tōn-ā um-mi ā-ni pi-ni-khi
 O-father, I I receive-shall what here-me give ' The-other-to being he two them
 kapēknā, tanatlailānāh ānaksemi ātāngleh afornolla midāng pakhat
 ka-pēk-nā, tan-ā-tlar-lān-ā ā-nak-se-mi ā-tāng-leh ā-fōr-nōl-la mī-dāng pa-khat
 given having, time short-after young the all he-gathering again other one
 khoah akalvin Khina akala tāmdu hao Āhao khupla āneh ānuāh
 khua ā-kal-vin ' Khin-ā ā-kal-ā tām-dau ā-hao Ā-hao-khup-la ā-ni ā-nūā
 village he-went. There he going much very he-wasted He-wasted all-when that after
 anī rāmā āpāmla ading umlo Ānītonā joykum um-lo Khi khoa
 ā-ni rām-ā ā-pām-la ā-ding um-lō Ā-ni-tōn ā zer-khōm um-lō Khi khua
 that country in famine being eating for was not Him to anything was not. That village-of
 mihen ānafon Chumi nungchu vok nākā farsānā āncālter Ohumi nungchu
 mi hen ā-na-fōn Chu-mi-nung-chu vōk nāk-ā farsān-ā an-kal-ter Chu-mi-nung-chu
 man with he-joined. That-man that pigs to tend fields to he sent. That man that
 vokāmi āchala apokhoplai. Āngkhomni ading palo Khukhi āmātlāh
 vōk-ā-mi ā-chā-la ā-pō-khop-lai Āng-khōm-ni ā-ding pa-lō Khi-khi ā-mā-tl-ā
 pigs eaten food with he-belly fill would Anyone eat to gave-not. He himself to
 āsni, 'Kāpā bulomitona sāng atampe um, pekding, kāichu kābu chāmin
 ā-sim, 'Kā-pā bu-lo-mi-tōn-ā sāng ā-tam-pi-um, pēk-ding, kēr-chu kā-bu-chām-in
 he said, 'My father's servants to bread much-is, give to, I hunger-with
 kathelai. Kapatona kāichu kakallai, kāpātona kasūlai, 'Mopā
 kā-thi-lai Kā-pā-tōn-ā kēr-chu kā-kal-lai, kā-pā-tōn-ā kā-sim-lai, 'Mō-pā
 I to-die am-about My father to I I-go will my father-to I-say will, 'O father
 kochonmi asalo khujinne adulō, nangmātona nāng fā sīding kadolou,
 kā-chōn-mi ā-sā-lo Khū-jin-ni ā-du-lō, nang-mā-tōn-ā nang fā sī-ding kā-dō-lō,
 me by-done evil is, God he-likes not, thee to thy son be to I worthy not-am
 kaichu buloa hongkhāmangro''' Anī athokleh apā tona ākalvin
 kēr-chu bu-lo-ā hōng-kā-mang-rō''' Ā-ni ā-thok-leh ā-pā tōn-ā ā-kal-vin
 me servants-among me make.' He he arising his father to he-went.
 Atlūnglanah ralathpin āfā āpāni āmu. Amukan āpāni adathnol,
 Ā-tlūng-lān-ā rā-lath-pin ā-fā ā-pā-ni ā-mū Ā-mū-kang ā-pā-ni ā-dath-nōl,
 He-came-before far-very-being his-son his father by he-saw His-seeing after his father he-pardoned,
 aniki ateklah, afani loāng gna aiboth, anikhi ānānim Āfāni
 ā-ni-khi ā-teh-la, ā-fā-ni loang-ā ā-iboth, ā-ni-khi ā-nā-nim Ā-fā-ni
 he he-running, his-son by shoulder-on he prostrated himself, him he-kissed His-son

āpāsīm, 'Pā kachōānme āsālo, khujinme adulo, nangna tona
ā-pā ā-sīm, 'Pā kā-chōān-mī ā-sā-lō, Khū-jin-ni ā-du-lō, nang-nā-tōn-ā
 his father to he-said, 'Father me by-done evil is, God he likes not, thee to
 kaichu nafa sīding kadolou ' Afani bulola asim, 'Nāngni nanpoān
kēi-chu nā-fā sī-ding kā-dō-lō ' Ā-pā-ni bu-lo-la ā-sīm, 'Nang-ni nan-poān
 I thy-son be-to 'I worthy not am ' His father servants to he-said, 'You your-cloth
 āsāmī hongpu, amakhī antaro, akudong pūng ruḡu, akeah fāḡok
ā-sā-mī hōng-pu, ā-mā-hī a-tai-ō, ā-ku-dong-ā pū-zung ruḡ-ū, ā-ke-ā fāḡ-hok
 good what bring, him to-wear-cause, his hand finger on ring put, his feet-on shoes
 ruḡu, kālū, kaimā kanai lai kānālom jeklāi, hiroangah, kapa atheleh
ruḡ-u, kal-u, kan-mā kan-āi-lai, kan-ā-lōm-zek-lai, hi-ro-ang-ā, kā-fā ā-thi-leh
 put, come, we we-eat will we-feast-much will, this-reason for, my-son he-died having
 anungnol, atlawuleh kantong nol ' Aniki ān-lomgnai
ā-nung-nōl, ā-tlau-leh kan-tōng nōl ' An-ni-khi an-lōm-ngāi
 he-revived again, he lost being by us-found again is ' They they marry made
 Tuwā afā 'opamī faisān ah um Āmāki in kaāngāh ahōnglawa lām
Tū-ā ā-fā ū-pā-mī faisān-ā um Ā-mā-khi in ka-ang-ā ā-hōng-lawa lām
 Then son elder-the fields-in was He house near his-coming time-at dance
 ādāng tomhow kathai Āmāni majur pakhat akolah ādāi, 'Joimen nantī ?'
ā-dāng tōm-hau ka-thai Ā-mā-ni ma-zur pa-khat ā-ko-la ā-dai, 'Zei-men nan-ti ?'
 and music he-heard He servant one he-calling he-asked, 'What you-do.P'
 Majurni khikhi asim, 'Nā nāopa atlūng, nāpāni asim thuth, hiro āngāh
Mā-zur-ni khi-khi ā-sīm, 'Nā nāo-pā ā-tlūng, nā-pā-ni ā-sīm-thuth, hi-ro-ang-ā
 Servant that he said, 'Thy younger-brother he came, thy father he-feast makes, this reason for,
 āmāki damin atlumla ' Anī thinrunla in sungna ludulo Apa
ā-mā-khi dam-in ā-tlūng-la ' Ā-ni thin-run-la in sung-ā lu-du-lō Ā-pā
 he safe he-came-back. He angry getting house into to-enter wished not His-father
 lagna suah la alem Amanī āpāchu asim, 'Kaichu kombloujān narayan
lang-ā suah-la ā-lem Ā-mā-ni ā-pā-chu ā-sīm, 'Kēi-chu kōm-blō-zān nā-ryan
 out coming he-entreated He his-father-(to) he-said, 'I years many thy work
 kochuyān, kaichu nang thu kaal loh, chuvāngāh kaḡoi pahen kānpān
kā-chūān, kēi-chu nang-thu kā-al-lō, chu-vāng-ā kā-ko-pā-hen kan-pān
 I-did, I thy word I-disobeyed-not, yet my friends-with our-feasting for
 kelpateh khom nang akaplo, nafachu alonu tona munkhat ten athil
kēl-pā-tē khōm nang ā-kā-pā-lō, na-fā-chu ā-lo-nū tōn-ā mun-khat-in ā-thil
 kid even thou me-gavest-not, thy-son that harlots with together his property
 aralkhattu ama vāngā nangmanī poi napek ' Āpāni āfā asin,
ā-ral-khat-tu ā-mā vāng-ā nang-mā-ni poi nā-pēk ' Ā-pā-ni ā-fā ā-sīm,
 he spent entirely who him for thou feast thou givest. His-father his-son (to) he said,
 'Nāng mala mun khatin kan-um. Kaima tona jajong umi ektan nangma
'Nang-mā-la mun-khat-in kan-um Kēi-mā tōn-ā za-zōng um-mi ektin nang-mā
 'Thee-with together we-are Me to whatever being all thy
 tindin, nāng kānmāhi kānpānlai konarem jeklai churoāngyāh nānā opā
tin-din, nang kan-mā-hi kan-pān-lai kan-ā-rem-zek-lai chu-rō-ang-ā nā-nāo-pā
 property, thou us-with we feast-will we-merry make much will that-reason for thy younger brother
 athi lāh anung nol, khikhi atlawulēh kantongnol '
ā-thi-la ā-nung-nōl, khi-khi ā-tlau-leh kan-tōng-nōl '
 he died having he revived-again, he he-lost being by us found again is

PĀNKHŪ.

Pānkhū is spoken in the Chakma and Boh Mong chiefs' circles in the Chittagong Hill Tracts. The following are the numbers of speakers —

Chakma	• •	200
Boh Mong	.	300
	TOTAL	<u>500</u>

Further particulars and a list of authorities will be found under Banjōgī.

A translation of the Parable of the Prodigal Son and a list of standard words and phrases have been received from Chittagong. They are full of mistakes, and I have not been able to correct them satisfactorily. In the list of words I have added the corresponding forms from Captain Lewin's list, within parentheses. The interlinear translation has been added by me, and is, in a few places, very uncertain. The notes on Pānkhū grammar given below are founded on the forms occurring in the specimen and in the list of words. They are given with the utmost reserve.

Pronunciation — The spelling, both in the specimen and in the list of words, is so inconsistent that it is impossible to make any definite statement with regard to the pronunciation. *Ā*, for instance, seems to be interchangeable with *e*, *ɪ*, *o*, and *u*, thus, *lā* and *le*, *my*, *nā*, *ne*, and *m*, *thy*, *ā-mā* and *o-mā*, *he that*, *chām* and *tsūm*, *hair*; *ā* and *un*, *in*, etc. *Ē* is interchangeable with *ē*; thus, *nger* and *ngē*, *many*, *e* with *ɪ*; thus *en-jā-en* and *in-jā-in*, *many*, *all*, *chhā-lo* and *shea-lo*, *servant*, *ū* and *ūa* with *ō*, *thū* and *en-tō*, *to sit*, *rūat* and *rōt*, *to consider*, etc. It is clear that such inconsistencies can only be due to want of precision in the perception of the sounds. The same remark holds good with regard to the occasional writing of euphonic letters, thus of *w* in *ā-nāo-w-in*, besides *ā-nāo-in*, *his son*, and of *y* in *sheyalo*, besides *shea-lo*, *servant*. Concurrent vowels are occasionally contracted, thus *ā-pān* and *ā-pā-in*, *his father*, etc.

The same inconsistency prevails with regard to consonants. Thus *ch*, *chh*, *ts*, *sh*, and *s*, are all interchangeable. We find for instance *chūng* and *chhūng*, *in*, *chhūm*, *tsūm*, and *sūm*, *property*, *chhā-lo* and *shea-lo*, *servant*, *ār-chi* and *ār-si*, *star*, *chūa-pūi* and *sūa-pūi*, *brother*, etc. *Chh* is probably only another way of writing *s*, and this sound or *sh* is probably the sound intended. *Ch* and *ph* are interchanged in *char-nū* and *phar-nū*, *sister*. *J* is probably pronounced *z*, and sometimes *z* is also written. Thus, *jel* and *zel*, *to strike*. The pronunciation of *tl* cannot be ascertained. It is occasionally interchanged with *ll* and *lh*, thus, *tlang* and *llēng*, *to come*, *lhūng*, *to arrive*. In Southern Chin according to Mr. Houghton, *ll* regularly corresponds to *tl* in Lushēi, and the occurrence of both in Pānkhū may be due to the double influence of the two former languages. The sound *tl* is also interchangeable with *ll* in Lai.

The writing of aspirated letters is also very inconsistent. The prefix *pa* in the first numerals is generally written *pha*; thus *pha-lāt*, *one*. In the same way we find the male suffix *pā* written *phā* in *nāo-phā*, *younger brother*, but *ū-pā*, *elder brother*. The sound is probably the same as that of the English *p*. In other words *ph* seems to be written for *f*, thus, *phar-nū*, *sister*. In the same way *h* is interchanged with *kh*; *t* with *th*, *n* with *nh*, *l* with *lh*. Thus, *pha-ni-kā* and *pha-ni-lha*, *two*, *en-to* and *thū*, *to sit*, *nh* and *ni*, *two*, *ān-lāh* and *in-lhā*, *far*, etc.

Concurrent consonants may be assimilated, thus, *khāk-ka* for *khāt-kā*, one

ā is silent in *pē-ro*, give, but *ā-pēh*, he gave, *kal rok* or *kal-ro*, go, etc

Consonants are sometimes doubled between vowels, thus, *kappā* or *kā-pā*, my father, *lānnūng*, back, *ē*, *kā-nūng*, my back, *innā*, in the house, etc The *d* in *an-d-riem*, he was friendly, seems to be euphonic

Articles—The numeral *khāt-kā*, one, is used as an indefinite article. Definiteness is marked by using demonstrative pronouns or relative clauses. Thus, *mī riem khāk-kā*, man one, a man, *o-mā inn ā*, that house in, in the house, *ā-kal-nā rūm*, he gone having hull, the hull into which he had gone. In the list of words the suffix *kā* in *khāt-kā* is once used alone as an indefinite article, thus *pā kā*, a father

Nouns—*Gender* seems only to be apparent in the case of animate beings. It is sometimes distinguished by using different words. Thus, *pā*, father, *nū*, mother *mī-riem*, man, *nū nā*, woman. The list of words gives *phāppā*, man, *phā-nū*, woman. *Pā* is the common male suffix, and *nū* the corresponding female one. Thus *mī-pā*, man and probably *mī-nū*, woman, *ūi pā*, dog, *ūi nū*, bitch. Another set of suffixes is *chāl*, male, and *(ā-)pūi*, female. Thus, *cho-pē chāl*, bull, *cho-pē ā-pūi*, cow, *sā-kī chāl*, a male deer, *sā-kī pūi*, a female deer. Also *tlang* occurs as a male, and *nū nāo* as a female suffix, thus, *ūi tlang nger-po*, dogs, *cho-pē nū-nāo*, a cow. It is also possible to add the noun the gender of which is indicated as an adjective to some word meaning 'male' or 'female being'. Thus, *mī pā nāo*, man child, son, *nū-nā nāo*, woman child, daughter, *nū-nāo khāk-kā sā-lor*, female-being one cow, a cow.

Number is only indicated when it does not appear from the context. Several words, all apparently meaning 'many', 'much', 'all' etc, are added in order to denote the plural. The following occur *e*, *jā*, *jong*, *kup*, *nger*, and *po*. *E* only occurs in *vok-e*, the pigs, and is perhaps no plural suffix. *Jā* or *zā* means 'all' in Lushēi, Lai, and other languages. As a plural suffix it may be used alone, or together with other suffixes, *e g*, *nger*. It generally occurs in the form *en-jā-en* (compare Lushēi *ā-zā-in*, all), or as *jā-kā*. *Jong* correspond to Lushēi *zong-zong*, all, Lai *zong*, anything. *Nger* occurs as a plural suffix in Kōm, Hallām, Banjōgi, etc, and means 'many', 'very'. Compare No 122 in the list of words. In Pānkhū it is often combined with *po* or *pā*, which corresponds to Siyin *po*, all. I cannot analyse the remaining plural suffix *kup*, which is used alone or together with *nger*. The following instances will illustrate the use of these suffixes, *an pā-jā lākān*, from fathers, *lit*, their father all from, *nū nāo jā-khā* (*e*, *jā-kā*) *lākā*, daughter all from, from daughters, *kel jā-en*, goats, *ā-chā mī en-jā-en*, good man all, good men, *mī-pha nū in-jā-en*, of daughters, *lit*, human-beings female all, *nū-nāo an in-jā-en*, daughters, *lit* daughter they all, *ā-chā mī nger en-jā kūng-un*, good man very all to, to good men, *ā chā mī nger jong lākān*, good man many all from, from good men, *cho-pē nū nāo kup*, goats, *nū nāo nger kūng un*, to daughters, *ā sheya-lo ngē*, his servants, *an pā ngē tū kup-in*, of fathers, *lit* perhaps their father many (of) word many-in, *ā-chā mī nger po*, good men, etc

Case—The *Nominative* and the *Accusative* do not take any suffix. The suffix *in*, denoting the agent, is generally added to the subject of a transitive verb. The *i* in *in* is occasionally dropped after a preceding vowel. Thus, *mī-riem khāk-kā-n nao-pā nī kā ā-nāi*, man one-by sons two he got. The suffix *in* is however often omitted, especially in the list of words. The *Genitive* is denoted by putting the governed before the governing

noun, thus, *kā-pā sūa-pūn nāo*, my father's brother's son, the son of my uncle. The list of words seems to contain a genitive suffix *tū*, thus, *nū-nāo lhāh-kā tū*, of a daughter. In the specimen *tū* occurs in the sense of 'word', 'command', and *nū nāo khāk-kā tū* probably means 'the word of a daughter'. *Pā kā nāo tū*, of a father, perhaps means 'a father's son's word'. It is not probable that *tū* is a real suffix of the genitive and it does not occur as such in any sentence. In *kā-pā-chū shea-lo lāmā-bul-ta*, my father's hired servants, the governed word has been repeated before the governing one by means of the pronoun *chū*. Other relations are denoted by means of postpositions such as *ā*, in, to, *chūng-a*, in, *chūng-nu*, from, *hūn*, from, *in*, in, among, with, *lūng-ā*, to, *lūng-hūn*, from, *kūng-un*, to, *lāk-ā(n)*, from, *māk-ti-ē*, before, *nn*, with, *nung-la-ti-ē*, behind, *thoy-ā*, under, *tung-ā*, to, *un*, in, on. The *i* in *vān-i kā tūng-lo*, heaven-to I sinned, seems to be a postposition, and perhaps corresponds to Lai *hi*, against.

Adjectives.—Adjectives usually follow, but occasionally also precede, the noun they qualify. In the former case postpositions and suffixes are added to the adjective and not to the qualified noun. Thus, *rūm dāng-ā*, country other to, *ā-chā mī en-jā-en*, good men.

The suffix of comparison is *nāl-ān* or *nāk-ā chūn*, thus, *ā-chūa pū-pā ā-char-nū nāk-ān an-chāng*, his brother his sister than tall, his brother is taller than his sister, *o-mā* (i e, *ā-mā*) *nāk-ān ā-chā*, that than good, better. The superlative is formed in the same way, but *nāl* is added to the adjective. Thus, *mā nāk-ā chūn an-chāng nāl*, best.

Numerals.—The numerals are given in the list of words. The prefix *pā* (written *pha*) is a generic particle. It is not used when the numeral refers to money, thus, *tānlā m nūng-un ā-dā-li*, rupees two and a half. In speaking of human beings its use seems to be optional, thus, *nū-nāo lhāh-kā*, a daughter, *nū-nāo pā-n-lā*, two daughters, and so the list always gives *lhāh-kā*, one, but *pā-n-lā*, two. The suffix *kā* is probably the same as in *jā-kā*, many, all. Compare the suffix *kā* after the numerals in Hallām, etc. The numerals generally follow, but occasionally also precede, the noun they qualify.

Pronouns.—The following are the *Personal pronouns*.—

Singular,—

<i>ker-mā</i> , <i>ker</i> , I	<i>nang-ma</i> , <i>nang</i> , thou	<i>ā-mā</i> , <i>ā-nu</i> , <i>an</i> , <i>m-ha</i> , he
<i>ker</i> , <i>kā</i> , my	<i>nā</i> , <i>nu</i> , <i>ne</i> , thy	<i>ā-nu</i> , <i>ā</i> , his
<i>ker-mā-tā</i> , mine	<i>nang-mā</i> -(<i>ā</i> -) <i>tā</i> , thine	<i>ni-tā</i> , his

Plural,—

<i>ker-nu</i> , we	<i>nang-nu</i> , you	<i>an-nu</i> , they
<i>ker-mā-nu</i> , our	<i>nang-nu</i> , your	<i>an-nu</i> , <i>an</i> , their

To these must be added the forms *kan*, our, and *nn*, your, which occur among the pronominal prefixes, see Verbs, below. The forms *ker-mā-tā*, mine, *nang-mā-tā*, thine, and *ni-tā*, his, are taken from Captain Lewin's list, where we also find *ker-mā*, we, and *nang-mā*, you. The list of words further has *ker-mā*, mine, *nang-ni-tē*, thine, and *annu ho*, his. *Ho* is apparently a demonstrative pronoun, thus, *ā-ni nāo ho*, his son that, *ā-ni ho thūn thoy-ā ān-thā-rāo*, he that tree under sitting-is. The ordinary case suffixes may be added to the personal pronouns. Thus, *nang tū*, of thee (compare *nā tū*, thy word, in the specimen), *kan in-jā-nu*, we, *an jah* (that is *jā*) *hon*, they. 'Of me' is given as *ker tlong chū*, compare Kōm *ka-tōng*, of me.

Demonstrative pronouns — *It*, thus, *mi hi*, thus, he, *nē*, this, *ho*, that, *khā*, that, *mā*, *mā-hā*, that, *chū*, that. The pronoun *chū* is added to other words in order to emphasise, thus, *lei-chū*, I, *uang-mi-chū*, you, *kā pā chū*, my father, *ā-tsūm chū*, his property

Relative pronouns — Their place is supplied by the use of relative participles and the noun of agency. Thus, *ā kal-nā rūm*, he going country, the country into which he went, *nā nāo chū-ho rūm dāng-ā ā-kal-mi*, thy brother that country another-to went-who, *nā nāo sūm mā-tai-tū*, thy son fortune wasted-who

Interrogative pronouns — *Ā-tū*, who? *mi-hi*, this what? *ī-ta*, what? *kā-jā-kā*, how much? *ko-jā-kā-en*, how many? *ko-ten-kā*, how far? *c-ang-ā*, why? The interrogative particle *mēn* may be added. Thus, *tū lūng mēn mē* (ī e, *nē*) *chēng*, whom from did you buy it? *c-mēn an ti*, what are they doing? Compare *ī-ta nūn ti*, what do you do? *Ālēn* and *mān* are apparently also used in the sense of 'even', thus *kēl-tē mēn*, a kid even, *uang lūng khā-mān*, thee to that even, and also towards thee

Indefinite pronouns — The only instance seems to be *c-ma na tū kā-a(l)-lo*, any thy word I disobeyed not. *E-mā* is perhaps for *c-man*; compare *Lai zē-man-lo*, nothing

Verbs — Verbs are conjugated in person and number by means of pronominal prefixes. The following occur — *kā* or *ke*, I; *kan*, we *nā*, thou, *nūn*, you *ā*, he, *an*, they. These prefixes are often dropped, but this fact may be due to inadvertence. The list of words abounds in blunders. Thus, *kā* and *ā* are occasionally used as plural prefixes. In the second person the imperative is given instead of all other forms, and before the imperative the prefixes are regularly dropped. In No 240 the prefix of the second person singular is given as *mē*, probably a miswriting for *nē*, etc.

The root alone is freely used to denote present and past tenses. Thus, *lei-mā kā chāng*, I am, *ā pēk*, he gave, *kā kal*, I have gone, *lei-mā(n) kā jel*, I had struck.

The suffix of the *Present definite* is given as *roa* or *rāo*, compare *Lai leo*. Thus, *lei-mā(n) lā jel-roa*, I am striking, *an-thā-rāo*, he is sitting. The corresponding *Imperfect* seems to be formed with the suffix *en*, thus, *lei-mā(n) lā jel-en*, I was beating. This form is probably also a present definite, compare the corresponding suffix *ēn* in Rāngkhöl. Another suffix of the imperfect is perhaps *ti*, thus, *mi riem-ti*, *ēi-ti*, *bar-ti*, the men feasted, ate, feeded. Compare Participles below.

The suffixes of the *Past tenses* are *tā* and *roa*; thus, *kā chūan-tā*, I did, *ā ti-tā*, he said, *lei-chū lā kal-roa*, I went. The form in *roa* seems to be identical with the form for the present definite mentioned above.

The suffix of the *Future* is *ti* and the pronominal prefixes are inserted between the root and the suffix. Thus, *lei-mā chāng-kā-ti*, I shall be, *lēt* I 'be' I say, *zel-kā-ti*, I shall strike, *kal-kā-ti*, I will go. Compare the future in Hallām and other Old Kuki dialects. Another future suffix seems to be *āt*, thus, *kā-ti-āt*, I shall die, I am dying, *lei-mā ā-jel-āt*, mo he strike will, I shall be struck.

Imperative. — According to the list of words the root alone, without any suffix, may be used as an imperative, thus, *kal*, go, *chāng*, be. The usual suffixes are *rō* or *rā* and *rang*, thus, *pē-rō*, give, *tleng-rang*, bring. The form ending in *rang* seems to be connected with the future suffix *rāng* in Rāngkhöl, Hallām, etc. The suffix of the negative imperative is *māh-ro*, thus, *nāo-w-in rūat-māh-ro*, sons-among don't consider, *lēt* perhaps,

cease to consider me among your sons Compare the Old Kuki negative *māl*, and Introduction, p 19

The root alone is also used as an *Infinitive* or *Verbal noun*, thus, *nāo-w-in rūat māl-ro*, sons among to consider cease, *ā-nāo-līng chūng-ā*, his brother's arriving at The suffix of the *Infinitive of purpose* seems to be *ding*, thus, *ī-ding ā-nāi-lo*, eating for he got not, he got nothing to eat This form is also used as a verbal noun. Other infinitive suffixes occur in the list of words, thus, *chūng-chī-la*, to be, *jel-tā*, to strike The former of these two is perhaps a conjunctive participle The infinitive ending in *tā* perhaps occurs in *khā-ti-tā hong-tlūng-tā ā-tsā-lom-ē*, therefore to make merry is good Every word in this sentence is, however, uncertain.

Participles —The list of words gives *jel-ro*, striking, and *chūng-ti*, being Both these forms seem to belong to the present definite or imperfect See above The mere root may be considered as a *Relative participle* in clauses such as *ī-ding ā-nāi-lo-hūn-in*, to eat he not-having time at, when he had nothing to eat Compare Verbal noun above The most usual suffix of this participle is *nā*, thus, *ā kal-nā rūm-chū*, he going country that, that country into which he went As in Banjōgī, a suffix *mi* seems also to be used to form relative participles, thus, *kā nāo ān-tlao-mi kā-tong*, my son who was lost has been found *Conjunctive participles* seem to be formed by means of the suffixes *ā*, *ēn*, and *lā* Thus, *kāl-ro-ā*, having gone, *chūng-en-ā*, having been, *ā jūar-pi-ēn*, he wasted-all-having, *jel-chea-in-lā poa-rang*, well-struck-having bind him

A *Noun of agency* is formed by adding the suffix *tū*, thus, *lā-lo-tū*, a cultivator, *kāl-kāl-tū*, a goat tender, a shepherd, *mā-vāi-tū*, one who wastes

There is no *Passive voice* 'I am struck' must be translated 'he struck me' Thus, *lei-mā ā-jel*, I am struck, *ton ā jel*, then he struck, I was struck, *lei-mā ā jel-āt*, I shall be struck, *kā tong*, I found him, he has been found again

Compound verbs are formed by means of prefixes and by adding other words in order to modify the meaning The prefix *hong* denotes motion towards the speaker, thus, *hong-choy-rang*, here-bring It seems to denote direction from the speaker, thus, *ni-rot*, to consider, in *nao-in ni-rot māl-ro*, son as to consider cease, do not consider me as your son Instead of *ni-rot* we find *rūat* (compare Lushā *ruat*) in the corresponding passage, and *ni* is perhaps the pronominal prefix of the second person singular The prefix *mā* seems to have a transitive force, thus, *mā-tim*, to kiss, *mā-riem*, to give a feast (compare *mi riem-ti*, they feasting) *Fan* in *van-tlang-hong-rang*, come let us be merry, is perhaps connected with the emphasising prefix *vūn* in Lai *Causatives* are formed by adding *pū*, probably identical with Lushā *pui*, to help, to assist, thus *ā kal-pū*, he brought, *zū nā in-pū*, beer thou causest to be drunk Other words added in order to form compounds are *pi*, all, *zo*, all, *zāi*, to finish In the list of words we find *kei chāng cheng kā-ti*, I may be, and *kei khām jel kā or*, I may strike I cannot analyse these forms In *ā-thi-mo ā-dom-mo*, he was dead and is alive, the two *mo* are perhaps a kind of correlatives

The *Negative particle* is *lo*, thus *ā-nāi-lo*, he had not A negative prefix *m* seems to occur in *mhi mhi*, no, *te*, *m'hi*, it is not

The regular *Order of words* seems to be subject, direct object, indirect object, verb There is, however, no consistency, and I have been unable to trace any rules

[No 14]

TIBETO-BURMAN FAMILY

KUKI-CHIN GROUP

PANKHŪ

(CHITTAGONG HILL TRACTS)

Mī-rvēm khāk-kān nāo pha-ni-kā ā-nāi Ā-nāo-w-in, 'Kēi
Man one sons two he-had. The-younger (-said), 'My
 chān-āi-mi pū-rā' Ā-ohān-āi ā-pān ā-pēk Ā-ohān-āi tsūm
share-what-is give' His-share his-father he-gave His-share property
 ā-kal-pūi rūm-dāng-ā Ā-tsūm-ohū ā-jūar-pi-ēn chāk-ding
he brought hill-other-to His-property-that he spent-all-having eat to
 ā-nāi-lo Ā kal-nī rūm-chū tlūm chāk-ding ā-nāi-lo Ēi-ding ā-nāi-
he-had not He gone hill-that in (?) eat-to he had-not Eat-to he-had-
 lo-hūn-in an lāl kūng-ā mū-jū chāk-ding hāl Vok e kāl-ding
not time at he chief to wages (?) eat-to went Pigs tend-to
 ā-pēk Vok-e kāl-mūn nā phā-vāi mām ā-tong lo Ā-ngai-to-ā-tā, 'Kā-pā-ohū
he gave Pigs tend-getting husks even he-got-not He-considered, 'My-father's
 shea-lo kāmī-bul-ta amo-kam-chū an-ōi-zo zāi-lo, kei-ohū mī-hin chāk-
hired labourers (°) they-eat-all-finish-not, I here hunger-
 chām-in kā-ti-āt Kā-pā kūng-ā hāl kā-ti, "Pā, vān-i
with I-die shall My-father to go-I-will, "Father, heaven-against
 kā-tūng-lo," ti-kā-ti, "nāo-win rūnt māh-ro, ne-ohhān-lo-in om-kā-ti" "
I-sinned," say-I will, "son-as to-consider cease, thy servant-as be-I-will" "
 Ā-pā kūng an-kal-roā Ā-pā-in rāl-kātin ā-mū, 'Kā-nāo ā-tlang,'
His father to he went His-father distance at he saw, 'My-son he-comes,'
 i-ti-tā, an diem ā-ring-un ā-pom ā-mā-tim 'Pā, vān-i
he-said, he-glad-was his-neck on he-fell he-kissed 'Father, heaven-against
 kā-tūng-lo, nang kūng khā-mān vān-i kā-tūng-lo, nāo-in nī-rot māh-ro'
I-sinned, thee before also heaven-against I-sinned, son as to-consider cease'
 Ā-pān ā-shēya-lo-ngē, 'Pūān tsā tlōng-rang, ā-tūng-ā pē-rang,' ā-ti-tā
His-father his servants, 'cloth good bring him to give,' he-said
 Pē-kok an-pē, kūt-bik ā-tlōng-pek ā-bik 'Vān-tlang-hong-rang,' ā-ti,
Shoes he gave, hand ring he-brought-gave he put-on 'Come-let-us-be-merry,' he-said,
 'Kā-nāo an-tlāo-mī, kā-tong' Mī riem-ti ēi-ti bar-ti
'My son he-lost-who, I-found' Men feasting eating feeding (were)
 Ā-nāo klēng-ohūng-ā ā-ū lo-shū kal Ā-hong-
His-younger son coming in his-elder-son fields-in went He-home-
 hlūng-tā, khoāng nīn dār mrit ā-thai-tā, 'E-men an-ti?' ā-ti-tā
came, drum and gong sound he-heard 'What they-do?' he-said.

Shea-lo khāk-lā ā-kāo, 'I-ta nin-ti?' 'Nā-nāo-phā ā-tlang,
Servant one he-called, 'What . you-do?' 'Thy-younger-brother he came,
 nā-pā-in ā-tlung ā-mā-riem-tā, zū an-in Dum-kān ā-
thy-father he-happy became he-gave-feast, beer they-drink Safe he-
 tleng' Ā-ū pā chū ā-ning-anjhēr Ā-pān, 'E-rang-ā
came' His elder-son that he-got-angry His-father, 'Why
 ā-ni-anjhēr?' ā-ti-tā, in-chūng-mī ā-chūak Ā-ū-pān, 'Ien-kā nang
he-angry?' he-said, house-from he-came-out The-elder, 'Long-time thy
 ohūan kā-ohūan-tā, e-mā nā-tū kā-a(l)-lo, vēi-kē-mān kēl-tē
work I-did, any thy-word I-disobeyed-not, time-any kid
 mēn, "Ne-chhien ne-rūal nin sā-rang" nī-ti-lo Nā-nāo
even, "Thy-friends thy companions with eat," thou-saidst-not Thy-younger-son
 sūm mā-vāi-tū hong-tlāng-tā, zū nā-in-pūi' 'Kā-nāo
property wasted who home-came, beer thou-to drink causest' 'My-son
 nang-chū kom-khoa-in nā-om kā-kūng-ā Nā-nāo-chū ho rūm-
thou always thou art me-with Thy-younger-brother-that that hill-
 dāng-ā ā-kal-mī ā-thi-mo ā-dom-mo Khā-ti-tā hong-tlung-tā,
other-to he-went-who he-died he-alive is Therefore here-merry-to be
 ā-tsā-lom-ē In-chhūng chhūm chū nang-mā-ātā'
it-good-happy-is House-in , property that thine'

STANDARD WORDS AND SENTENCES IN THE LANGUAGES

English	Lai (Haka)	Shonshe of Gangaw (F H Elliott)	Lushēi (Dahen)
1 One	Pō-kat	Ma-kat	Pa-khat
2 Two	Pō-nī, pō-nhit	Ma-nhi	Pa-nhih
3 Three	Pō-thūm	Ma-tōn	Pa-thum
4 Four	Pō-li	Ma-li	Pa-li
5 Five	Pō-nga	Ma-ngā	Pa-ngā
6 Six	Pō-rūk	Ma rūk	Pa-ruk
7 Seven	Pō-sē-rī	Ma-sērī	Pa-sarih
8 Eight	Pō-ryeth	Ma-rit	Pa-riat
9 Nine	Pō-kwa	Ma lo	Pa-kuā
10 Ten	Pō-ra	Ma-rā	Shom
11 Twenty	Pō-kūl	Ma-kul	Shom-nhih
12 Fifty	Sām-nga	Sām ngā	Shom-ngā
13 Hundred	Za-kat, chuē-kat, or shwē-kat	Ya kat	Zā
14. I	Kē-ma	Ke-mā	Kei-mā, kā
15 Of me	Kē-ma, kā, or k*		<i>Ditto</i>
16 Mine	Kē-ma-sa, or kē-ma-i		Kei-mā-tā, kā-tā
17 We	Kan-nī	Ke-mā lai	Kei-mā-nī, kan
18 Of us	Kan-nī		<i>Ditto</i>
19 Our	Kan-nī		Kei-mā-nī, kan
20 Thou	Nang-ma	Nang-mā	Nang-mā, i
21 Of thee	Nang-ma, or na		<i>Ditto</i>
22 Thine	Nang-ma-sa, or nang-ma-i		Nang-mā-tā, i-tā
23 You	Nan-nī	Nang mā	Nang-mā-nī, in
24 Of you	Nan-nī		<i>Ditto</i>

OF THE CENTRAL CHIN SUB-GROUP.

Banjogī (Chittagong Hill Tracts)	Pānkhu (Chittagong Hill Tracts)	English.
Pa khat	Pha-kāt (or kat-kā) .	1 One
Pi m (or pa n̄h) . . .	Pha n̄h (or pa-n̄h) .	2 Two
Pa-tum	Pha-tūm (or tūm-kāt) .	3 Three.
Pi h (or pa li) . . .	Pha-li (or un-li) .	4 Four
Pa-ngā	Ra-ngā .	5 Five
Pa rāk	Rāk .	6 Six.
Pa s̄a-rī	S̄a-rī (or sarrik)	7 Seven.
Pa reyēt (or pa riek)	Riet (or riek) .	8 Eight
Pa-koa	Kīwa (or kwa) .	9 Nine
Pa-rā (or tsom) . . .	Tsom .	10 Ten.
Kāl (or tsom-m) . . .	Tsom-n̄hī	11 Twenty
Tsom-ngā	Tsom-ngā	12 Fifty
Zā	Zāh (or ra-jā)	13 Hundred
Kei-mā	Kei-mā .	14 I.
Kei-mā	Kei tlong ch̄i .	15 Of me
Kei-mā (or kei-mā-tā)	Kei-mā (or kei-mā-ta)	16 Mine
Kan-mā	Ken-mi ch̄i .	17 We.
Kan-mā	Kei tū ch̄i .	18 Of us.
Kan-mā	Kei-mā-mi	19 Our
Nang-mā	Nang (or nang-mā)	20 Thou
Nangī	Nang tū .	21 Of thee
Nangī (or nang-mā-tā)	Nang mi t̄s (or nang-mā-ta)	22 Thine
Nan-ma	Nang-mi ch̄i	23. You.
Nang mi-chu	Nang-mi nḡoi tū	24 Of you

Banjāgi (Chittagong Hill Tracts)	Pānkhū (Chittagong Hill Tracts)	English.
	Nang-nī chā	25 Your
Ā-mā	Nī ha (or am-ma)	26 He
Ā-nī thā (<i>his</i> his word)	Ānnī ngai tī	27 Of him.
Hī hi (?)	Ānnī hoa (or nī-ta)	28 His
Khī kī (?)	Ānjah hon	29 They
Hī-hī mo (?) . .	Ānjah tī in	30 Of them
Hī hi mo (?) . .	Ānnī hon	31 Their
Kā bān (or kūt) .	Kūt (or kūt-par)	32 Hand.
Kā-kē . . .	Phei (or poi-phak)	33 Foot.
Kā-nār	Nār	34 Nose
Kē-mut	Mit	35 Eye
Kā-kā (or ma-kar)	Mel (or makar)	36 Mouth.
Kā-hā .	Hā	37 Tooth
Kā na-ko (or na)	Nā	38 Ear
Kā-tsām	Cham (or tsām)	39 Hair
Lū .	Lū	40 Head
Lēi	Lēi	41 Tongue
Po .	Dil	42 Belly
Kōin	Kā-nūng	43 Back.
Thir . .	Thir	44 Iron.
Ngūn .	Ngūn .	45 Gold.
Tān-kā .	Tankā	46 Silver
Ā-pā	Pā .	47 Father
Kā-nā	Nā	48 Mother
Kā-nā (?) Nāo-pā, younger brother, ū-pā, elder brother, in the specimen)	Chāppāi	49 Brother
Kā tsar-nā	Phar-nā	50 Sister

English.	Lai (Haka)	Shonshe of Gangaw (F H Elliott)	Lushai (Dunlop).
51 Man .	Mi pa . . .	Mi .	Mi-pā .
52 Woman	Mi nū .	S ^a -nū	Mhei-chhna .
53 Wife	Nū pi	N ^a -pi	Nū-pui .
54 Child . . .	Fa	Huk tē . .	Nao-pang
55 Son .	Fa pa . .	A-pwa	Fā-pā . . .
56 Daughter	Fa nū .	Fu nū	Fā-nū
57 Slave .	Shāl .	Sāl .	Boi
58 Cultivator	Lo-klo- <u>thū</u> .	Lai-tōm . .	Lō-sham-tū . .
59 Shepherd		..	Beram-veng-tā ¹
60 God	Kō-zin . . .	K'yang	Pā-thun ² .
61 Devil .		T'sek	Huan ³ .
62 Sun	Ni .	Ni .	Ni . .
63 Moon	Kla pa	Tha-pā .	Thlā . . .
64 Star	Ar-fī .	A fi	Arshi . . .
65 Fire	Me	A-nhaung .	Mei . . .
66 Water	Thi	Ti	Tui .
67 House	Inn	Inn	In
68 Horse	Rang	Rang .	Sālor .
69 Cow	Zā pi	Lo .	Sehāng . .
70 Dog .	Ūi sō .	Oui	Ui
71 Cat	Si zā	Miauk	Zāto . .
72 C. k	Ar lhi .	Arr lhi pa	Ar-pā .
73 De-k	Se-m-r .		Va-nk
74 A. k	Lo .		Sā bengtung .
75 (A. k)			Sa ngāng- <u>oi</u> ¹
76 (A. k)		P'wa	Sa vā

Banj-gi (Chittagong Hill Tracts)	Pānkhu (Chittagong Hill Tracts)	English
Mi nūng . .	Phāppā (or mi-rhiem) .	51 Man.
Kā phā nū .	Pha nū	52 Woman
Ka-nū pi	Ka-nū pū .	53 Wife
Patsā (probably borrowed)	Nāo	54 Child
Kā-fū pā	Mi-pā nāo . .	55 Son.
Ka-fā nū	Nū-nā nāo .	56 Daughter
Toh-oh	In-ām . .	57 Slave
Paicnanon (?)	Lā-lo-tu . .	58 Cultivator
Kel bal tā	Kel-kāl tu	59 Shepherd
Pezing (probably Kozing)	Ko-zin . .	60 God
Kataroh .	Chom . .	61 Devil
Ni .	NI . . .	62 Sun.
Tlā pā	Lāh (or tlā) .	63 Moon
Ar-ñ	Ār-chi (or ar-si)	64 Star
Maī	Māi (or mai)	65 Fire
Tī (or tūi)	Tūi .	66 Water
In	In .	67 House
Rang .	Sā-kor .	68 Horse
Sopō .	Chā-pō .	69 Cow
Ūi	Ūi .	70 Dog
Chuzā (or lā-chi)	Zo-tō (or lā-chī) .	71 Cat.
Arkong	Ār-long	72 Cock
Varak .	Varāk . .	73 Duck
Rang	.. .	74. Ass
		75 Camel.
Vā	Vā (or sa-vā)	76 Bird.
Kal .	Kal(-rōk) .	77 Go

English.	Lai (Haka)	Shonshe of Gangaw (F H Elliott)	Lushei (Dulien)
78 Eat .	Ē		Ei
79 Sit .	Thū ko .	K ^a -tu .	Thū
80 Como . .	Hūn thwa . . .	Lai wa . . .	Lō-kal
81 Beat . . .	Vēl-lo . . .	K ^a -vel	Vua, vāl
82 Stand .	Dir-ko . . .	K ^a -to .	Ding
83 Die . .	Thi-lo .	Ka si . .	Thi
84 Give . .	Vūn-pē .		Pē
85 Run .	Klik-lo	K ^a -fun . . .	Tlān .
86 Up .	Chō .		Chung-lam, or chhou
87 Near . .	Nai	A-ngai . . .	Kiang .
88. Down .	Klang-lē-yā		Chbuk, or thlang-lam
89 Far .	A lhat	A lhat . . .	Lhā
90. Before . .	Mhai-lē . . .	K ^a -mhai	Mhā . . .
91 Behind . .	Nhū-lē-yā . . .	K ^a -nhu	Nhung .
92 Who . .	A-ho		Tu-ngo
93 What . .	Zū-da . . .		E-ngo
94 Why	Zū-zn-da .		E-nga-tan-ngo .
95 And	Lē		Lch
96 But .	Chūn mā . . .		Ni-mah-she-lā
97 If	A-chūn		Chuan
98 Yes .	A-shi .		Ā-ni, or ā
99 No .	A-shi lo .		Ni lo
100 At			
101 A	Pa pō-ka'		Pa pā lhat
102 Of a	Pa pō ka'		Ditto
103 To a	Pa pō-kat he		Pa pā-lhat nhunā

Banjōgi (Chittagong Hill Tracts)	Pankhu (Chittagong Hill Tracts)	English.
At	Chā-rō(k)	78 Eat.
Tou	Thā rā (or en tō-rōk)	79 Sit.
Hong ro	Hong-rā (or hōn rōk)	80 Come
Va ra (or rok-ro)	Zel-rā	81 Beat.
Dir	Dung ra	82 Stand
Thu ra	Thu rā	83 Die
Pe	Pe-rā (or pē-rōk)	84 Give
Tek ra (or tek-chem-rok)	Klau rā (or pū rōk)	85 Run
Ashung	Chung lam ā	86 Up
Ā nai	Ānnai	87 Near
Ā-niem	Ānnai a .	88 Down
Ā la	Ān lah (or in lha)	89 Far
Tāana	Mak-ti kāng a	90 Before
Nān	Nūng ti kāng a	91 Behind
Āosa (or O-lha-si)	Ā-tu (or tū tō-ā)	92 Who
Zu	Mi hi i	93 What
Jei tomū (or zē-rūn tla)	I-rang a	94 Why
Alāichērah (or adang)	Mānūng hin (or adang)	95 And
Chūvanā	Nābāka .	96 But
Chū-chūn	I-lo	97 If
Ā shi (or ā)	Ā	98 Yes
Ā shi lo	Mhi mhi (or ā-chan lo)	99 No
Ū	Ū	100 Alas
Kā-pā pa-khat	Pā kā	101 A father
Pa khat pā	Pā kā nāo tū (?)	102 Of a father
Pa lhat pa	An pā kūng ā	103 To a father
Ka-pā pa khat china	Anni pā kūng-hun	104 From a father

English	Lai (Haka)	Shonko of Gangaw (F H El c ¹)	Lushel (Dahen)
103 Two fathers	Pa pō-ni		Pa pa-nuh
104 Fathers	Pa rwe]		Pa-tē
105 Of fathers	Pa-rwe]		<i>Dotto</i>
106 To fathers	Pa rwe] lē		Pā-tē nhenā
107 From fathers	Pa rwe] in		Pa-tē nhenā-tā
108 A daughter	Fa nū pō-kat		Fa-nū pa-khat
109 Of a daughter	Fa nū pō-kat		<i>Dotto</i>
110 To a daughter	Fa nū pō-kat hē		Fa-nū pa-khat nhenā
111 From a daughter	Fa nū pō-kat in		Fa-nū pa-khat nhenā-tā
112 Two daughters	Fa nū pō-ni		Fā-nū pa-nuh
113 Daughters	Fa nū rwe]		Fā nū-tē
114 Of daughters	Fa nū rwe]		<i>Dotto</i>
115 To daughters	Fa nū rwe] hē		Fa-nū te nhenā
116 From daughters	Fa nū rwe] in		Fa nū te nhenā tā
117 A son	Mi pa-tā		Mi tha pa khat
118 Of a son	Mi pa-tā		<i>Dotto</i>
119 To a son	Mi pa-tā hē		Mi tha pa khat nhenā
120 From a son	Mi pa-tā in		Mi thā pa khat nhenā tā
121 Two sons	Mi pa-tā pō-ni		Mi thā pa rih
122 Sons	Mi pa-tā rwe]		Mi thā te
123 Of sons	Mi pa-tā rwe]		<i>Dotto</i>
124 To sons	Mi pa-tā rwe] lē		Mi thā te nhenā
125 From sons	Mi pa-tā rwe] in		Mi thā te nhenā tā
126 A brother	Mi pa-tā pō-ni		Mi thā pa rih
127 Brothers	Mi pa-tā rwe]		Mi thā te
128 Of brothers	Mi pa-tā rwe]		<i>Dotto</i>
129 To brothers	Mi pa-tā rwe] lē		Mi thā te nhenā
130 From brothers	Mi pa-tā rwe] in		Mi thā te nhenā tā
131 A sister	Mi pa-tā pō-ni		Mi thā pa rih
132 Sisters	Mi pa-tā rwe]		Mi thā te
133 Of sisters	Mi pa-tā rwe]		<i>Dotto</i>
134 To sisters	Mi pa-tā rwe] hē		Mi thā te nhenā
135 From sisters	Mi pa-tā rwe] in		Mi thā te nhenā tā

Banjōgi (Chittagong Hill Tracts)	Pankhū (Chittagong Hill Tracts)	English.
Kā-pā pi-mi	Pā pha-m-kā	105 Two fathers
Kā-pā tām ngāi	An pā-ngē-pā in	106 Fathers
Kā-pā tām ngāi	An pā-ngē tū kup in	107 Of fathers
Kā-pā tām ngāi	An pā-ngē-po kūng-un	108 To fathers
Kā-pā ānem ngāi	An pā jā lākān	109 From fathers
Fa-nū pa-khat	Nū-nāo khāk-kā	110 A daughter
Fā-nū pa-khat	Nū-nāo khāk-kā tū	111 Of a daughter
Fā-nū pa-khat chinā	Nū-nāo khāk-kā kūng un	112 To a daughter
Fa-nū pa khat chinā	Nū-nāo-in	113 From a daughter
Fā-nū pi-mi	Nū-nāo pha-m-kā	114 Two daughters.
Fa-nū tām ngāi	Nū-nāo an in-jā-en	115 Daughters
Fa-nū tām ngāi an-ni-cho	Mi-pha nū in-jā-en	116 Of daughters.
Fa-nū tām ngāi chinā	Nū-nāo ngei kūng un	117 To daughters
Fā-nū tām ngāi chinā	Nū-nāo jā khā lākā	118 From daughters
Mi sā-tāk	Khāk-kā mi chā	119 A good man.
Mi sā-tāk	Khāk-kā mi chā tū	120 Of a good man.
Mi sā-tāk chinā	Khāk-kā mi chā kūng un	121 To a good man.
Mi sā pa-khat m	Mi chā-nger khāk-kā kūng-un.	122 From a good man.
Mi sā pi-mi	Ā-chā mi pha-m-kha	123 Two good men.
Mi sā tām	Ā-chā mi en-ja-en	124 Good men.
Mi sā ā-tām-mi chinā	Ā-chā mi ngei po tū-in	125 Of good men
<i>Dotto</i>	Ā-chā mi ngei en-jā kūng-un.	126 To good men.
<i>Dotto</i>	Ā-chā mi ngei jong lākān	127 From good men
Nū-nā pa-khat ā-sā	Khāk-kā nū ā-chā	128 A good woman.
Nāl-shwey ā-sā-lo pa-khat	Khāk-kā chū ā-chā-kheo-lo	129 A bad boy
Nū-nā ā sā		130 Good women.

English.	Lai (Haka)	Shonshe of Gangaw (F H Elliott)	Loabēi (Dallien)
131 A bad girl .	Nū <u>thē</u> a-ta-lo .	..	Mhenchhe' nao-pang thā-lo pa-khat
132 Good . . .	A-ta	A-ta-ko	Thā
133 Better	A-ta dēyī	A-ta-on	Thā zāk .
134 Best . . .	A-ta-byik . . .	A-ta-byik	Thā ber .
135 High	A-shan .	A-aang	Shāng
136 Higher .	A-shan dēyī	.	Shāng tak .
137 Highest	A-shan-byik	.	Shāng ēm ēm .
138 A horse	Rang <u>thūm</u> .	-	Sā-kor pa-khat .
139 A mare	Rang pi .	.	Sā-kor-nū pa-khat
140 Horses	Rang <u>thūm</u> rwēl .	.	Sā-kor-tē .
141 Mares	Rang pi rwēl	.	Sā-kor-nū-tē
142 A bull	Zā <u>thūm</u>	Thā-tōm	Se-bāng-pā pa-khat
143 A cow . . .	Zā pi	Lā . . .	Se-bāng-nū pa-khat . .
144 Bulls	Zā <u>thūm</u> rwēl .	.	Se-bāng-pā tē . .
145 Cows .	Zā pi rwēl	..	Se-bāng-nū-tē .
146 A dog .	Ūi-sō <u>thūm</u> .	.	Ūi pa-khat .
147 A bitch .	Ūi-sō pi .	.	Ūi-nū pa-khat
148 Dogs	Ūi-sō <u>thūm</u> rwēl	.	Ūi-tē
149 Bitches	Ūi-sō pi rwēl	.	Ūi-nū-tē
150 A he-goat	Mē-hē <u>thūm</u>	..	Kel-pā pa-khat
151 A female goat	Mc-hē pi	.	Kel-nū pa-khat .
152 Goats	Mē-hē rwēl	.	Kel-tē . .
153 A male deer	Sūk-kī sal	.	Sa-zuk-pā pa-khat
154 A female deer	Sūk-kī pi	.	Sū-zuk-nū pa-khat
155 Deer	Sūk-kī rwēl	.	Sa-zuk
156 I am	Kū-ma l'-shī	.	Kū-mā la nī .
157 Thou art	Nang ma n'-shī .	.	Nang-mā i nī

Banjegī (Chittagong Hill Tracts)	Pānkū (Chittagong Hill Tracts)	English.
Ā-sū-lo-mi nū-nā	Nū nāo a-chā lō	181 A bad girl
Ā-sā	Ā-chā	132 Good
Ā-ā ngai	Ā-mā nākān ā chā	133 Better
Ā-sā ngai	Mā nākā chūn achā nai	134 Best
Ā-shyān	Anchāng	135 High
Ā-shvān ngai	Mā naka chūn anchang	136 Higher
Ā-shyān khāu	Mu naka chūn anchāng-nai	137 Highest.
Rang pa-khat	Sa-kor khak-kā	138 A horse
Rang nu-nā pa-khat	Nūnāo khak-kā sū-kor	139 A mare
Rang ā-tām ngai	Sā-kor en-ja en	140 Horses
Rang nū nā ā-tām ngai	Nu-nāo sū kor en jā en	141 Mares.
So-pō chāl pa-khat	Cho-pō chal	142 A bull
So-pō nū-nā pa-khat	Cho-pō ā-pū	143 A cow
So-pō chāl tām	En-ja-in ā-chāl	144 Bulls
So-pō nū-nā tām	Cho-pō nū-nao kup	145 Cows
Ūi pa khat	Ūi pā khak-kā	146 A dog
Ūi nū-nā pa-khat	Ūi nū khak-kā	147 A bitch
Ūi tām ngai	Ūi tlang ngai po	148 Dogs
Ūi nū-nā tām ngai	Ūi nū ngai po	149 Bitches
Kel chāl pa-khat	Kel chal	150 A he-goat.
Kel nū-nā pa-khat	Kel nū	151 A female goat
Kel tām	Kel jā-en	152 Goats.
Sikki chāl pa-khat	Sū-ki chāl	153 A male deer
Sikki nū-nā pa-khat	Sa ki pū	154 A female deer
Sikki tām	Sa-ki ngai po	155 Deer
Kei-ma [hā-sbi]	Kei-ma kā chāng	156 I am
Nang [nā-sbi]	Nang chāng-ro	157 Thou art.

English.	Lai (Haka)	Shonshe of Gangaw (F H Ehatt)	Lushèu (Dalian)
158 He is	Amma a-shi	.	Ā-mā a-nī
159 We are	Kan-nī kan-shi	.	Kei-mā-nī kan-nī
160 You are	Nan-nī nan-shi		Nang-mā-nī in-nī
161 They are	An-nī an-shi	.	An-mā-nī an-nī
162 I was	K ^a ūm-sang		Ka-nī
163 Thou wast.	N ^a ūm-sang		I-nī
164 He was	A ūm-sang		A nī
165 We were	Kan ūm-sang	.	Kan-nī
166 You were	Nan ūm-sang		In-nī
167 They were	An ūm-sang		An-nī
168 Be .	Shi-ko-shū		Om, or nī ¹ . .
169 To be	Shi		Om, nī .
170 Being	Shi-lung-mang	.	Om in . .
171 Having been	Shi-nāk		Ni-tā, om-ā
172 I may be	K ^a shi-dik	.	Ka-om-thei-e, ka-nī thei-e
173 I shall be	K ^a shi-lai	.	Ka-om-ang-e, ka-nī-ang-e
174 I should be			Ka-om thei-e, ka nī thei e
175 Be at	Vē| lo		Vua, vīl
176 To be at	Vē|		Vīl-tūr . .
177 Being at	Vē| lung-mang		Vēl-mēk .
178 Having been at	Vē| nak	.	Vēl tā, vēl ā .
179 I beat	K ^a vē| (or ku ma ro k ^a vē|)		En vēl
180 To beat	N ^a vē| . .		I vēl
181 He beat	A vē|		A vēl .
182 We beat	Kan vē|		Kan vēl
183 Thou beat	Nan vē|		In vēl
184 They beat	An vē|		An vēl . .

Daujogī (Chittagong Hill Tracts)	Pāukhā (Chittagong Hill Tracts)	English.
Anni [ā ni ā-shi]	Mi hi chāng	158 He is
Kan-ni [kan shi]	Kei mā lā chāng	159 We are
Nang-ni [nan shi]	Nang chāng-ro	160 You are
Anni mroi [P]	Ān ni ā chāng	161 They are
Kei chū-tini si	Kei-mā kā om	162 I was
Nang chū tini si		163 Thou wast.
Anni chū tini si	Ānni ā om .	164 He was
Kan ni chū tini si	Kan in ja in kan om	165 We were
Nan-ni chū-tini si		166 You were
An-ni chū tini si	Ān-ni kan (i.e., an) om	167 They were
Ā-shi-lai	Chāng	168 Be
Ā-shi-lai	Chang chā la	169 To be
Chū-tini si	Chāng ti	170 Being
Ā-shi-lai	Chāng-en ā	171 Having been.
Kei ā-shi-lai	Kei chāng-cheng kā ti	172 I may be
Kei-mā lā ni-lai	Kei-mā chāng kā-ti	173 I shall be
	Kei-ma chāng lā-ti	174 I should be
Vūn	Jel-ro	175 Beat
Kā vūak-lai	Jel-ta	176 To beat.
Ā-vūak na	Jel ro	177 Beating
Ā vūak si lai	Jel-tū (<i>Noun of agency</i>)	178 Having beaten.
Kei-mā-ni kā-vūak	Kei-mā le-jel	179 I beat.
Nang an (i.e. nā) vūak	Nang-mā jel-rō (<i>let beat</i>)	180 Thou beatest.
An-ni a-vūak	Ā mān ā jel	181 He beats
Kan-mā-ni kan vūak	Kei-mā ka jel	182 We beat.
Nan-mā an (i.e. nan) vūak	Nang-mā jel-ro (<i>let beat</i>)	183 You beat.
An-ni an vūak	Ān-nun ā jel	184 They beat.

English.	Lai (Haka)	Shonshe of Gangaw (F. H. Elliott)	Lushēi (Dallien)
185 I beat (<i>Past Tense</i>)	K ^a -vêl-sang		Ka-vêl
186 Thou beatest (<i>Past Tense</i>)	N ^a -vêl-sang		I-vêl
187 He beat (<i>Past Tense</i>)	A-vêl-sang		A-vêl
188 We beat (<i>Past Tense</i>)	Kan-vêl-sang		Kan-vêl
189 You beat (<i>Past Tense</i>)	Nan-vêl-sang		In-vêl
190 They beat (<i>Past Tense</i>)	An-vêl-sang		An-vêl
191 I am beating	K ^a -vêl-leo		Ka vêl-mêk
192 I was beating	K ^a -vêl-leo-ô		Ka-vêl-tâ
193 I had beaten	K ^a -vêl-di-ni		Ka-vêl-tâ
194 I may beat	K ^a -vêl dik		Ka-vêl-tha-o
195 I shall beat	K ^a -vêl-lai		Ka-vêl-ang
196 Thou wilt beat	N ^a -vêl-lai		I-vêl-ang
197 He will beat	A-vêl-lai	Ammâ wa-shê-tea (<i>he will come</i>)	A-vêl-ang
198 We shall beat	Kan vêl-lai		Kan vêl ang
199 You will beat	Nan-vêl lai		In-vêl-ang
200 They will beat	An-vêl-lai		An-vêl-ang
201 I should beat			Ka-vêl tûr
202 I am beaten	Ammâ ne n k ^a vêl		Vêl ka ni
203 I was beaten	Ammâ ne n k ^a vêl sang		Vêl ka ni tâ
204 I shall be beaten	Ammâ-ne n k ^a -vêl lai		Vêl ka-ni tha ang
205 I	K ^a kal		Ka-kal
206 Thou	N ^a -kal		I-kal
207 He	A-kal		A-kal
208 We	Kan kal		Kan kal muk (<i>the end of</i>)
209 You	Nan kal		In kal muk
210 They	An kal		An kal muk

Ban-jōi (Chittagong Hill Tracts)	Pankhu (Chittagong Hill Tracts)	English
		185 I beat (<i>Past Tense</i>)
		186 Thou beatest (<i>Past Tense</i>)
		187 He beat (<i>Past Tense</i>)
		188 We bent (<i>Past Tense</i>)
	.	189 You beat (<i>Past Tense</i>)
		190 They bent (<i>Past Tense</i>)
Kei mā n tūā kā-vūak	Kei mā kā jel roa	191 I am beating
Kei mā-n tūāna kā-vūak	Kei mā ka jel en	192 I was beating
Kei mā n kā vūak roh	Kei mā ā (e, kā) jel	193 I had beaten
Kei-mā-n kā-vūak kho-lai	Kei khām jel kā or (sic)	194 I may beat.
Kei mā-n ku-vūak-lai	Zel kā-ti	195 I shall beat
		196 Thou wilt beat.
..		197 He will beat.
		198 We shall beat.
.		199 You will beat.
		200 They will beat.
Kei-mā-n kā-vūak-lai	Zel-kā-ti	201 I should beat.
An hanga vūak	Kei mā ā jel	202 I am beaten.
En (e an?) ka-vūak-roh	Ton ā jel . .	203 I was beaten.
Vūak kā dan lai	Kei-mā ā jel āt	204 I shall be beaten.
Kā kal lai	Kal ka-ti	205 I go
Nang mā kal	Nang kal rō	206 Thou goest
Anni a-kal	Anni-chū kal	207 He goes
	..	208 We go
	, .	209 You go
...	.	210 They go

English	Lal (Haka)	Shonaho of Gangaw (P H Hott)	I uahel (Dullon)
211 I went	K ^a kal sang .		Ka kal tá
212 Thou wentest	N ^a -kal-sang		I-kal tá
213 He went	A kal sang		A kal tá
214 We went	Kan kal-sang		Kan kal
215 You went	Nan-kal-sang		In kal
216 They went	An-kal sang		An kal
217 Go	Kal lo	Sho	Kal rob
218 Going	Kal ling-mang		Kal mēk
219 Gone	Kal nāk		Kal ta
220 What is your name ?	N ^a mun ho da shi ?	Nang mā min ho-ta shi ?	Tu nge i mbing ?
221 How old is this horse ?		Hi mvin hi a lom yū-yauk- kal tea ?	Hē sā-lor hi hi lum eng zat nge ?
222 How far is it from here to Kashmir ?	Mahin Kashmir zō shan da a lhat ?	(Kashmir) yai san sa lhat ?	Hi-ta tang-in Kashmir eng- chens lha nge ?
223 How many sons are there in your father's house ?			I pā in ā fā pā eng zat nge om ?
224 I have walked a long way to-day			Voinā lha tak-ā ka kal (or kaleng)
225 The son of my uncle is married to his sister			Ka pā fā pā-in a far-nū nupui ā a nei
226 In the house is the sad- dle of the white horse.			In chung ā sa lor var thuam a-om
227 Put the saddle upon his back.			Su-lor thuam a-nhung-ā dah-roh
228 I have beaten his son with many stripes			Ā-mā fu pā tiang-in voi tam tak ka vua
229 He is grazing cattle on the top of the hill			Tiang chlu-p-ā ā-mā in ran chā a-ei-tir
230 He is sitting on a horse under that tree			Thung nhuai a sā-lor chung-a thū
231 His brother is taller than his sister			A-far-nū ai in a-ū-nao a- shāng-zāk
232 The price of that is two rupees and a half			A-man cheng nhuu leh dui a-ni

Danjōgi (Chittagong Hill Tracts)	Pankhu (Chittagong Hill Tracts)	English.
Kei mū kā-kal-ro .	Kei chū kā kal roa	211 I went.
Nang na-kal-ro	Kei chū kā (.o nang- chū nā) kal roa	212 Thou wentest.
Anni a-kal ro	Ānni-chū kal	213 He went.
		214 We went
		215 You went.
		216 They went.
Ā-kal	Kalro	217 Go
Ka kal-ā	..	218 Going
Kal-ro .	Kal roa	219 Gone
Nang mun ao ?	Na mun ā tū ?	220 What is your name ?
Hi rang kūm zō-zū su ti ?	Nō sa-kor kūm kū-jū-ka ?	221 How old is this horse ?
Hi tok-in Kashmir kār zō- zan sū ti ?	O mā thak hin Kashmir ko- ten-kā ?	222 How far is it from here to Kashmir ?
Nang in ā na pū fa zō-zū sa um ?	Ni-pā inn-ā mi pā nāo ko-ja- kā-en om ?	223 How many sons are there in your father's house ?
Tu tsūn lam la ta kā toi	Vei ni hin sō yāl ka kal	224 I have walked a long way to-day
Kā pū fā-nū knesat (?)	Kā pū sūa-pūi nao-in a- char-nū ā-nei.	225 The son of my uncle is married to his sister
Hi in ā rang a nāo zing- pūan to-fa o-um.	O ma inn ā sa-kor chung chuana a om	226 In the house is the sad- dle of the white horse
Āo hi hi kī ken tūna vāshya	Ā-nūng ā sa-būng chuon ro	227 Put the saddle upon his back.
Kei ma-ni hi fā hi kū vāk- chiam	Anni nao ho ka jel	228 I have beaten his son with many stripes
Hi hi kunvilmī a zāo rol pē.	Ho rūm noyā rumbā kalā ā kāl	229 He is grazing cattle on the top of the hill
Khi tin tānga rang kōng tūna ā tuo.	Ānni ho thun thoyā ān thā rao	230 He is sitting on a horse under that tree
Anni ngakin hi hi sang dau	Ā-chūa-pūi pū ā-char nū nākan an-chāng	231 His brother is taller than his sister
Hi man hi tānga ni lōh āshyao	O-mā mām tānkā ni nungun ādhā.	232. The price of that is two rupees and a half

English	Lai (Haka)	Shonsho of Gangaw (F. H. Fort)	Lai (Dah -)
233 My father lives in that small house			Ka pi in to-tok chlung á a-om
234 Give this rupee to him			A má nhen á l tangka la pé-roh
235 Take those rupees from him			Á má nhen ta tangka to pé-la roh
236 Beat him well and bind him with rope			A-ma tha takin vel lá rhu: in phuar roh
237 Draw water from the well			Tui khuaa ta tai ch: roh
238 Walk before me			Ka má a kal roh
239 Whose boy comes behind you?			Tá na-ya g ngo: shua: á kal?
240 From whom did you buy that?			Kh á tá: lo: ngo?
241 From a sheepkeeper of the village			Khu: á c á: shua: tá

Banjari (Chittagong Hill Tracts)	Pankhu (Chittagong Hill Tracts)	English
Kā pa lhu in tō ā ā-m	Kā pā in tō-ā om	233 My father lives in that small house
Hī tanga hī lhu va pā	O mā tūka ānu ho pa ngei kā ti.	234 Give this rupee to him
Hī tangā hī lhu chinā va lā	O mā tūka hong-choy-rang	235 Take those rupees from him
Hī hī rōak rōai in phūr	Jel-cha in-la poa-rang	236 Beat him well and bind him with ropes.
Tī hī khār in nuk	Tūi lak-a tūi hong thān ro	237 Draw water from the well
Kai-mā va-kal	Kai ma muk ti-ā kal ro	238 Walk before me
Nā dūng lū-mi a-fū tsa ?	Nō nungka-ti-ā ā tū nao hong kal ?	239 Whose boy comes behind you ?
Hī hī ā-shin sa nē-sak ?	Ma hu tu kung mōn mō (s e nō) chōng ?	240 From whom did you buy that ?
Hī kūa chen china lā sak	O ho-ma kūa dolāndar kūngā la ten.	241 From a shopkeeper of the village

OLD-KUKI SUB-GROUP.

The Old-Kuki sub group comprises several dialects which are so closely connected that they cannot have had a long independent development of their own. They are as follows —

Rāngkhel, spoken by	7,820
Bēē " "	630
Hallam " "	26,848
Lānggāng " "	6,266 (P)
Aimel, " "	750 (P)
Chira " "	750 (P)
Kōrēā, " "	750 (P)
Kōm " "	750 (P)
Chā, " "	(P)
Mhār, " "	2,000
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Total, at least	46,564
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To these must probably be added the remnants of the Chote, Muntuk, and Karum tribes in the Manipur State, and three dialects in Manipur which have been largely influenced by Meithei. These latter dialects are —

Pu-ām, spoken by	750 (P)
Aiāl " "	750 (P)
Hirō-Lamgāng, spoken by	750 (P)
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TOTAL	2,250
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The grand total would then be at least 48,814

Anil and Hirō-Lamgāng are most influenced by Meithei, and will probably soon be superseded by that language. These two dialects and Kōm in some points agree with the Nigā languages.

Chā is, as yet, almost unknown. It seems, however, to agree so closely with the other dialects of the group that it must be classed with them.

The Old Kuki tribes seem to have been settled in Lushai land about a century ago. They were driven out by the Thādos, and the Mhār tribe was probably left behind. This dialect has come under the influence of Lushai, and is a link between that language and Old Kuki. The whole sub-group is very closely related to the Central Chin languages.

RĀNGKHĒL

The Rāngkhēls or Rengkhāls are now found in Hill Tippera and North Cachar. The following figures have been returned —

	Number of speakers.
Hill Tippera	4,500
North Cachar	2,400
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TOTAL	6,900
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To this total must probably be added 920 individuals in the Khasi and Jaintia Hills. They were returned as speaking Kuki.

Mr C. A. Soppitt makes the following statement with regard to their earlier history —

'About the middle of the sixteenth century, as near as can be ascertained, the Rangkhol (Kukis) inhabited the country now occupied by the Lushais, bordering Cachar, and their neighbours were the Bêtes (Kukis), with whom they were on friendly terms and whose language and their own was practically the same. In other words, the Bêtes were a co-tribe, though not one and the same. The present Jansens (Kukis) lived in the hills immediately at the back of the Rangkhol, and commenced to oppress them, by degrees succeeding in driving them nearer and nearer the plains, and then ultimately out of the country across Cachar into the North Cachar Hills and Mampur, a small body taking refuge in Tipperah territory. Scarcely had the Rangkhol been driven out, when the Bêtes found themselves in much the same position as regards the oppression exercised by the Jansens, and following in the footsteps of their friends (the Rangkhol), crossed into Cachar. We thus find the Rangkhol and their co-tribe, the Bêtes, driven out of Lushai-land (now so-called), not by the people called Lushais, though they may or may not have indirectly aided the exodus, but by the Jansens (Kukis). The first settlers in the North Cachar Hills, then under the Kachari 'Raj', paid tribute regularly to the Raja at Maibong, but they do not appear to have been otherwise interfered with by the Kacharis, with whom they lived on the best of terms.'

The immigration of the Rangkhol into Cachar took place somewhere between 1810 and 1820 and seems to have been indirectly due to the forward movement of the Lushais under Lallulā, which began about 1810.

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DAVIS, A. W.,—*Gazetteer of the North Lushai Hills*. Compiled under the Orders of the Chief Commissioner of Assam. Shillong, 1894. Short note on the Rangkhol on pp. 3 and f.

A translation of the Parable of the Prodigal Son and a list of standard words and phrases have been received from North Cachar. The spelling in both is very inconsistent. I have printed the parable exactly as I have received it, but I have subjoined, in italics, a text, corrected so far as is possible, to agree with Mr Soppitt's grammar. In the list of words I have corrected the spelling, so far as I could, and in several places have added the corresponding forms and words from Mr Soppitt's book. The notes on Rangkhol grammar which follow are based on Mr Soppitt's account and on the specimens.

Pronunciation.—Several points regarding the pronunciation must remain uncertain. The short *a* is pronounced like the *a* in 'company'. The sound *ū* (as in German 'Mühe') is said to occur, but to be very rare. Mr Soppitt often writes an *h* before or after a long vowel, thus, *hōm*, to be (but *ōmāh*, *ē*, *ōm-māh*, no), *mōh*, the interrogative particle, etc. He does not say anything about the pronunciation of this *h*, and, in accordance with the practice in nearly connected dialects, such as Hallām and Langrong, I have not adopted it. The vowels *ɪ* and *e* seem to be interchangeable in some places. Thus we find the prefix *in* consistently written *en* by Mr Soppitt. The sound is perhaps an open *ɪ*. Thus, *in-kāt*, Soppitt *en-kāt*, one. Sometimes a final *ī* is nasalised, thus, *nō-nī* or *nō-nīng*, not. The termination *ing* often corresponds to *in* in connected languages, thus, *ā-reng-ing*, Hallām *ā-rēng-in*, all, etc. Mr Soppitt remarks that the letter *g* in his book sometimes denotes the deep guttural *h*. He perhaps

wrote *q*, but *g* has been everywhere printed. It is therefore impossible to tell in which words the deep guttural *k* occurs. A soft consonant in many cases corresponds to a *lenis* in connected languages of the group. Thus, *gē-mā*, Hallām *ket-mā*, I, *gēl*, Hallām *lāl*, goat, *bāsāl*, Hallām *pā-sāl*, male, *jū*, Hallām *chu*, a demonstrative particle, *hong-joī*, Hallām *hong-choī*, bring, etc. The soft consonant often represents a more ancient stage of phonetical development. Rāngkhōl in this respect agrees with the languages of the Nāgā and Bodo Groups. Hard and soft consonants, however, sometimes interchange in the same word. Thus, *gē* and *lē*, foot, *goī* and *loī*, call, *gūt* and *kūt*, hand. The real sound of such consonants is, therefore, probably, something between hard and soft. They are hard *lenes*.

Sh and *s* are sometimes interchangeable. Thus, *sā*, good, *shā-māk*, bad. Consonants are occasionally silent, thus, *pēk* and *pē*, give, etc.

Articles—There are no articles. The numeral *kāt*, one, may be used as an *indefinite* article, while *definiteness* is expressed by means of demonstrative pronouns and relative clauses.

Nouns.—Nouns denoting relationship, and parts of the body are apparently always preceded by pronominal prefixes. Thus, *ga-ū-pā*, elder brother, *lī*, my elder brother, *ā-pīng*, belly, *līl*, his belly. *Ga-pā* is said to mean 'a father,' but it is still uncertain whether this use of *ga* and *la* is correct, and I have not found any instance of it in the sentences given by Mr Soppitt. Such forms occur several times in the texts.

Gender—Gender is only distinguished in the case of animate beings. In the case of human beings different words may be used. Thus, *mī-rim*, man, *nū-reng*, woman, *bā-sāl*, male, *nū-pāng*, female, *rū-tār-tē*, boy, *dau-mā-tē*, girl. The common suffixes used to distinguish the gender are *pā* and *bā-sāl*, male, *nū* and *nū-pāng*, female. Thus, *vār-pā*, an old man, *vār-nū*, an old woman, *nai-bā-sāl*, son, *nai nū-pāng*, daughter. In the case of animals the corresponding suffixes are *ā-jāl*, male, and *ā-nū-pāng*, female. Thus, *sē-hāt ā-jāl*, bull, *sē-rhāt ā-nū-pāng*, cow. In the list of words they are given as *jāl* and *nū*, thus, *gēt-jāl*, a he goat, *gēt-nū*, a she goat.

Number—There are two numbers, the singular and the plural. No suffix is used when the number appears from the context. When it is necessary to distinguish the plural, the suffix *hai* is added. Thus, *mī-rim-hai*, men. In *mal-ha-le*, friends with, *ha*, instead of *hai*, is probably only a blunder. *Mal* seems to correspond to Hallām *kā-māl*, friend. In the corrected text I have therefore written *mal-hai-lē*. *Hai* seems also to be a demonstrative pronoun or the suffix of a noun of agency. Thus, *m-shun-hai ā ti-tā*, the servant he said, *gālīm-hai er-mīng i-mō*, the 'gālīm's' name what? The suffix *hai* is sometimes added to the verb, thus, *tū-tē ā-ōm mā-hai*, anybody they are not. Compare also *ā-mā kū-hai*, his village-of (they are), *te* (they belong to) his village, *mī-rim ā hōng-hai*, the men they-came-they, the men that came.

Case—Mr Soppitt enumerates eight cases, nominative, accusative, instrumental, dative, ablative, genitive, locative, and vocative, but his own instances show that Rāngkhōl does not, in this respect, differ from other connected languages. The base alone, without any suffix, is used as a *Nominative*, an *Accusative*, and a *Vocative*. This form is apparently also used when the noun is the subject of a transitive verb, thus, *mī-rim-hai būhōm ā-tā*, the-men the-paddy they-have cut. This is also often the case in other Tibeto Burman languages when the acting subject is known as such from the context,

e.g., in Tibetan, both in modern talk and in the classical literature There are a few traces of the common suffix *in*, or *ing* (see above), used to denote the subject of a transitive verb Thus, *ā-nai-ing vaṛ mām-rāng*, his sons alone get-will (will get), *mī-dāng-in ā-mū*, the other-men they-saw, *mī-rim en-kāt-in en-kāt ā-tāt-tā*, the men one one they-killed, the men killed each other The *Dative* is denoted by means of postpositions such as *lā* and *ā* Thus, *ā-mā-lā si-lai pē-rō*, him-to gun gives, *gē ā-mā-hai-ā shūm ā-pē-tā*, I them-to money gave In *ā-mā-kat ti-rung*, him-to I say will, *kat* is perhaps only a mistake for *lā* An *Ablative* is formed by adding the postpositions *ā-tā* or *tāk*, thus, *ga-pā-tāk*, my father from, *mē ā-tā ting tā-rō*, fire from wood take The list of standard words has a suffix *jūng-a* or *jūng*, and adds the former in the singular after *tāk*, the latter in the plural before *tāk* Thus, *ga-pā-tāk jūng-a*, from a father, *ga-pā-jung-tak*, from fathers The two instances just given show the great inconsistency in the spelling of the list. The suffix *jūng ā* is certainly identical with *chūng-ā*, in, on, from, in other languages such as Lushēi, Hallām, etc. The *Genitive* is denoted by putting the governed before the governing noun; thus, *ga-pā-tēr bā-sāl*, my uncle's son The governed noun may be repeated by means of a possessive pronoun, thus, *mī-rim ā lū*, the man his head Mr Soppitt mentions a genitive suffix *nī*, the list of words *nī* and *mō* No instances are given of the use of either by Mr Soppitt The list of words gives *kuo-mō bēpārī*, a shop-keeper of the village The suffix *nī* may be meant in the words *gē-mā ā-pa-in in-shin-hai*, my father's-of servants, if I am right in correcting to *gē mā ā-pā-nī* If that be so then the suffix *nī* is probably the verb substantive, and is used as a relative participle, thus, 'my father's-being servants' The suffix of the *Locative* is *ā*, thus, *rām-ā*, country-in, *in-ā*, house-in. Other relations are indicated by means of postpositions, such as *ā-nai*, near, *ā-ni-ā*, on account of, *en-nūng*, behind, *jān pur*, together with, *lē*, with, *mā-tōn-ā*, before, *shūng-ā*, into, *tēn* or *ting*, in, etc. A postposition *gūng* or *gang* occurs in two places, *gū-pā gūng*, his father to, *an-jūng-gang*, harlots with It is probably identical with *kūng* which is found in one instance in Mr Soppitt's grammar, thus, *ā-mā tū-kūng mō bū-fai ā-mān-tā*, he whom-from rice he bought? Compare *māi-lūng-ā*, before, in Kolrēn and similar forms in Aimol, Anāl, Chiru, Kōm, etc

Adjectives.—The adjectives follow the noun they qualify, and suffixes are added to them, and not to the qualified nouns The adjectives, however, precede the noun when special stress is laid on them, thus, *ānā-lē ā-sā pā-tin ā-tō shā-māl pā-tin ā-tō-mō*, sickness-being, good gods they-worship, (or) bad gods they-worship?

The suffix of the *Comparative* is *ōl*, and of the *Superlative* *tāk*, thus, *ā-mā-hai in shō-hai in ā-lin-ōl*, this house that house (than) greater, *ū-lin-tāk*, the eldest brother The suffixes *ōl* and *tāk* can be optionally omitted, thus, *ā-mā ā-ū-pā ā-mā gā-ū-nū ā-lin ā ōm*, his brother his sister (than) tall he is, *pūl ā-reng-ing ā-shā*, cloth all (than) good.

Numerals—The numerals are given in the list of words Mr Soppitt gives *en* as the prefix of the first numerals instead of *in* in the list. It is probably a generic prefix But no rule is given for its use, and we find for instance *mī-rim kāt* and *mī-rim en-kāt*, both meaning a man. The prefix *dār* is used when the numerals refer to money, *dōng* when they refer to houses Thus, *dār shōm-tūm lē ringā*, thirty-five rupees, *dōng shōm wī-lī*, forty houses The numerals follow the noun they qualify

Pronouns —The following are the *Personal pronouns* —

Singular	Plural
<i>gē-mā, gē, ga, I, my</i>	<i>gē-mā-hai, gē-hai, gē-nī-hai, gē-nī,</i>
<i>gē-nī, mine,</i>	<i>we, our</i>
<i>nang, nang-mā, thou</i>	<i>gē-mā-hai-nī, ours.</i>
<i>nang, nang-mā, nē, nī, thy</i>	<i>nang-mā-hai, nang-nī, you, your</i>
<i>nang-mā, thine</i>	<i>nang-nī, nang-mā-hai-nī, your, yours</i>
<i>ā-mā, mī, he, she, it</i>	<i>ā-mā-hai, mī-hai, they</i>
<i>ā-mā, ā, his, her, its</i>	<i>ā-mā-hai, mī-hai, their</i>
<i>ā-mā-nī, his, hers, its</i>	<i>ā-mā-hai-nī, theirs</i>

The above list is a combination of the forms given by Mr Soppitt and of those given in the list of words. The former authority states that the plural suffix *hai* is rarely used in the first and second persons plural. He also considers *mā* in *gē-mā*, etc., as a genitive suffix. The use of the suffix *nī* in the genitive has already been referred to. Mr Soppitt gives *gē-mā* for 'mine' and 'ours' and *nang-mā* for 'thine' and 'yours'. The ordinary suffixes may be added. Thus, *ā-mā ā-gē*, he his foot. Note *gē-mā ā-nai*, my daughter, not *gē-mā gē-nai*. The *ā* has here become a real suffix of the genitive. Compare Pronominal prefixes to verbs, below, and Introduction, p. 17.

The *Reflexive pronoun* is perhaps *en*, thus, *jōng*, word, *en-jōng*, dispute.

The *Demonstrative pronouns* are *ā-mā-hi*, this, *ā-mā*, that, *shō-hai*, that, *kū-hai*, that, *ā-mā hai-hi*, these, *kū-hai-kū*, those. The pronoun *jū*, also written *jō*, seems only to be used as an intensifying participle. Thus, *ā-tūn-jō*, now, *Hallām ā-tūn-chu*.

There is no *Relative pronoun*. Participles and interrogative pronouns are used instead. Thus, *ā-rōt-pū-hai ā-hōng-tā*, the-runners-away they-have-come, *mī-rim ā-hōng-hai fē-nōg-tā*, men they-came-they returned, the men who came returned, *gē-mā nē-nūn ī-jā-mā ā-mā-la-la nang-mā nē-nūn*, my property how-much? that thy property, all that is mine is thine.

Interrogative pronouns — *Tū-mō*, who? *ī-mō*, what? *ī-jā-mō* and *ī-dōr-mō*, how many? *ī-tō-mō*, what is the matter? Thus, *tū-mō sē-hāt* or *tū-sē-rhāt-mō*, whose cow? *ī mō shīl*, what muthan?

Indefinite pronouns — *Tū-tē*, anyone, *ī-tē*, anything, any, *ī-dōr*, so many, etc.

Verbs.—Verbs may be conjugated in person and number by means of pronominal prefixes. I have come across the following —

gē and *ga*, I, *gēn, gin, gan*, and *gē*, we *nī* and *nē*, thou, *nūn* and *nē*, you *ā*, he, she, it, *ā* or *an*, they. There is, as will be seen, some irregularity in the spelling, and the singular forms are also used in the plural. The prefixes are apparently very often dropped, and *ā* may be substituted for all of them. Thus, *nang ā-nī-tūn gē-mā jān-pue ā-ōm-tā*, thou always me with wast. This fact corresponds to the use of *ā* in forming possessive pronouns. The pronominal prefixes can themselves be considered as possessive pronouns added to the word which has the function of the verb.

The root alone without any suffix is freely used to denote present and past times, thus, *gē fē*, I go, *ā-mā-hai ā-tī*, they said, *gē jem*, I am, or was, beating.

A *Present definite* and an *Imperfect* seem also to be formed by adding *ēn* or *lē*, thus, *mī-rim-hai lū-ā ā-ōm-ēn*, men village-in they are living, *sā-jūh-hai ram-ā ā-ōm-lē*, deer jungle-in they are living.

The suffix of the *Past tenses* is *tā*; thus, *ā tāt-tā*, he killed *Tinā*, formerly, may be added before the verb, thus, *tinā ā tī-tā*, formerly he died, he had died. Compare compound verbs.

The suffix of the *Future* is *rāng*, probably identical with the infinitive suffix. The pronominal prefixes seem to be regularly dropped before the future. Thus, *ſe-rāng tī-rāng*, I will go and say. This tense is commonly used in order to denote the purpose, thus, *gēl-tē en-lāt nī pē-māk māl-hai-lē ſā-rāng*, bid one thou gavest-not friends-with (that I) might-cat. Compare Infinitive, below.

The suffix of the *Imperative* is *rō*, plural *rōi*, thus, *pē-rō*, give, *ōm-rō i*, be you. The plural form is very seldom used. *Rō* often occurs in connection with another suffix *shē*, thus, *mī-dāng ā-tō-rō-shē*, let others do it, *nāng i-tīg-mō mī-rim-hai pē-rō-shē*, thou when men give-wilt? When will you give the men? This form seems to correspond to the Lushēi imperative of the third person (thus, *ni-rō-sē*, let him, or them, be), but is also used to form a future, as above, and, most commonly, as an infinitive of purpose, thus, *ā-mā sā-jūh jōng-rō-shē ā ſē*, he deer to-see he goes. In the negative imperative *nō* is prefixed to *rō*, thus, *ōm-nō-rō*, be not.

The suffix of the *Infinitive* is *iāng*, thus, *ſā-rāng lē-iāng ā-ſā-iāng*, to-cat to-drink good-will-be, *ā-mā-hai ſē-iāng ā-nī*, they to-go it-is, they should go, *lām-rāng en-rīt-tā*, dancing he heard. As mentioned above, this form is identical with the future, thus, *nāg-tūh gē-jān-pui hōng-rō, sā-jūh lāp-rāng*, to-morrow me-with come, deer to shoot, or, we will shoot deer. I have not found any instance of the root alone used as a verbal noun, but there is no reason to doubt that it may be used in that way. It is the base of most participles and compound verbs.

Participles — The suffixes *ā* and *ēn-tē* (or *ēn-jū*) are both used to form *Conjunctive participles*. Thus, *ā lāp-ā mī-rim ā-tāt-tā*, he firing the man he killed, *ā-rōt-ā ā-in-lū*, he-running he embraced, *nang ā-ſē-ēn-tē shūm mān-iāng*, you going money get-will. The participle ending in *ēn-tē* is commonly used as a subjunctive mood. The suffix *lē* forms *Adverbial participles*, thus, *ā-nā-lē shā-māk pā-tin ā-tō*, ill-being, evil god they worship, when they are ill they worship evil spirits. A *Noun of agency* is formed by adding the suffix *pū*, thus, *ā-ōm-iāng-pū*, the man who will be. *Pā* may be substituted for *pū*, without changing the sense.

The *Passive voice* may be expressed by prefixing the participle ending in *ēn-tē* or *ēn-jū* to the verb *ni*, to be, thus, *ā-gōi-ēn-jū ā-ni*, I am called, lit 'he-calling it-is'. This form seems, however, to be very rare, and the passive voice is commonly not distinguishable in form from the active, but can only be recognised from the context. Thus, *mān-nōk-tā* he is found again. Forms such as *gē-jūm-fāh*, I am beaten, in the list of words literally mean 'I-beating-cat'.

Compound verbs — Several *prefixes* are used in forming compound verbs. *Hōng* denotes motion towards the speaker, thus, *hōng-loi*, to call, *hōng-joi*, to bring. *Ir* or *er* makes the verb causative, thus, *mu*, see, *er-mū*, show, *er-būn*, to cause to put on, etc. Causatives are also formed by adding the verb *pēl*, to give, thus, *en*, to see, *en-pē-rō*, show. A potential is formed by adding the verb *tē*, to be able, or allowed to, thus, *nang lām tō-tē-tā*, you work do-could. The verb *jōi*, to complete, finish, is very commonly added to other verbs and forms a kind of past tenses. Thus, *ā-mā shūm ā-reng-ing ā-pai-jōi-tā*, he money all he-to-squander-finished, he had wasted all his money, *gē ā-ōm-jōi-rāng*, I shall have been, etc. Other words added in order to form compound verbs are, *bāk*, much, very, *lī*, back, *nō* or *nōk*, back, again, *rāt*, quickly, *vāk*, exactly, etc.

The *Negative particles* are *māk*, *māüŋ*, *loi*, and *nō-n*. Thus, *pē-māl*, gave not, *shin-māüŋ*, did not, *shā-loi*, good-not, evil, *tī-tē-nō-n*, call-can-not. In the present tense, and after the suffix *tā* in the past tenses, *nōn*, is the regular negative, in the future, *māk* or *n-māl*, in the past tense formed without a suffix, *māl*, in the imperative, *nō*, and in the past tense of the compounds formed by adding *jōi*, *māüŋ* is said to be the correct form. Another negative particle *būi* seems to occur in words such as *ā-būi-tē*, without, *dir-būi*, naked, etc. Compare 'Thādo *pōi*.

The *Interrogative particle* is *mō*. Its position seems to be somewhat free. Thus, *nang kō-tīng-mō nī-fē*, you where you-go? *ā-mā-hai kō-tīng ā-ōm-mō*, they where they-are? That is to say, the interrogative particle may be added to the verb, or to an interrogative pronoun.

Adjectives are freely used as verbs. In the present tense the suffix *tā* is added. Thus, *ā sā-tā*, it good is, *gē-tī-dōr-tā*, I dead-like-am, *ā-sā-rāng*, it good be will.

Order of words.—The usual order of words is subject, object, verb.

TIBETO-BURMAN FAMILY.

KUKI-CHIN GROUP

RĀNGKHŌL

(DISTRICT, NORTH CACHAR)

Mi-rum	in-kat-lē	bashal	in-mi	a	om-ta.	Nai-te	ajinta	gāpāung	
Mi-rum	en-lāt-lē	nai-bu-sal	en-nī	ā	ōm-tā.	Nai-tē	ā-jin tāt	ā-pā-qūng	
Van	one to	sons	two	they	were	Son	smaller	his father's	
atita,	'Lukhana	nang-mā	nēnūn	ajumrip		nīpīrung,	ātūn	nīpero,	
ā-ti-tā,	'Lāgānā	nang-mā	nē-nūn	ā-jum-rīp		nī-pē-rūng,	ā-tūn	nē-pē-rō,	
he-said,	'Afterwards	thou	property of	half		thou have will	now	give,	
āshārunḡ	Āmā-inkan	ajumrep	āpīkta.			Lukhana	mīshār	ajin	naitē
ā-sā-rāng'	Ā-mā-āng-lān	ā-jum-rīp	ā-pīk-tā			Līgānā	mī-sā	ā-jin	nai-te
it good be will'	Accordingly	the half	he gave			Afterwards	day	few	son
ājintā	nē-nūn	arenging	āphūngtā			ākmūn	albhār	āphēta	
ā-jin-tāl	nē-nūn	ā-reng-in	ā-phung-tā				ā-lhā	ā-phē-tā	
younger	property	all	he gave her			country	to start	he was	
Shōshana	āphē shāmāhik,	apēna	āmā	nēnūn	āpūmpung		apū jōitā,		
Shō-shōn-ā	ā-phē-shā-māh,	(?)	ā-mā	nē-nūn	ā-pūm-pūn		ā-pai-joi-tā		
There	he went badly,	living	his	property	totally		he was and had		
Ā-ma shūm	arenging	apūjōita,	kāpūr	shāmāh	ātākta	Āmātēnta			
Ā-mā shūm	ā-reng-in	ā-pai-joi-tā,	lō-pūr	shā-māh	ā-tāl-tā	Āmā-(ting-tā)			
His property	all	he 'to-waste-completed,	famine	had	it became	Then upon			
ājōitōr-jāmtār	anita	Āmātēn ankān	āmā	rāmā	mimim	kātīc			
ā-joi-tō-jām-tā	ā nī-tā	Ā-mā-(ting) āng-lān	ā-mā	rām-ā	mī-rim	lāt-lē			
he-excessively hungry was	it was	That reason for	that	country in	man	case-with			
āphēta jon-shīnhai	ta	intār	Vōk	ārāngha	āpēkta	Hiangdhōr	āpeng jang		
ā-phē-tā jōng-shīn-hai	tō	en-tō	Fol		ā-pīl-tā	Hī-āng-dōr	ā-ping-jām		
he-went	servants	work	did	Pigs	to-feed	he sent	Thus-ake	hungry	
shābai	phurrung	ānūāng,	phurung	nērung	tūtō	pēmāk			
(shā-vai)	fā-rāng	(ā-nūm),	fā-rāng	nē-rang	tū-tē	pē-māh			
husks	to-eat	he wished,	to-eat	to-swallow	any-one	gave-no			
Āmātēn	ājēntē	āfing ūltā	Ātita,	'Gēma	āpa-in	inshīnhai	phurrung		
Ā-mā-(ting)	ā-jin-tē	ā-fing-ōl-tā	Ā-ti-tā,	'Gē-mā	ā-pā-nī	in-shīn-hai	fā-rāng		
Then	a little	he wise more-became	He-said,	'My	father's	servants	to-eat		
nērung	āttām	āom,	gē	phinjang	gētēdōrta	Gāpālē			
nē-rāng	ā-tām	ā-ōm,	gē	ping-jām	gē-ti-dōr-tā	Ga-pā-lē			
to-swallow	much	there is,	I	hungry	I-dying condition in am	My father to			
phērung	āmākat	tirung,	"Gāpā,	Pāthun	shaloi	gētōrta,			
fē-rāng	ā-mā-lā	tī-rāng,	"Ga-pā,	Pā tin	shā-loi	gē-tō-tā,			
go-will	him to	say-will,	"My father,	God-of	evil	I-did,			
nūngma	shaloi	gētōrta,	attūn	gēmājū	naipangdhōr	titenōrni "			
nang-mā	shā-loi	gē-tō-tā,	ā-tūn	gē-mā-jū	nai-pāng-dōr	tī-tē-nō-mi "			
these-of	evil	I-did,	now	me	son like	call-can not "			

Amā Ā-mā He	ādamlēt ā-dūm-lē arose-at-once	āpā ā-pā-ā his father to	aphōta. ā-fi-tā he went	Alhār Ā-lhā Far	āom, ā-ōm, he-is,	attūnjō ā-tūn-jū now even	āpā ā-pā his father
āmūtā ā-mu-tā he-is,	ārōta ā-rōt-ā he running	ānkhū ā-en-(khū) he-embraced	Naipang Nai-pāng Son	āmā ā-mā-ā him to	ātita, ā-ti-tā, he said,	Gāpā, Gā-pā, 'My father,	shāloi shā-loi evil
gētōrta ge-tō-tā I-did	nungmā nang-mā thre-of	shāloi shā-loi evil	gētōrta gēto-tā I-did	Attūn Ā-tūn Now	nung nang thou	gēmājū gē-mā-jū me	naipangdhor nai-pāng-dōr son like
tūtūmuk ti-tū-māl call-in not.	Āpa Ā-pā His father	inshinhaijū in-shīn-hai-jū servants	āgoita, ā-goi-tā, he-called,	'Pūl 'Pūn 'Cloth	ārenging ā-rēng-in all (than)	āshār ā-shā good	hongjōirō hōng-jōi-rō bring
āmālō ā-mā-lē him-on	dēr-gairō, (?) put,	āmā ā-mā his	gūtha gūt-ā hand-on	gūtshābi gūt-sābi rings	būnrō būn-rō put	āmā ā-mā his	ājō ā-jō feet
irbūnrō, er-būn-rō, cause-on wear,	shērhatlō shērhat-tē calf	āmār āmēlāsā fat	hongjōiro hōng-jōi-rō bring	tatrō, tāt-rō, Lull,	gēmāhai gē-mā-hai wo	phurung fū-rāng eat will	nerung nē-rāng, feast will
attūm ā-tām we	ōmrung ōm-rāng be will	Gēmā Gē-mā My	bāshal nai-bāsāl son	ātita, ā-ti-tā, he-died,	attūn ā-tūn now	ārhing-nō, ā-rhing-nōg, he revived again,	ārmāngtā, ā-māng-tā, he lost was,
attūn ā-tūn now	gēmūnoktā gē-mān-nōg-tā I found-again	Āmātēn atān Ā-mā-ling-ā-tā Thenceafter	infārung en-fā-rāng together feast to	ājōitā ā-jōi-tā they prepared	ānai ā-nai near	āhōngta, ā-hōng-tā, he-came,	Inshinhai In-shīn-hai Servants of
kōngshūnkrung (?) drum beating	lāmrunng lām-rāng dancing	inrikta en-rit-tā, heard	āomtā ā-ōm-tā he was	In In Honso	ānai ā-nai near	āhōngta, ā-hōng-tā, he-came,	Inshinhai In-shīn-hai Servants of
inkāt en-lāt one	āhōngkoi ā-hōng-gōi he-called	Āmājū Ā-mā-jū Him to	inshinhai in-shīn-hai servant	ātita, ā-ti-tā, he-said,	āmār āmēlāsā fat	hongjōita hōng-jōi-tā brought	Āmāten Ā-mā-(ting) Therefore
ārhing ā-rhing alive	āhōngkhita, ā-hōng-(khī)-tā, he-came-back,	nēpa nē-pā thy father	shērhattē shērhat-tē calf	āmār āmēlāsā fat	hongjōita hōng-jōi-tā brought	Āmāten Ā-mā-(ting) Therefore	itinoi, ā-ti-nōg, he said back,
ātātta ā-tāt-tā he killed.	Ārkalta Ā-hāl-tā He-angry became	inshūngha in-shūng-ā house-inside	āphē ā-fē he-went	ātita ā-ti-tā he-spoke	Āmājū Ā-mā-jū Him to	āmā ā-mā he	gēti, gē-ti, I-did,
apa ā-pā his father	pengteng (?) outside	jānpui jān-pui with	gūm kūm years	shōrt shōt many	shinjōngmai shīn-jōng-mai service	(?)	
Gēpā, Gē-pā, 'My father,	nangmā nang-mā theo						

hāloi	angha	shinmaōng ,	gēllē	inkat	nipēmuk,			
transgression	any	shin-māūng ,	gēl-tē	en-kāt	nē-pē-māk,			
malhale	pharung	lērung	Atūn	naipungtē	āhōngtā,			
mal-har-lē	fā-rāng	lē-rāng	Ā-tūn	na-pāng-tē	ā-hōng-tā,			
friends with	eat to	drink to	Now	son younger	he-came,			
tūnā	nungmā	nēnun	ārenjeng	allakhta,	anjūn gang			
tīnā	nang-mā	nē-nūn	ā-rēng-ā	ā-lāk-tā,	(?) kūng			
formerly	thy	property	all	he took,	harlots with			
āhekta,	nung	shērhattē	āmār	nūtāttā '	Apā			
(?),	nang	shērhat-tē	āmēlāsā	nī-tāt-tā '	Ā-pā			
he-consumed,	thou	calf	fat -	thou killedst.	His father			
ātīta,	' Bāshal,	nung	anūn	gēmā	janpui aōmtā,	gēmā	nēnūn	
ā-tī-tā,	' Bā-sāl,	nang	ā-nītin	gē-mā	jan-pui	ā-ōm-tā,	gē-mā	nē-nūn
he-said,	' Son,	thou	always	me	with	wast,	my	property
ijāmo	āmākaka	nungma	nēnūn	Kūshī	ōmrung	phurung		
i-jā-mō	ā-mā (-?)	nang-mā	nē-nūn	Kushī	ōm-rāng	fā-rāng		
whatever	that	thy	property	Happy	be-to	eat to		
lērung	āsshārung,	tūna	nēshumpa	ātīta,	attūn			
lē-rāng	ā-sā-rāng,	tīn-ā	nē-shūm-pā	ā-tī-tā,	ā-tūn			
drink to	it-good-be-will,	formerly	thy-younger-brother	he-died,	now			
āphēnōkta ,	tūna	ārmangta,	attūn	munnōkta '				
ā-fē-nōg-tā ,	tīn-ā	ā-māng-tā,	ā-tūn	mān-nōg-tā '				
he went back ;	formerly	he-lost was,	now	found-again was.				

BĒTĒ

The Bētē tribe is closely connected with Rāngkhōl, and on being, together with this latter tribe, driven out of the Lushai Hills by the Thādos, it also emigrated into North Cachar. Their number in this district is estimated at 630. There are also a few speakers in the Cachar Plains. Short vocabularies have been published by Messrs Stewart and Soppitt. The Bētē dialect is so closely related to Rāngkhōl and the connected languages that there is probably little reason to regret that it has been impossible to procure any specimens.

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A few remarks on Bētē grammar will show the close connection of this dialect with Rāngkhōl, Hallām, Langrōng, etc. There are not sufficient materials for giving a full sketch of the dialect.

The *Personal pronouns* form their plural by adding the suffix *ni*, thus, *kei mā-ni*, we, *nang-mā-ni*, you. Mr Soppitt has the form *ā mā-hai*, they, with the same suffix as is usual in Rāngkhōl.

Verbs are conjugated in person by means of the pronominal prefixes *kā*, I, *nā*, thou, *ā*, he. The suffix of the *past tenses* is *tā* or *tāk*, and that of the future *rāng*. Thus, *kei kā fē*, I go, *ā hōng-tā*, he came, *kei fē-rāng*, I shall go. Mr Stewart gives *kei fēnke*, I shall go, as an instance of the future.

The suffix of the *Imperative* is *ro*, and that of the negative imperative *no-ro*, thus, *hōng-jōi-ro*, bring, *fē-no ro*, do not go. The first of two connected imperatives may be replaced by a participle ending in *in-lā*, thus, *chom-lā fē-ro*, carrying go, take away.

The *Negative particles* are *māk* and *nom*, thus, *kei kā-fē-tā-māk*, I I-went not, *kei kā-fē no-nung*, I will not go.

The vocabulary agrees with the other old Kuki languages.

HALLĀM

Hallām is spoken in Hill Tipperah and Sylhet. In Sylhet 1 600 individuals were returned as speaking Kuki. A few words which have been translated in different parts of the district seem to show that three dialects, Thādo, Hallām, and Langrong, have been brought together under this denomination. We may, therefore, provisionally put down 533 as belonging to Hallām. To these must be added about 8,000 individuals who were returned as speaking Tipurā. Most of these latter are immigrants from Hill Tipperah and speak Hallām. Their language is mixed up with Aryan words to a greater extent than is the case with the Hallām of Hill Tipperah. We thus arrive at the following total for Hallām —

Hill Tipperah	.	.	18,000
Sylhet	.	.	8,533
Total			<u>26,533</u>

I am indebted to Mr A. Porteous, I C S, Deputy Commissioner of Sylhet, for two specimens and a list of standard words and phrases in this language. They have been prepared by Babu Padmanāth Bhattāchāryya with the aid of an educated Hallām. A translation of the Parable of the Prodigal Son and a list of words and phrases in Hallām have also been received from Hill Tipperah. The two versions of the parable differ in so many points that I have thought it best to print both. The specimen received from Hill Tipperah is, however, carelessly done, and must, accordingly, be used with caution. The list of standard words and phrases printed on pp 292 and ff is that received from Sylhet. Where the Hill Tipperah list differs, and where the Sylhet list is wanting, the words of the former are given within parentheses.

The name Hallām may be connected with Mr Damant's Khelma, which tribe he says lives in North Cachar. The short vocabulary which he publishes agrees with Hallām. The same is the case with the vocabulary of Sakājaib or Shekasip which Mr Soppitt has published. Sakājaib has been returned as the language of 315 individuals in North Cachar. By adding these 315 speakers of Sakājaib to the estimates given above we arrive at a total of 26,848 for Hallām.

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HUTCHER, W. W.—*Statistical Account of Bengal*. Vol. vi, London, 1876. Short note on the Hallam tribe on pp. 488 and ff.

DAYAN, G. H., M.A., M.B.A.S.—*Notes on the Locality and Population of the Tribes Dwelling between the Brahmaputra and Nurgiri Rivers*. *Journal of the Royal Asiatic Society*, New Series, Vol. xii, 1880, pp. 228 and ff. Account of old Kuki on pp. 237 and ff, Vocabulary of Khelma, etc., on p. 255.

SOPPITT, C. A.—*A short Account of the Kuki Lushai Tribes of the North East Frontier (Districts Cachar, Sylhet, Naga Hills, etc., and the North Cachar Hills) with an Outline Grammar of the Kuki Lushai Language and a Comparison of Lushai with other Dialects*. Shillong, 1887. Account of old Kuki tribes on p. 3, Vocabulary and Sentences, Sakajai, etc., on pp. 79 and ff.

As far as can be seen from the scanty materials at my disposal, Khelma and Sakajai are identical with Hallām. According to Mr Soppitt the Sakajais are an offshoot of the Kachhols, and their languages differ very little. In the few instances

of difference which he gives, Sakājaib, as far as we can ascertain, agrees with Hallām. And still closer is the correspondence with the few words given by Damant. The word for 'earth' is a good example. This word is, according to Mr Soppitt, *enēnglē* in Rāngkhōl, *ra-nīng* in Bētū, and *phīl* in Sakājaib. *Phīl* is also given by Damant, and this word for earth occurs in the third specimen in the form *phīl*. It is, of course, impossible to come to any certain conclusions from materials so insufficient as those at my disposal, but it seems, at least, very probable that Khelma and Sakājaib are nothing else but Hallām.

I am not aware of any other authority dealing with the dialect, and the following sketch of Hallām grammar is based on the specimens given below.

Pronunciation.—There is some inconsistency in the writing of several sounds. Thus, the suffix of the Imperative is, in all specimens, written both *rā* and *ro*. Often the Hill Tipperah specimen has *ā*, where the Sylhet specimen has *o*, thus, *lām* and *lom*, to, *ām* and *om*, to be, and so forth. Instead of *o* we sometimes find *ai* or *cy* in the Sylhet specimens. And in one case the same word is written in all three ways, thus, *thā*, *tho*, and *thoi*, to arise. The sound which is thus written is probably the sound of *a* in the English word 'all'. The word *thāi*, to be able, to be allowed, is also written *thēi*, the verb *sēi*, to go, occurs in the forms *sēi*, *sē*, *sai*. The sound is perhaps that in the English word 'day'. *Ū* and *i* are interchanged in *māiung* or *māing*, not. The sound which is meant is probably *ū*. Sometimes we find two vowels contracted into one, thus, *pān* for *pā-in*. The form *seng* in *seng-lā-tī*, I will go, as against *seyeng-kā-tī*, must perhaps be accounted for in the same manner. The *y* in *seyeng* is probably euphonic as is certainly the *w* in *bondo-w-ā*, in the fields. The Sylhet specimens generally use *y* as the last component of diphthongs, thus, *nāy*, son. The Hill Tipperah specimen writes *ēi*, the Sylhet texts *ei*, etc. Some consonants seem to be silent or very faintly sounded. Thus, the Imperatives of *sāl*, to eat, *nēh*, to eat, *pēh*, to give, *lāk*, to take, are written *sā-ro*, *nē-ro*, *pē-ro*, *lā-ro*. The imperative of *hong*, to come, is *hong-ro*, and *hō-ro*. On the other hand, an initial consonant is sometimes doubled after a vocalic prefix, thus, *āppā-rāng*, or *ā-pā-rāng*, his father to, *āssā*, or *ā-sā*, good, and so forth. The consonant *j* occurs in several words, but seems sometimes to be interchangeable with *z*, and even with *ch*. The suffix of past tenses is thus written *jei*, *zei*, and *chei*. A *ḥ* occurs in a few words, especially in the specimen from Hill Tipperah. Thus, *jāt* to wish. This word is also written *jāt* in the same specimen, and the Sylhet texts always have *ḥot*. The *ḥ* is, therefore, perhaps a quasi-learned writing for *t*.

Articles.—There are no articles. The numeral *lhāt*, one, is used as an indefinite article, while definiteness may be expressed by demonstrative pronouns and relative clauses. Thus, *lel ā-chal lhāt*, a he goat, *h-mā sāphal*, this saddle, *ā hāng-tik-in*, he came-time-at, at the time when he came, *reng nāy hā*, king's son the.

Nouns.—*Gender* is only distinguished in the case of animate beings. In the case of human beings different words may be used for the two genders. Thus, *pā*, father, *nū*, mother, *pā-rul*, brother, *sār-nū*, sister, *rū-tā*, husband, *dong-mā*, wife, *pā-sāl*, man, *nū-pāng*, woman. But generally gender is distinguished by means of suffixes. The male suffixes which occur are *pā* and *pā-sāl*, the female ones are *nū* and *nū-pāng*. Thus, *nāi*, younger brother or sister, *nāi-pā*, brother, *nāi-nū*, sister

nāi-pā-sāl, boy, son, *nāi-nū-pāng*, girl, daughter When no ambiguity arises, the gender is not indicated Thus, *nāi* or *nāi-pāng*, child or son In the case of animals the suffixes are *ā-chal*, male, and *ā-nū-pāng*, female The Hill Tipperah list has *pūi* instead of *ā-nū-pāng* as a female suffix. Thus, *sā-lor ā-chal*, a horse, *sā-lor ā-nū-pāng* (or *pūi*), a mare

Number—There are two numbers, the singular and the plural. The suffix *ngāi* or *ngāi-hā* is used when it is necessary to mark the plural. Thus, *pā-ngāi*, or *pā-ngāi-hā*, fathers In the Hill Tipperah specimen we twice find the form *ē-ngāi*, thus, *sūal-lār-ē-ngāi*, servants In *āmā sūal-ā-ngāi lām-ā*, his servants to, the plural suffix is apparently added to the suffix *ā* In *lā-pā-ngāi in-ā i-tūh-mā chākar*, my father's house-in how-many servants, the plural suffix is added to the genitive instead of the governing noun In *tū-tē-in ā-mā-rāng-hā pē-māl-ngāi*, anyone him-to gave-not, the plural suffix is added to the verb, instead of the subject. In a similar way we find *hā-pen-ā-māl-ngāi*, more-not-they, no persons else In *hi-mā-ngā-hi*, all these things, *ngā* is substituted for *ngāi*, and the suffix is written *nagāi* in *lā-māl-nagāi-bilā*, my-friends with

Case—The *Nominative* does not take any suffix Thus, *nā rā-ming i-mā ?* thy name what? The suffix *in* denoting the agent may be added to the subject of a transitive verb Thus, *pā-sāl khāt-in nāy in-ni-kā ā nei*, man one sons two he had But *in* is often omitted, thus, *reng sā-nū ā-mā-hā ā dān*, the king's daughter him she kept And in the Hill Tipperah list we even find this suffix added to the subject of an intransitive verb, thus, *kei-mn lan lāl*, we go This is, however, certainly a blunder The *Accusative* is usually formed without any suffix. But sometimes the postposition *rāng* is added Thus, *ā-mā-rāng-hā bondo-ā ā tīr*, him fields-to he sent The suffix *le* is used in forming a kind of *Instrumental* Thus, *sa-vay-le von in-bat-rāng*, to fill his stomach with hushs, *tai-le*, with water, *ru-le* with ropes The *Dative* is formed in the same way as the accusative The suffix of the *Ablative* is *tātā*, thus, *pā in-khāt tātā*, from a father The *Genitive* may be expressed by putting the stem, without any suffix, before the governing noun Thus, *nāi chāng*, the son's word, *sālor ngoi sā-phal*, horse white-of saddle But the governed noun may also be repeated by means of a pronominal prefix Thus, *kotoāl ā nāy*, the Kotwal his son Compare Pronouns, below This form of the genitive may also be used before postpositions Thus, *kumārī ā-lom*, the princess her-to The suffixes of the *Locative* are *ā* and *in*, thus, *in-ā*, in the house, *tih-in*, at the time The suffix *in* also denotes the agent See above Other relations are expressed by means of postpositions Such are *bilā*, with, *ding-in*, for—sake, *i-sunin*, against, *lāl-ā* and *laum-ā*, near, *lām* or *kom*, to, *lei-le*, with, *mā-ton-ā*, before, *neng-ā*, to, *nūh-ā*, behind, after, *rāng-in*, for—sake, *rōal-in*, together with, *roy-hā*, among, *tēā*, in, etc.

Adjectives.—Adjectives are placed after the noun they qualify, and suffixes and postpositions are usually added to them, and not to the qualified noun Thus, *pā-sāl khāt āssā-kom*, man one good-to The particle of *Comparison* is *nēk-in* or *nēk-ā*, placed after the compared word The adjective remains in the positive Thus, *ā-mā nēk-in āssā*, that than good, *ān-reng-in nēk-ā ān-sang*, all than high, *ān-reng-in nēk-ā āssā rā-vā*, all than good cloth, the best cloth The last instance seems to show that the qualified noun follows the adjective when definiteness should be expressed The corresponding passage in the Hill Tipperah specimen runs *in-rāng mi nēk-in ā-sā pūan*, quickly all than

good cloth *Mi* is doubtful, and we ought perhaps to correct to *ān-reng-in* instead of *in-rūng-mi*. The superlative *māv* also be expressed by adding *uol* or *tāk* to the positive. Thus, *āssā uol*, best, *ā-nāy ā-chin-tak*, his son the youngest.

Numerals—The numerals are given in the list of words. The suffix *kā* may be added, apparently without altering the meaning. Thus, *in-łhāt* and *in-łhāt-kā*, one. In a similar way we also find *pā in-łhāt-ā*, a father, etc. The prefix *in* may be dropped, thus, *łhāt*, one. It is probably a generic prefix, but I am not able to state any rule for its use. The place of the numerals is usually after, but occasionally also before, the noun they qualify.

Pronouns.—The following are the *personal pronouns* —

Singular	Plural
<i>lei-mā, lei, I</i>	<i>lei-mā-mi, lei-mi, we</i>
<i>lei-mā, lā, my</i>	<i>lān, our</i>
<i>lei-mā-tā, lā-tā, mine.</i>	<i>lei mi lān-tā, ours</i>
<i>nang-mā, nang, thou</i>	<i>nang-mā-mi, nang-mi-ngāi, you</i>
<i>nang-mā, nā, thy</i>	<i>nān, your</i>
<i>nang-mā-tā, nā-tā, thine.</i>	<i>nang-mā-mi-tā, nang-mi-tā, nān-tā, yours</i>
<i>ā-mā, ā-mi, ān, he, she, it</i>	<i>ān-mā-mi, ān-mi-ngāi, they</i>
<i>ā-mā, ā-mi, ān, ā, his, her, its</i>	<i>ān, their</i>
<i>ā-mā, ā-tā, ā-mi-tā, ā-tā, his, hers, its</i>	<i>ān-mā-mi-tā, ān-mi-ngāi-ān-tā, ān-tā, theirs</i>

The short forms *lā, lān, nā, nān, ā, ān*, are also used as pronominal prefixes with verbs, see below. They are in general use as possessive pronouns before nouns, and before postpositions. They may be preceded by the fuller forms, thus, *lei-mā kā*, my, lit, I my, *nang nā*, thy, etc. Compare Genitive, above. The ordinary case suffixes and postpositions may be added to the pronouns. Often also the demonstrative pronouns *hā* and *hi* are added to other pronouns, apparently without much altering the meaning. Thus, *lei-mā-hā* and *lei-mā-hi*, I. The demonstrative pronoun *mā*, that, which is the last component in pronouns such as *lei-mā*, I, is also used alone as a personal pronoun in the same meaning as *ā-mā*, he. The personal pronoun of the third person, on the other hand, is also used as a demonstrative pronoun.

The following *Demonstrative pronouns* occur — *hā, hi, hi-mā, mā-hi*, this, *mā-hā, sa mā, sá—sá*, that, *hi-mā-ngā-hi*, these. *Mā-lā-hi* is translated 'this all.' The *kā* is possibly the same *kā* which may be added to numerals. See above. *Hā*, this, is occasionally written *łhā*, after *ł*, thus, *łik-łhān*, time-this at.

There is no *Relative pronoun*. Demonstrative pronouns, participles, and interrogative pronouns are used to express relativity. Thus, *nā nāi mā-hi nū-pāng-uirē-ē-ngāi rōal-in nang-mā nei-nūn-kā sāl-jai-tā a hang-łik-in mā-łik-łhān*, thy son this harlots with thy property ate-up he coming-time-at that-time-at; *vāl sāl-nā sāvāi*, pigs eaten hushs, the hushs which the pigs ate, *i-łūk-mā nei-nūn ā keng hā-łūk-hā nā nei-pēk-rāng*, how-much goods it encloses? so-much you give will, etc.

The following *Interrogative pronouns* occur — *tū* or *tū-mā*, who? *i-mā*, what? *i-łūk-mā*, how much, how many? *hā-eng-mā* or *i-rāng-mā*, why? Thus, *tū-nāi mā*, whose son? *tū lom-ātā mā*, whom from? *nang in i-mā thung-in*, you what do-will?

The numeral *in-lhāt*, one, used as an *Indefinite pronoun*, means a 'certain' and *lhāt-lo*, any-one. Other indefinite pronouns are formed from the same stems as the interrogative pronouns, by substituting *tē* for the interrogative particle *mā*. Thus, *tā-tē* or *tū-tē-lhām*, anyone, *i-tē*, anything. As indefinite pronouns we may also note *ā-reng-in*, all, *jā-lā* and *jesā*, whatever. Besides *ā-reng-in* we also find *ān reng-in* in *ān-reng-in nēl-ā āssā*, all than good. The two forms are perhaps distinguished as in Lushēi, where *ā-zā-in*, all, is the neuter form, while *an-zā-in* is used of human beings.

Verbs — Verbs are conjugated in person and number by means of pronominal prefixes. These are as follows — *lā*, I, *lān*, we, *nā*, thou, *nān*, you, *ā*, he, she, it, *ān*, they. The personal pronouns in the fuller form may precede, thus, *lei-mā lā om*, or *lā om*, I am. Compare the use of the same prefixes as possessive pronouns, above. The pronominal prefixes are sometimes dropped, thus often in the imperative mood, but also where there seems to be no reason for omitting them. The prefix *ā* is sometimes used in the same way as in Rangkhol, thus, *nang-in ā-thā*, thou didst. Regarding the position of these prefixes in the future tense, see below. In a few places they have a slightly different form. Thus, in the translation of the Parable received from Svlhet we find *lhei el-mang*, I transgressed not. Note the aspirated form *lhei*. In the plural an *ā* is sometimes added to the prefixes, thus, *lei-m lān-ā n*, we were. The Hill Tipperah list also records the prefixes *kān*, *nān*, and *ān-in* in the plural, thus, *ān-mā-n ān-in sē-tā*, they went. The interrogative pronoun *i-tūh-mā*, how many, seems to be combined with the singular prefix. Thus, *i-tūh-mā nāi ā om*, how many sons are there? But *kā pā-ngāi in-ā i-tūh-mā chāl ar sāk-nei-nūn ān mān*, my father's house-in how-many servants food they get? In this case the plural seem to be due to the use of the plural suffix *ngāi*.

The root alone, without any suffix, is freely used to denote present and past times. Thus, *lei lā om*, I am, *ā tī*, he said, *lei kā jem*, I have, or had, beaten. In one place *hā*, this, is added, thus, *ā-sē-hā*, he went.

A *Present Definite and Imperfect* seems to be formed by prefixing *lā* and suffixing *bāng*, thus, *lei lā lā-jem-bāng*, I am, or was, beating. Another form, with a suffix *en* seems to occur in *ānā chong-en*, there were talking.

The suffix of *Past tenses* is *tā*. Thus, *ā pā lām ā tī-tā*, his father to he said. The most common way to form the past tenses, however, is to add the word *jēi*, also written *zei*, *chei*, and *jē*. Thus, *lei kā sē-jēi*, I went. This *jēi* is identical with the verb *jai*, Rangkhol *jōi*, to finish, which is used in a similar way. In the Hill Tipperah list we find a past tense formed by adding the suffix *rāng*, thus, *lei-mān lā jem-rāng*, I struck. But this is probably a mistake, *rāng* being one of the suffixes used in forming the future. See below.

The usual suffix of the *Future* is *tī*. The pronominal prefixes are inserted between the root and the suffix. This form is therefore a compound verb, the last part perhaps being the verb *tī*, to say. Thus, *in-thai-lā-tī*, arise I will, *rege-pāl-ā-tī*, know-all-he-will. The principal verb often takes the termination *n* or *ng*, thus, *tīng-lā-tī*, say-I-will, *se-yen-lā-tī* I will go. We may compare the Khongzāi imperative in *in*, and the infinitive of purpose which that language forms by combining the imperative with the participle of *tī*, to say, thus, *wōh na-ching-in lā-tī-lē*, pigs tend, having said, in order to tend pigs. The first part of this periphrastic future is therefore probably an imperative or a verbal noun. Other suffixes used in forming the future are *ding* and *rāng*, both

also employed as postpositions with the meaning 'to, for the sake of' Thus, *lei-nun kân jem-ding*, we shall strike, *nâ nei-pêk-i-âng*, thou wilt give The last form seems to be used as a mild form of the imperative Compare also infinitive, below In *nang-in i-mâ thângin*, thou what do-wilt? the future *thâng-in* seems to be formed with the suffix *in* The corresponding form in the first person is *thâng-kâ-ti*, I shall do

The suffix of the *Imperative* is *ro* or *râ*, plural *roi* In the specimen received from Hill Tipperah *râ* is also used in the plural Thus, *pê-râ*, give, *en-roi*, see you In the first person plural the suffix *rei* seems to be used, thus *thâ-sê-i-ei*, arise go let us The *ei* in *rei* seems to mean 'together, mutually' Thus, *ei-chong*, conversation (*chong*, reply), *bu-ei-nek-ei-sak-â in-nû-in-dâ-ei-ti-in*, food-together-eating-together-eating glad-merry-together-let-us-be This last form, ending in *ei-ti-in*, seems to be another way of expressing the imperative of the first person plural, apparently derived from the future Compare the periphrastic future

The suffixes of the *Infinitive* are *nâ* and *i-âng* Both may be combined, thus, *nâ-râng* The suffix *nâ* seems to form the true infinitive or verbal noun, thus, *sâk-nâ*, to eat, food The suffix *râng*, or *râng-in* is probably the suffix of the infinitive of purpose, thus, *â-mâ-râng-in bū nek-i-âng mi phun-koi â thâ*, therefore food-eating for men invitation he made. The pronominal prefixes may be added before this infinitive, thus, *lei lā jem-râng-in â om*, I my beating-for it is, I should beat. This combination of the infinitive in *râng* with the verb *om*, to be, or similar verbs, seems to be frequent Thus, *lei nâ-nây nâ nei-ti-râng bisâr hâpen m-mâing*, me your son you calling-for fit more is-not, *kâ tân ân-châm-in â-thi-i-âng â-m jê*, my stomach hunger-in dying-for it-has-become, it is certain that I shall die from hunger In this manner it is also possible to account for the words *jesa â-thâ-i-âng nâ-m-ti*, whatever doing-for you-to-be-say, whatever you say is to be done. The root alone, without any suffix, may also be used as a verbal noun Thus, *in-nui-in-dây*, to be merry

Participles—The root tenses, where no suffix is added, and the verbal noun may be considered as adverbial or relative participles when they qualify a following noun Thus, *â hâng-tik-in*, he coming-time-at Another *Adverbial participle* is formed by adding the suffix *in*, probably identical with the locative suffix Thus, *sâk-in*, eating *Conjunctive participles* are formed by adding the suffixes *lâ*, *â*, and *le* There are only two instances of a participle ending in *lâ*, and both are connected with an imperative In the first, where the imperative is of the second person singular, an *i* is inserted before *lâ*, in the second instance the imperative is in the second person plural, and *ung* is inserted *I* and *ung* are probably pronominal infixes denoting the person which the participle applies to Thus, *sem-i-lâ nâ-pê-râ*, dividing give, *ra-vâ hong-choy-hlup-ung-lâ hang-mân-sil-roi*, cloth here-bringing-immediately-you put-on-let The suffix *â* is probably identical with the locative suffix It may be added to all tenses Thus, *lâk-vêi-â â âm-â*, far-away he being, *â thi-jêi-â â dâm-jêi*, he died-having he alive came, *kei-hi in-thor-kâ-ti-â kâ-pâ kom seyeng-kâ-ti*, I arise-will-and my father to go-I-will The suffix *le*, perhaps identical with the postposition *le*, with, is used in a similar way Thus, *nang nâ thi-le kei seyeng-kâ-ti*, you you dying I go-I-will, *pul kâng vor-kâ-ti-le*, earthen clods throw-I-will-and

There is no *Passive voice* 'I am beaten' is expressed by 'he beats me', thus, *lei ân â jem*, me he he beats, *lei na-jem-â-ti*, me beat he will, *ân mâng-jêi-â â mû-jêi*, he lost-being he was-found-again.

Compound verbs are formed by means of prefixes and by adding other words to modify the meaning. Several prefixes are in use. *Háng* or *hong* denotes motion towards the speaker. As a verb *hong* or *háng* means to come. Thus, *hong-choy*, to bring here. The prefix *lā* seems to have an inchoative sense, thus, *kā-riet*, he began to bear. Probably also *kā-āi-āsān* (they) began to make merry. The prefix *lā* is used in the present definite, see above. It also occurs in *lā-siē-tyā-rō*, keep (me), and seems to convey the sense of continuity. The prefix *mān* (meaning 'to get') is used to form causatives, thus, *riet*, to hear, *mān-riet*, to inform, *choy*, to take, *mān-choy*, to give. *Vā* seems to denote motion towards, thus, *ā vā-kol-ā*, he went and embraced, *ā vā-tī*, he went and said.

The verbs *pēk* to give and *pui*, probably corresponding to Lushēi *pui* to help, to assist, are added to a verb in order to form a kind of causatives. Thus, *nei*, to have, *nei-pēk*, to give, *ān riet-pui*, he revealed himself, from *riet*, hear, know. Desideratives may be formed by adding *jāt* or *jot*, wish, thus, *lūt-jāt-māk*, to enter wished not. The verb *thēi* means 'to be able,' 'to be allowed.' Thus, *lei kā em-thēi*, I may be. Sometimes it is difficult to see the special meaning conveyed by the compound. Thus, *kāl*, to go, *choy*, to take, to bring, *kāl-choy*, to walk, *kāl-kā-choy*, I have walked. The first part of a compound generally takes no suffix, and must probably be considered as a verbal noun. Other words added to form compounds are *dēn*, to be about, *jai*, to complete, *ol*, exceedingly, much, *pāl*, all, *rek*, again, *sir*, again, etc.

The *Negative particles* are *māk*, *māung*, or *māing*. Thus, *pē-māk*, gave not, *jāt-māung*, wishing not, against, *rē-māing*, knows not. Another negative *lai* seems to occur in *ām-sā-lai-sāk-sā-lai*, being-good-not-eating-good-not, in evil ways.

The *Interrogative particle* is *mā*. See Interrogative pronouns, above.

I have mentioned above that several words have been borrowed from Aryan languages. Such are *bisār*, proper, fit, *chāhar*, servant, *dese*, country, *gāddā*, ass, *jodī*, if, *kharch*, spend, *kumārī*, princess, *māyā*, compassion, *rākhāl*, shepherd, *ruppāi*, silver, etc. All these occur in the texts received from Sylhet, while the Hill Tipperah specimen seems to be relatively free from this admixture.

[No. 16.]

TIBETO-BURMAN FAMILY.

KUKI-CHIN GROUP.

HALLAM.

SPECIMEN I.

(STATE, HILL TIPPERAH)

In-khāt-dāk-ā nāi-pāsāl in ni-kā ā-nēi. Mi-lāi-tāk nāi-pāng pā-kām
One-man sons two he had Them-among-from younger-son father-to
 ā-ril, 'Kā-pā, nēi-nūn nēi jā-kā kei mū-dār-ā sēm-i-lā nā-pē-rā.' 'Nāi
he said, 'My-father, property whatever I get-shall dividing thou-give' Son's
 chang ā-riēt-ā ā-sēm-ā pēk-jēi Ā-sin-sik-in nūk-ā nāi-pāng pā-sāl
word he-hearing he-dividing gave Short-time after son male
 nūi-nūn-kā ā-sai-pāk khuā ā-lāk-nā ā-sēi-jēi. Mā-hān ām-sā-lai-sāk-sā-lai
property he-took-all village far-to he-went There in-evil-ways
 ā-pāi-jēi Nēi-nūn-kā pāi-jai-nūk-ā ān khuā bū-ngēi-ā mā
he-squandered Goods spent-all-after that village-in food-hunger-in he
 ān-tāk-jēi Mā lāi hān mā ā-mā rām-mūel-ā in-khāt-kā in ā
·n-want-fell That time that-in he that country-in one-person's house-in
 ā-sūi-jēi. Sā mī sā ān lai-ā vāk hāl-nā-rāng tīr-tā Nūk-ā
he-went That man that his fields-in pigs grazing-for sent Afterwards
 vāk sāk-nā sā-vāi sāk-in van khāp-nā lung ā ām. Chūn tū-tē-khām
pigs eaten husks eating belly to-fill wishing he-was But anyone-even
 pē-māk Māng-nūk-in ā-ti, 'Kā-pā sūak-kar-ē-ngāi ānā-tām,
gate-not. Coming-to senses-again he-said, 'My-father's servants they-many-are,
 sāk-nā nūk-in ā-tām ā-mū, kā-vān-ān-ohām-in ā-thī-rāng ā-ni-jē,
food than more is-got, my-stomach-hunger-in die-to it-is-indeed;
 in-thai-kā-ti kā-pā-kām sēn-kā-ti, mā-kām tūng-kā-ti, "Kā-pā, kei-mā
arise-I-will my-father to go-I-will, him-to say-I-will, "My-father, I
 mārsiā jāt-māung nā-kām-rōng kāsēr kā-thō-jēi, kei-mā ā-tūn-chu nā-nāi
heaven against thee-to sin I-committed, I now thy-son
 nē-ti-ā mū-thāi-māk, kei-mā nang-mā sūak-kar āng-in lā-siē-tyā-rō "' Nūk-ā
thou-calling see-can-not, me thy servant like keep "' Afterwards
 ā-thā-in ā-ni pā kām ā-sai-jēi Chūn lāk-vēi-ā ā-ām-ā ā-pān
he-arising his father to he-went But distance-at he-being his-father
 ā-mū-jēi, phām-jēi-ā ā-tān ā-sūi ā-bing-ā ā-kuā ā-bbing ā-tūm
he-said, pitied-having he-ran he-went his-neck-on he-embracing his-neck he-kissed
 Ā-nāi hī ā-ppā-rāng ā-ti, 'Kā-pā, kei-mā mārsiā jāt-māung
His-son thus his-father-to he-said, 'My-father, I heaven against

nā-kām-rēng ā-sēr kã thō-jēi, kei-mã ā-tūn-chu nā-nāi nē-ti-ā mū-thāi-māk,
thee-to sin I committed, I now thy-son thou-calling see-may-not
 Chūn ā-mã sũak-ā-ngāi kãm-ā ā-ti, 'In-rāng mī nēk-in ā-ā pũan
But his servants to he-said, 'Quickly all(?) than good cloth
 hāng-chā-in ā-mān sil-rã, ā-mã kūt-ā kūt-sā-bi lē phē-ā jūtã
here-bringing him put-on, his hand-on hand-ring and foot-on shoes
 nā-mān-kũl-rã, kãn nēk-ā hã-rã-āsãn, hã-lāi-rēng-hãn kei-mã hī-lē
cause-to-put-on, we eating merry-make, this-reason-this-for my this
 kã-nāi ā-thi-jēi-ā, ā-dām-jēi, ān mǎng-jēi-ā, ā-mū-jēi' Nū-k-ā
my-son he-died-having, he-alive-became, he lost-having been, he-found-was Afterwãrds
 kāmāl-ā kã-rã-āsãn
friends-with merry-made

Hã-nūk ā-nāi ũ-liēn lai-ā ā-ām Ā-hāng-in in kãmã hāng-in
And his-son elder field-in he-was He-coming house near coming
 lām-nã khāng-chũk-nã kã-riēt Mā tik hãn kã-sũak khāt-ā ā-kai-ā
dancing drum-beating heard That time that-in servant one he-calling
 ā-rkēl, 'Mā-kã-hi i-mã?' Ā-mã ā-nēng-ā tī-tã, 'Nã-nāi-pã liáng-jēi
he-asked, 'This-all what?' He him-to said, 'Thy-younger-brother came,
 nã-pān sāk-nã-rāng ā-bũm-jēi, hã lāi-rēng ā-mã ā-dām-in ā-mū-jēi'
thy-father eating-for he-prepared, this reason him alive he-found
 Chūn ā-mã ā-tāk-si sũng-ā lūt-ját-māk. Nū-k-ā ā-pã ā-pũā
But he he-got-angry inside to-enter-wished-not Then his-father outside
 hāng-in ā-mã-lē ā-mān-chu-jēi Chūn ā-chāng ān khir ā-pã kãm ā-ti-tã,
coming him-with he-consolated But he-answered he back his-father to he-said,
 'Ēn-rã, kũm hã-tē-nã kei-mã nang-mã bũl tir-ā nã-chang tik-tik-khãm
'Lo, years these-many I thy service doing thy-word time-time-even
 sē-lã-māk, ā-ni-khãm-in nang-mã-khãm tik-tik-khãm-in kei-mã-rāng-in
transgressed-not, that-even-in thou-even time-time-even-at me-for
 kēl-tē khāt-kãm pē-māk, kã-kã-māl-pã-lē kã-rã-āsãn Chūn nã-rãi
goat-young one-even gavest-not, my-friends-with merry-make But thy-son
 mã-hi nũ-pāng-ũi-rē-ēngāi rōal-in nang-mã nēi-nũn-kã sāk-jai-tã, ā-hāng-tik-in
this harlots joining thy property ate-all, he-coming-time-at
 mã-tik-khãn nang-mã ā-mã dīng-in sāk-nã-rāng ā-bũm-jēi' Chūn ā-mã
that-time-that-at thou his sake-for eating-for preparedst But he
 ān-ni-kãm ā-ril-jēi, 'Kã-nāi, nang-mã kei-mã bilã nĩn-tĩn-ā ām, kei-mã
him-near he-said, 'My-son, thou me with always art, my
 nēi-nũn jã-kã ā-rēng-in nã-tã Chūn kã-rã-āsãn-nã in-dai-nã dãn
property whatever all thine But merry-making joyful-being proper
 ā-chāng-jēi, hã-lāi-rēng nang-mã nã-nāi-pã hī ā-thi-jēi-ā,
it-became, this-reason thy thy-younger-brother this he-died-having,
 ā-dām-sĩr-jēi, ān mǎng-jēi-ā, mū-sĩr-jēi'
he-alive-again-was, he lost-having-been, found-again-was

[No 17]

TIBETO-BURMAN FAMILY.

KUKI-CHIN GROUP

HALLAM

SPECIMEN II.

(SKETCH)

(A. Porteous, Esq., I.C.S., 1900.)

Pī-sāl khāt-in nāy in-mī-kā ā-nei Nāy-pāng-pu-hā ā-pā-rāng āng-hin
 Men one sons two he-had Son-younger-that his-father-to thus
 ā-tī, 'Kī-pī, bisār-in kā-būtā ā-chuk-dor kei nā-pē-rō'
 he-said, 'My father, property in my share it-falls-as me give'
 Hā-tūh-reng-hin ā-mī-in ī-nī-zā ā-nei-nūn ān-ni-ngāi-rovhā ā-sēm-ā
 That-time-that-at he his own his property them-two-between he-dividing
 ī-pīk Hā-nūh-chu āsot-ngoi-le nīv-pīng-pu-hā ā-reng-in ā-nei-nūn ā-choy-ā
 he-gave And short-after son-younger-that all his-property he-taking
 rām-mōl ā ā-līk ā-sē Hā-nūh-chu ā-mī-hān badmāsi ā-tho wā
 country to far he-went And he licentiousness he-doing
 ā-nei nūn ī-var-pīk Hā-nūh-chu ā-reng-in kharach ī-chāng-luk-ā
 his-belongings he spent-away And all spent it-being-entirely
 ī-sē-lū ī-mī rām-mōl-hān ā-chālak-in von-chām ānāchu. Hā-mūh-chu
 it-went-having that country-in highly scarcity was Then
 ā-mī ī-sīk-rīng āntīk-zei Hā-nūh-chu ā-mā-hā ā-mā rām-mōl-ā in-khāt
 his eating-for difficult-was Then he that country-in one
 kom ā-ā-om, hā-nūh-chu ī-mī-pā-in ā-mā-rāng-hā vok rākhāl-in
 with he-went-stayed, and that-man him pigs tending
 ī-nī-zā bondo-ī ā-tīr Hā-nūh-chu ī-mā-tāk-ā vok isāk sā-vāy-le
 his own fields-in he sent And that-place-at pigs' food hushs-with
 von in-bit-rāng ā-chālak-in ā-jot, imotile-chu tū-tē-in ā-mā-rāng-hā
 belly fill-to highly he-wished, but anybody him-to
 pē-māk-ngūi Ā-nūh-le ā-sing-lo ā-mā-hān ā-tī, 'Kā-pā-ngūi in-ā
 gate-not Afterwards he-awakening he he-said, 'My-father's house-in
 ī-tūh-mā chākar ā-tām-pī-in sāk nei-nūn ān-mān, imotile-chu kei-mā-hi
 how-many servants to-excess food-things they-get, but I
 hī-mā-hin von in-chīm-in hī-thi Kei-hi in-thoi-kā-tī-ā kā-pā-kom
 here belly hunger-with I-die I arise-I-will-and my-father-to
 seveng-kī-tī hā-nūh-chu ā-mī-rīng tīng-kā-tī, "Kā-pā, kei-hi ra-vān
 go-I-will and him-to say-I-will, "My-father, I heaven
 ī-sun-in hā-nūh-chu nā-mā-ton-a pīp kā-thā Kei nā-nāy nā-nei-tī-rāng
 against and thee-before sin I-did Me thy-son thy-calling-for

bisār hāpen ni-māing, kei-mā-hi nā-chākar-āng-in nā-dān-ro'' Ā-nūk-le
fit more is-not, me thy-servant-like keep'' But
 ā-lāk-pā ā-om-ka-kār-in ā pā-in ā-mā-rāng-hā ā-mū-ā māyā vā-thā,
far he-was-when his father him he-seeing compassion made,
 hā-nūk-chu ā-tān-ā ā-ring-ā ā-vā-kol-ā ā-bieng ā-tūm. Hā-nūk-chu
and he-running his-neck-on he-embracing his-neck he-kissed And
 ā-nāy-in ā-mā-rāng-hā ā-tī, 'Kā-pā, kei-hi ra-vān i-sun-in hā-nūk-chu
his-son him-to he-said, 'My-father, I heaven against and
 nā-mā-ton-ā pāp kā-tha, hā-nūk-chu nā-nāy nā-nei-ti-rāng bisār hāpen
thee-before sin I-did, and thy-son thy-calling-for fit more
 ni-māing' Ā-nūk-chu ā-pā-in chā-lar-ngāu-rāng-hā ā-tī, 'Ān-reng-in
is-not' But his-father servants-to he-said, 'All
 nēk-ā āssā ra-vā hong-choy-hlip-ung-lā hang-mān-sil-roi, ā-kūt-ā
than good clothes here-by-inging-immediately-you cause-to-dress, his-hand-on
 kūt-sābi hā-nūk-chu ā-kē-ā jotā mān-bun-roi, hā-nūk-chu bū-er-nēk-er-sāh-ā
hand-ring and his-foot-on shoe put-on, and food-eating
 in-nui-in dāy-er-ti-u, hā-ong-manā hi-mā kā-nāy ā-thū-ā ā-sē-hā, ā-tūn-chu
merry-glad-let-us-be, why-not (because) this my-son he-dying he-went, now
 ā-dām-rek-zei, ān māng-piel-hā, ā-tūn-chu ān-mān-rēk-zei Ā-nūk-le
he-alive-again-was; he lost-was, now found-again-has-been Then
 ān-ni-ngāu-hā in-nui-in-dāy ān-phut.
they merry-glad-to-be they-began

Ā-mā-lāi-tāk-hān ā-mā ā-nāy ūhen-pā bondo-wā ā-om. Ā-nūk-le ā-mā-hā
That-time-that-at his his-son elder field-in he-was Then he
 ā-hong-ā-hong-ā in-kāl-ā ā-hong-dēn-le ā-lām-lā-thā-ā-ra-sā ā-niet
he-coming-he-coming house-near he-to-come-about-being dancing-singing-of-sound he-heard
 Ā-mā-reng-hān in-khāt-ā chākar ā-koi-ā ā-rā-kel, 'Hi-mā-ngā-bi i-ma''
That-time-at one servant he-calling he-enquired, 'This-all what''
 Ā-mā-hān ā-mān-dik, 'Nā-nāy-pā ā-hong, hā-nūk-chu nā-pā
He he-informed, 'Thy-younger-brother he-came, and thy-father
 ā-mā-rāng-hā ā-hoi-riem-in ā-mān-jei, ā-mā-rāng-in bū-nēk-rāng mī
him wholesome-state-in he-recovered, this-sale-for food-eat-to people
 phun-koi ā-tha' Ā-mā-sik-hān ā-mā-hā ā-tāk-ā-mān-si-ā sung-ā seye-rāng
invitation he-made' This-on he he-angry-getting inside go-to
 jot-māk, ā-mā-reng-hān ā-pā peyenā ā-hong-ā ā-mā thevem Ā-nūk-chu
wished-not, this-at his-father outside he-coming him coaxed But
 ā-mā ā-chong-ā ā-pā-rāng ā-tī, 'En-rā, kei-mā hi-tūk kūn-hin
he he-replying his-father-to he-said, 'Lo, I so-many years-these-in
 nā-chākar kā-chang, vei-khāt-lo nā-chang khe-el-māng hān-lo nang-in
thy-servant I-am, time-any thy-word I-disobeyed-not, yet thou
 kāmāl-nagāu-bilā in-nu-in-dāv-nā-rāng vei-khāt-lo in-khāt kel-te nā-pē-māk-chei
friends-with merriment-for time-any one did thou-gateest-not,

imotile-chu hi-mi nī-nī nī-nei-nūn naŋi
 but this thy-son thy-property harlots
 i-mi ā-hong i-tung-lo nang-in ā-mā-rāng-in
 he he-came he-arriving thou his sake-for
 a-thā ' Ā-mi-sik-hin i-pi-in ā-mi-ring-hā ā-ti,
 modest That-on his-father him-to he-said,*
 kī-huli nī-om, hi-nūk-chu kī-nei-nūn-kī nā-tā korong, ā-mūk-chu kei-ni
 me-with thou-art, and my-property thine (?), but we
 kīn rīv-i-sin-ī in-mi-in-dāv-rīng-in ā-om, hā-ong-manā, nā-nāy-pā
 jealous-becoming merriment-for it-is, why-not? this thy-younger-brother
 ā-thi-ī ā-sē-hī, ā-tūn-chu ā-dām-rek-jei, ān māng-piol-hā, ā-tūn-chu
 he doing he-went, now he-recived-again, he lost-was,
 in man-rek-jei ' found-again-has-been ' now

TIBETO-BURMAN FAMILY.

KUKI-CHIN GROUP.

HALLAM

SPECIMEN III.

(SYLHET.)

(A. Porteous, Esq., I.C.S., 1900.)

In-khāt reng-in ā-mā ā-nāy ā-chün-tāk-rāng ā-tī, 'Kei k̄h-thī-tik
One king his his-son youngest-to he-said, 'I I-dying-time
 nang-in ī-mā thāng-in?' Reng nāy-in ā-tī, 'Nang nā-thī-le kei
thou what do-wilt? King's son he-said, 'Thou thou-dying I
 in-khāt reng in-ā seyeng-kā-tī, hā-nūh-chu tīng-kā-tī āng-hūn "Kei
one king's house-to go-I-will, and say-I-will thus "I
 ā-mā i-te re-māng, imotile-chu jesa ā-thā-rāng nā-nī-tī ā-mā-hā
idiot-am anything know-not, but whatever do-to thou-sayest that
 thāng-kā-tī." Reng ā-thī-le ā-mā-in āng-hān ā-thā Ā-mā-tāk-ā reng
do-I-shall" King he-dying he thus he-did That-place-at king's
 sā-nū ā-mā-hā dā-bā beng-rāng-in ā-dān Hā-mā reng-sā-nū
daughter him tobacco prepare-to she-kept That king's-daughter
 kotoāl ā-nāy lei-le ā-om, hā-nūh-chu amkhū-injomā ānā-chong-en Kotoāl
kotwāl his-son with she-was, and day-every they-talked Kotwāl
 ā-nāy-in ā-tī, 'Hā-mā mī hī-le kei-nī ei-chong ā-reng-in reye-pāk-ā-tī'
his-son he-said, 'This man this our conversation all know-all-he-will'
 Reng-sā-nū ā-tī, 'ā-mā ā-mā-keng i-te rē-māk' Ā-mā-nūh-le
Princess she-said, 'he idiot, anything understands-not' This-after
 ān-nī-ngāi-hā ā-lāk-pā rām-mōl-ā ā-sē-rāng ānā-chong-māi. Ā-riēt-ā reng
they distant country-to gang-for they-talking-were He-knowing king's
 nāy-in kotoāl-ā-kom ā-mān-riēt, 'Nang nā-nāy ā-vien jān ār-khōn-ā
son kotwāl-to he-communicated, 'Thy thy-son to-day night cock-crow-at
 reng-sā-nū lei-le seeng-ān-tī' Kotoāl ā-riēt-ā ā-mā ā-nāy-hā ā-sur-tūt-ā
princess with go-they-will' Kotwāl he-knowing his his-son-that he-seizing
 ā sie Reng nāy-in kotoāl-ā-nāy-ā-sā-kor-hā ā-chor-ā kumārī-ā-kom
he kept King's son kotwāl-his-son-his-pony-that he-taking princess-to
 ā-sē-ā ā-vā-tī, 'Thā-sē-rei' Ānā-sē-ā ālāk dese ānā-tung-nūh-le
he-going he-said, 'Go-let-us' They-going distant country they-arrived-having
 kumārī ā-riēt, 'Hī-mā-hī kotoāl-ā-nāy nī-māk' Ā-mā-hān reng nāy-in
princess she-knew, 'This kotwāl-his-son is-not' Then king's son
 kumārī-ā-kom ān riēt-pui. Imotile-chu ā-mā-lāi-hān ān-nī-ngāi
princess-to he revealed-himself But that-time-that-at they

in-kut-ī sum-paisā ā-sīk-rāng alek-te-lo ā-māk Ā-nūk-chu rong-sā-nū
their hand-in money eating-foi anything was-not But princess
 in-khū-ā ring-kichāk vā-tok ā nei, reng nāy-hā ā tir-ā ā-jōr-rāng
one gold auch she had, king's son-that she sending sell-to
 a-mun-choi Uā-nuk-chu mi-in ā-en-rang ān-ti-le reng nāy ā-ti,
she-gave And people seeing-for they-saying king's son he-said,
 'Rāng-kichāk mau-rāng-ī-chung-ā tui-le en-roi' Hā-nūk-chu hi-mā
'Go'd plate on water-with see' And that
 rām-mōl-ā reng penā rāng-kāchāk mū-rīng ā-nio hā-pon ā-māk-ngāi
country in king excepted gold plate there-was more there-was-none
 Hā-nuk-chu reng vī-tok ā-en-ā ā-mā ā-man ā-rā-kel Reng nāy-in
And king duck he-seeing its its price he-enquired King's son
 ā ti, 'Kei-mā hi-mī-tāk-ī-lun in-ding-kā-ti-ā pil kāng kīl-man-līk-in
he said, 'I this-spot in stand-I-will-and earthen clods sides-four-on
 vor-kī-ti-le ā-tun-dor hā-mā-tūh-hā in-khāt-ā pang nā-sin-ī, ī-tūh-mā
throat-I-will-and it-goes-as-far so-far one fence thou-making, how-much
 nei nūn ā-keng? hī-tūk-hī nā-nei-pek-rāng' Ā-mā-īng-hān ā-ti-le
articles it-contains? so-much thou-give-will' This-like he-said-having
 reng pang ā-sin Ā-mī-hān nei-nūn-lo mām-sip-māk-ā ā-the in an-jāk-ā
king fence he-made That things-with filled-not-being himself ashamed-being
 reng nāy-hā ā-mā ā-rīm ā-pīk-ā ā-mā reng-hā ā-rot-ā ā-sē
king's son-this his his land he-giving that king-that he-fleeing he-went
 Hā-nūk-chu reng nāy-in kumārī a-vī-ro-ā ā-mā rām-hān reng
And king's son princess he-fetching that land that-in king
 ānī-chang-ī ānī-om
they-being they lived

FREE TRANSLATION OF THE FOREGOING

THE STORY OF A PRINCE

A king said to his youngest son, 'what will you do when I am dead?' The prince said, 'when you die, I shall go to a king's house and tell him that I am an idiot and understand nothing, but shall do whatever one tells me to do,' and he did so when the king was dead. The daughter of the king of that place employed him to prepare her tobacco. The king's daughter used to meet with the kotwāl's son and talked with him every day. The kotwāl's son said, 'this man will know what we talk about,' but the princess replied that the man was an idiot and understood nothing. Then they talked of going to a distant land. The king's son understood it and said to the kotwāl, 'your son will go away with the princess this night, at day-break.' Having known this the kotwāl seized his son and kept him back. The prince getting upon the pony of the kotwāl's son went to the princess and said to her, 'let us go.' When they reached the distant country the princess learnt that this was not the kotwāl's son. The prince then revealed himself to the princess. But they had no money in their hands for maintenance. The princess,

however, had a golden duck which she made over to the prince to sell, and if any one wanted to see it, the prince asked for a golden plate with water to put it upon. In that land none but the king had golden plate, and seeing the duck, the king enquired what its price was. The prince said, 'I shall stand here and throw clods of earth all round me, and you will fence the ground as far as the clods go, and fill the space with various articles.' Being told thus, the king made a fence which could not be filled with articles, and being ashamed he gave his kingdom to the prince and fled away.

The prince then brought in the princess and lived there as a king.

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accurate opinion of the pronunciation. Thus, *á* and *ô*, *ai* and *ê*, respectively, are used for the same sounds. For instance, *rá* and *rô*, the suffix of the imperative, *tlai* and *tlê*, to run, *pai*, *pê*, and *pêl*, to give. The *i* of the suffix *in* may apparently be dropped after a preceding vowel, thus, *pā-in* and *pān*, by the father. The use of aspirated letters is rather inconsistent. Thus, *lhāt* and *lāt*, one, *phūng* and *pūng*, stomach, etc. *Ph* seems usually to be pronounced *f*, thus, *phāk* or *fāk*, eat, *phêi* or *fêi*, foot. *Dh* and *th* are both written for *d* in the list, in the termination *ding*. I have always written *d*, as do the specimens. *T* and *t* occur in the same word, thus *tlê* or *tlai*, to run. Consonants are occasionally silent, thus, *phāk* and *phā*, to eat. We once find *rên-lā* instead of *rêng-lā*, all, but the pronunciation is probably the same in both cases. A euphonic *y* is sometimes written; thus, *nai-yā* or *nai-ā*, under. A consonant is sometimes doubled, thus, *allā* or *ālā*, far, *ommā* or *ám ā*, being, etc.

Articles—The numeral *lhāt*, one, is used as an *indefinite article*, and demonstrative pronouns or relative clauses supply the place of a *definite article*.

Nouns.—The word *pā*, father, occurs twice in the form *lā-pā*, thus, *lê lā-pā*, my father, *ā-ni lā-pā*, his father. But usually *lê pā*, *ā pā*.

Gender—Gender is only apparent in the case of animate beings. Different words may be used for the two sexes. Thus *pā*, father, *nū*, mother. *pā-sāl*, man; *nū-pāng*, woman. In other cases suffixes are used to denote the gender. Such are, in the case of human beings, *pā*, male, *nū*, female. In the case of animals the male suffix is *chal*, and the female *pūi*. Thus, *nāi-pā*, son, *nāi-nū*, daughter. *sā-lor* or *chal*, horse, *sā-lor* or *pūi*, mare.

Number—The suffix of the plural is *hêi*; thus, *tên-hêi*, friends.

Case—The *Nominative*, the *Accusative*, and the *Dative* do not take any suffix. The subject of a transitive verb is usually distinguished by the suffix *in*, denoting the agent. The verb may be a participle or an infinitive, thus *tāk-in phāl-nā lāl*, the pigs-by eaten husks. The *Genitive* is expressed by putting the stem, without any suffix, or repeated by means of a pronoun, before the governing noun, thus, *nang-mā pā nāt*, thy father's sons, *mā sā-lor ā-lūm i-jā-lā-mā*, this horse its years how-many? The suffix *tā* is sometimes added, thus, *lai-mā pā-tā lō-mūnā sēlā-hêi*, my father's hired servants.

The *Locative* is formed by means of the suffixes *ā* and *in*. *In* is also used to denote the agent (see above) and the instrument, thus, *rū-in*, (bind) with ropes. Other postpositions used to denote the various relations of nouns are *lāi-ā*, between, *nai-ā*, under, *mā-teng*, before, *nêng*, in, for, *nêng-ā*, in, to, from; *nūng-ā*, behind, *pōā*, out of, *rōal in*, gathering, with, *rū-ai*, from, *sūng-ā*, in, *tai ā*, in, etc.

Adjectives.—Adjectives usually follow the noun they qualify, and suffixes are then added to them and not to the qualified noun. Thus, *mī thā nêng-ā*, man good to. The suffix of comparison is *nêl-in* or *ning-in*. Thus, *ā far-nū nêk-in ān-sang*, his sister than tall, *rên-lā ning-in pōan thā*, all than cloth good.

Numerals—The numerals are given in the list of words. They follow the noun they qualify. *Pā* in *pā-lāt*, one etc. is probably a generic particle. But I cannot find any rule for its use. Thus we find *mī-rēm pā-lāt* and *mī lhāt-lā*, one man, *kā* in *lhāt-lā* etc. is perhaps identical with the *lā* in words such as *jā kā*, whatever. *rêng lā*, all. *lai-lā*, short, *lām-lā*, much, *i-lā*, any, *āng-lā*, like, etc.

Pronouns—The following are the *Personal pronouns*, to which the ordinary suffixes may be added —

Singular	Plural
<i>lai-mā</i> , I	<i>lai-mā ni</i> , <i>lai-ni</i> , we
<i>lai mā</i> , <i>lā</i> , my	
<i>lai mā tā</i> , mine	<i>lai-mā-ni-tā</i> , <i>lai-ni-tā</i> , ours
<i>nanq-mā</i> , thou	<i>nanq-mā-ni</i> , you
<i>nanq mā</i> , <i>nai</i> , thy	
<i>nanq mā tā</i> , thine	<i>nanq-mā-ni-tā</i> , yours.
<i>ā-ni</i> , <i>ān</i> , he	<i>ān-mā-ni</i> , they
<i>āni</i> , <i>ān ā</i> , his	
<i>ā ni-tā</i> , his.	<i>ān-mā-ni-tā</i> , theirs

To these forms must be added the pronominal prefixes used before verbs. In the singular they are identical with the short possessive forms, *lē*, *nai*, *ā*. The plural forms are *kān*, *nain*, and *ān-ni* or *ān*, and these may probably also be used as possessive pronouns with nouns and postpositions.

The following *Demonstrative pronouns* occur —

Ilā, this, *li*, this, *mā*, that, *sā*, that, *mā-hi*, that, he

Relative pronouns—Participles and verbal nouns are used in relative clauses, thus, *rái-in phāi-nā lāi*, pigs by eaten husks, *mā háng-tik-in*, he coming-time at

Interrogative pronouns—*Tū-má*, who? *ī-má*, what? *ī-jā-kā-má*, how many? *ī-ding-ma* why? Thus, *tū-nāi-mā*, whose son? *mā-hēi ī má*, these what?

Indefinite pronouns—*Ilā*, any, *tū-lhām*, anyone. *Khām* in *tū-lhām* seems to mean 'even', thus, *tāi tik-lhām*, time-time even, once even

Verbs—Verbs may be conjugated in person and number by means of pronominal prefixes. These are as follows *kē* or *lai*, I, *kān*, we *nā* or *nai*, thou, *nān*, you *ān* or *ā*, he, she, it, *ān* or *ān ni*, they. The use of these prefixes is very inconsistent, and they are often dropped.

The root alone, without any suffix, is freely used to denote present and past times. Thus, *lai-mā lai*, I go, *ān-mā-ni lung-tlāi-tir*, they merry-to-make-began, *lai-mā sir*, I have walked, *ā ni hāl*, he is-grazing.

The suffix of *Past tenses* is *tā*, thus, *lai-mān kē hem-tā*, I struck, *ān pā-in ā-ni mū tā*, his father him saw.

The suffix of the *Future* is *ding*, thus, *lai-mā thā-in kē pā nēng-ā kāl-ding*, I arising my father to go-will.

The suffix of the *Imperative* is *rō* or *rā*, thus, *pē-rō*, give, *choy-rā*, bring, draw, *būn tir rō*, to-wear cause you. A first person plural is formed by means of the suffix *rang*, probably a suffix of the future. Thus, *lai-mā-ni phāk-in lung-tlāi-rang*, us eating merry-make-let. See also Infinitive, below.

The simplest form of the *Infinitive* or *Verbal Noun* seems to be the root alone. A common suffix is *nā*, thus, *kāl-nā*, to go, *phāk-nā*, to eat, food. It will be observed that this form is constantly given in the list of words to translate the verbal roots. Thus, *hong-nā*, come, *ngir-nā*, stand, etc. Infinitives of purpose are formed with the suffixes *ding* and *rang*, thus, *hāl-nā-ding-in*, grazing-for, *phūng-lhāf ding nung-tā*, belly-fill-for

wished, *kai-mā tēn-hēi rōal-in lung-tlāi-rang*, my friends with feasting-for Compare also *ā-m-ding-in*, his-sake for.

Participles —The root alone may be considered as a *Relative participle* in *mā háng-tik-in*, he coming-time-at The same meaning has the verbal noun ending in *nā*, thus, *vāk-in phāk-nā kāk*, pigs-by eaten husks, *mā jāl-ā am-nā m*, that country-in residing man The suffix *-lā* is used to form a *Conjunctive participle*, thus, *bāk-ilā pē-rō*, dividing give The locative suffixes *ā* and *in* form *Conjunctive* and *Adverbial participles* Thus, *in-ā nēngā am ā hai-tā*, house near being he heard, *kai-mā thā-in kāl-ding*, I arising go-will, *phāk-in lung-tlāi-rang*, eating let-us-rejoice The second specimen uses *ē* instead of *in*, thus, *sōal-ē*, being tired

There is no *Passive voice* The suffix *in* after the subject of a transitive verb denotes the active But its use is somewhat inconsistent, and its absence does not, therefore, always show that the verb is in the passive voice The context must be consulted Thus, *nāng-mā nāi-bung h̄ bar-tā nūng-ā mū-tā*, thy brother this lost-was afterwards found-was.

Compound verbs —No prefixes occur in the specimens *Causatives* are formed by means of the verb *tir*, thus, *kāl-tir*, to cause to go, to send *Desideratives* are formed by adding *nām*, to wish, thus, *kāl-nām-māh*, to-go-wished-not *Thēi* means 'to be able' 'to be allowed.' Thus, *kai om-thēi*, I may be. Other words used as the last part of compound verbs are *ēm-ēm*, exceedingly, *jā*, completely, *l̄h̄ir*, back, again, *l̄hul-l̄hul*, to be about, etc

The *Negative particle* is *māh*, thus, *kāl-nām-māh*, to-go-wished-not Another negative, *na*, occurs twice after *pē*, to give, thus, *pē-na*, gave not A third negative, *lai*, occurs in *ā-thā-lai*, good-not, bad, *ai-lai*, obey-not, *ai-lai ā*, disobeying, against

The *Interrogative particle* is *mā* or *mō*, thus, *tū-nēng-ā mā*, whom from? *i-hang-mo*, why? because, etc See also Interrogative pronouns, above

[No 19]

TIBETO-BURMAN FAMILY.

KUKI-CHIN GROUP.

LANGRONG

(STATE, HILL TIPPERAH.)

Mirēm pākāt-ā nāi nikā nēi Mā lāiā nāi-pāng in ā-ni kā-pā nēngā
Man one-to sons two were-got Them among younger his father near
 ā-ti-tā, 'kē kā-pā, sūmpūn hai-mā mū-nā jākā bāk ilā pē-rō' Mā lāiā
said, 'my father, of-goods I getting all dividing give' Them among
 sūmpūn bāk-ilā pē-tā Taikā nūngā nāipāng nāin rēngkān rōal-ilā
goods dividing gave Short after younger son all gathering together
 jāl-ā-lā-hān kāl-tā, chūn mā-hin ā-ni sūmpūn tāmtāmkā jār-ilā
country-a-far-to went, and there his goods in-plenty spending
 ā-pāy-tā Mā rēngkān jār-jā-in mā jālā-hān bū-ngēi-ēm-ēm-tā,
he-squandered He all spent-entirely-having that country-in famine-dire- arose,
 chūn mā āntākā tūl Mā tik-ā mā mā jāl-ā ām-nā mi khātkā nēngā
and he want-in fell That time-at he that country-in resident person one near
 kāl-tā, mā mi āni vāk hāl-nā-ding in lai-ā kāl-tir-tā Nūngā mā vāk-in
went, that man his pigs grazing-for field-in sent Then he pigs
 phāk-nā kāk phāk-in phūng-khāf-ding nung-tā, chūn tū-khām ān pē na
eaten husks eating belly-fill-to desired, but any one him-to gave-not
 Nūngā mēng-in ān ti tā, 'kai-mā pā-tā lō mūnā sēlā-hēi
Then coming to-senses he said, 'my father's salary receiving servants
 tāmkā phāk-nā tērā mū-thēi-tā, chūn kai-mā mā-hin ngēi-in thū-khul-khul
plenty eatable things get-could, and I here hunger-in dying-am
 Kai-mā thā-in kē-pā nēngā kāl-ding, mā nēngā hūl-ding, "kē pā, kai-mā
I rising my-father's near go-will, him near say-will, "my-father, I
 tēorāl ai-lai-ā chūn nāng-mā nēngā bānisāl kē thō-tā, kai-mā nāng-mā
heaven against and you near sin I have-committed, I your
 nāi tiyā ti-thēi-māk, kai-mān nāng-mā lō mū-nā sēlā khātkā
son saying say-may-not, me your salary receiving servant one
 āngkā ām-tir-rō" Nūngā thā-in ā-pā nēngā kāl-tā Ohūn kār-ālā
like be-let" Then rising his-father near went But at distance
 ām-tik-ā ān pām ā-ni mū-tā, chūn ngāi-in, tlō-in, kāl-in ān
being-time-at his father him saw, and compassionate-being, running, going his
 ring-ā kōa-in ā-dāp-tā Nāin ān ti-tā, 'kē-pā, kai-mā tēorāl ai-lai-ā
neck-on holding he-kissed Son he said, 'my-father, I heaven against
 chūn nāng-mā nēngā bānisāl kē thō-tā, kai-mā nāng-mā nāi tiyā
and you near sin I have-committed, I your son saying

ti-thêi-māk' Chūn pān ā-ni sêlā-hêi nēngā ti-tā, 'rang-rang-in
say-may-not But father his servants near said, 'quickly
 rēnkā-ningin pōan thā chā-in māhi sîl-tîr-rō, māhi kūt-ā kūt-būn, chūn
all-than cloth good bringing him put-on; his hand-on ring, and
 phêi-ā phêikok būn-tîr-rō, chūn kai-mā-ni phāk-in lung-tlāi-rang, hā-lāi-nēng
foot-on shoe put-on, and we eating merriment-make-will, for
 kai-mā nāi hi thi-tā, nūngā dām-tā, bai nūngā
my son this died, afterwards alive-came, having-been-lost after
 mū-tā' Nūngā ān-mā-ni lung-tlāi-tîr.
found-has-been' Then they merry-making-began.

Chūn ā-ni nāi ū-liēnā lāi-ā āmā Mā háng-in in-ā nēngā ám-ā
And his son elder field-in was He come-having house near being-on
 lāmā chūn khàng-rî hai-tā. Mā tik-ā mā sêlā khātkā nēngā kai-ilā
dancing and music-sound heard That time-at he servant one near called-having
 ān nēngā dan-tā, 'mā hêi i-mā' Ā-ni ān nēngā hîl-tā, 'nāng-mā nāi-
him near asked, 'this all what?' He him near said, 'your brother-
 bung háng-tā, chūn nāng-mā pān phāk-pā tām-kā dîl-tā, i-hāng-mō
younger come-has, and your father food great has-prepared, because
 ā-ni māhi dām-in mū-tā' Chūn māhi nār-tā, in-sūngā kāl-
he him sound-health-in got-has' But he angry-became, house-in-side to-go-
 nām-māk, nūngā ān pā in-pōā háng-in nāi nēngā táng-
wished-not, then his father house-outside come-having son near answered-
 lul-ta Chūn ān táng-khîr-hîl-tā ān pā nēngā, 'ēn-rō, kūm khōa
said But he answering-back-said his father near, 'lo, year every
 kai-mān nāng-mā phāk-tîr-tā, nāng-mā táng i-kā tik-tik-khām
I you served, your order any ever
 ai-lai-māk; chūn tik-tik-kham kēl-tē khātkā-kām pē-na, chūn kai-mā tēn-hêi
transgressed-not; still ever did one-even gave-not, that-in I friends
 rōalin lung-tlāi-rang, chūn nāng-mā nāi māhi nāti rōalin nāng-mā
with merriment-making-for, but your son this harlots with your
 sūmpūn phā-jā-ilā mā háng-tik-in mā-tik-ā nāng-mā āni dūngin phāknā
goods eaten-up-having he came-when that-time-at you him for food
 tamkā dîl-tā' Chūn māhān ān nēngā hîl-tā, 'kē-nāi, nāng-mā nintinā
great prepared' But he him near said, 'my-son, you always
 kai-mā nēngā ám-tā, chūn kai-mā ām jākā rēngkān nāng-mā-tā Chūn
me near were, and my being whatever all yours But
 tlai-nā chūn in-dāi-nā dān ā-chāng-tā, hā-lāi-nēng nāng-mā nāi-bung
merry and joyful proper it-has-become, for your brother-younger
 hi thi-tā nūngā dām-tā, 'bai-tā, nūngā mū-tā'
this died afterwards alive-came, was-lost, afterwards found-has-been'

[No 20]

TIBETO-BURMAN FAMILY

KUKI-CHIN GROUP

LANGRONG.

(HILL TIPPERAH)

SPECIMEN II

A KUKI FOLK-SONG

Rēngā rōalē thāng bāpōal
All being together spreading-wings Dhanēsh-bird
 Ā-lām-ē sōalē lūng-dī lūng lēng-ē
They-dance being-weary joy with mind is-mad
 Mōkāmī sū-tū thū-poan,
Molāmā-in flag striped cloth,
 Bōngā dīpnō sōalē
Fluttering mind is-tired
 Lūng-dī lūng lēngē
With-joy mind is-mad

FREE TRANSLATION OF THE FOREGOING

We shall all being together dance like the Dhanēsh bird spreading (as it were) our wings and become weary Our mind is mad with joy Like the flag over the Mōkāmā (a sacred building of Muhammadans) our mind flutters and is mad with joy

AIMOL

AIMOL is spoken by a small tribe in the hills round the valley of Manipur. There is also a small settlement at Aimol, a village in the southern part of the valley. There are stated to be only small remnants left of the tribe, and the total number of speakers is estimated to be between 500 and 1,000. The Aimols, who assert that they have come from the direction of Tipperah, are mentioned by Messrs McCulloch and Damant. Compare the Authorities quoted under Kōm, Churu, etc. But no authority gives a description of the tribe or an account of the language. The remarks on Aimol grammar which follow are, therefore, entirely based on the texts printed below. These comprise two specimens and a list of standard words and phrases, prepared by Babu Bishampur Singh in the Aimol village in the valley of Manipur. The second specimen, an Aimol folk-tale, gives a very good idea of the language. I have hyphenated out the single words and altered the translation in several points. Aimol is apparently less influenced by Meitei than most other dialects of the Manipur State, and this influence is almost entirely confined to the vocabulary. In all essential points of grammar the dialect is closely related to Rāngkhōl and connected languages.

Pronunciation —The marking of long vowels is not consistent and apparently not always correct. *U* is always marked as long, and *o* as short. In other cases we find the same vowel sometimes marked as long, and sometimes as short. Thus, *ka* and *kā*, my, *kārā* and *kāra*, among, *a-tār* and *a-tar*, old, *ngār* and *ngar*, many, used as a plural suffix, *māi-lūng-am* and *ma-ton*, before, etc. The vowels of prefixes are sometimes dropped. Thus, *a-rma*, his tail, but *ka-ra-mai*, my tail, *na-mung i-mo n-ti* (i.e., *na-ti*), thy-name what thou-callest? Some vowels are interchangeable. Thus, the intensifying suffix *ho* is also written *hū* and *kē*, the indefinite particle *om* also occurs as *ūm*. *ai* and *ē* are interchanged, thus, *a-lai-k-om* and *a-lēk-om*, he was. *ai*, *āo*, and *ao* seem all to denote the sound *ā*. Compare *haūng* and *hong*, come, *lhaom* and *lhaūm*, a certain fruit, *chāok* and *chok*, to buy. Concurring vowels are often contracted. Thus, *a-mā-in* and *a-mān*, he, *chēng-ka-ta*, i.e., *chē-ing-ka-ta*, going, *a-ta*, saying, from *ti*, to say, plus the suffix *ā*, etc. The form *tēng*, in, which occurs beside *tiyēng* and *tiyang*, is probably of the same kind. The *y* in *tiyēng* is euphonic, while *ya* in *tiyang* is probably written for *ē*. The diphthongs *ūā* and *ūo* are usually written *ūwā* and *ūwo*. Thus, *khūwā*, village, *pūwon*, cloth. *Y* and *w* are also euphonic in words such as *a-chē-yā*, going, *a-mū-wā*, seeing. *D* is euphonic in *an-d-rēng-ā* = *an-rēng-ā*, all. *W* is probably written for *ū* in *swok*, slave, *nioom*, wish, etc. *W*, *v*, and *b* are interchangeable, and probably all written for *w*, thus, *won* and *bon*, belly, *ha-wā* and *ha-vā*, that. *L* and *r* interchange in *lū-fār*, rupee, *rū-fār*, silver. Final consonants are usually softened when a vowel is added. Thus, *chāk*, eat, *chāg-ā*, eating, *lūt*, enter, come, *a-lūd-a*, coming. Final consonants are sometimes silent. Thus, *mak* and *ma*, not, *alāk*, far, but *i-dor-mo la*, how far? Final *ng* seems often to be very faintly sounded. Thus, *lan-tho-in-ka-ta*, for *lan-tho-ing-ka-ta*, arising. *N* in *a-sēn-pē-yoi*, he divided, is probably only written for *m*, before *p*. Compare *va-sēm-ro*, divide. *Cham*, word, command, seems to be identical with *chāing*, word. Both are probably written for *chāng*. *N* is often doubled between vowels. Thus, *inn-ā*, for *in-ā*, house-in, *ka-ēn-nā*, for *ka-ēn-ā*, I examining, etc.

Prefixes and Suffixes —Most of the prefixes and suffixes which occur in Aimol have a distinct meaning of their own and will be dealt with below. Only a few prefixes

are used in a wider sense. Thus, *a*, in *a-sā*, good, *a-m-lām*, dance, *kan*, in *kan-kan-royā*, together, *ma*, in *ma-chial*, salt, *ma-tik*, worthy, *ma-tūm-pā*, young, *ra*, in *ra-bū*, nest, *ra-mai*, tul, *ra-taga*, very, etc.

Articles.—There are no articles. The numeral *lhat* or *an-lhat*, one, is used as an indefinite article, and pronominal prefixes, demonstrative pronouns, and relative clauses are used in order to convey the idea of definiteness.

Nouns—The prefixes *a* and *ka*, which often occur before nouns denoting relationship and parts of the body, are the possessive pronouns of the third and first persons. Thus, *a-pā*, his father, *ka-char-nū*, my-sister, *ē-kā-nū*, etc., *ē-ka-nū*, alas, *lul* O my mother.

Gender is only apparent in the case of animate nouns. It is distinguished by means of suffixes, and, in the case of human beings, also by using different words. Thus, *a-pā*, father, *a-nū*, mother. *pa-sal*, man, *nū-mai*, woman. *pa-sal nāi*, man young, boy, *nū-mai nai*, girl. *a-nūi pa-sal nāi*, his-son boy, son, *a-nūi nū-mai nāi*, daughter. *Pasal* is also used as a male suffix, thus, *nāi pasal*, child male, son. The usual suffixes are, in the case of human beings, *pā* and *nū*, and, in the case of animals, *a-chal* and *chal*, male, and *a-pui*, female. Thus, *sicok-pā*, a male slave, *a-lom-nū*, his-wife. *sē-kor a-chal*, horse, *sē-kor a-pui*, mare. *kēl chal*, a he goat, *kēl a-pui*, a she-goat.

Number—There are two numbers, the singular and the plural. When it is necessary to mark the plural some word conveying the idea of plurality is added, thus, *sicok ngāi*, servant many, servants, *a-tar-ngai*, old creatures, *sē-kor a-chal tam*, horse male many, horses, *lū-fai a-tam*, rupee many, those rupees.

Case—The *Nominative* and the *Accusative* do not take any suffix. *Ko* is often added in order to emphasise the noun. Thus, *sē-kor a-ngoi-pā yāfal-lo*, horse white's saddle, *a-nū man-lo*, that-of the-price. The suffix *in*, by, by means of, denoting the agent, is usually added to the subject of a transitive verb. Thus, *a-swok-pā-n-lo a-lai-sāng-ā*, his-servant-male he answered, *ka-lūong-in ka-ēl a-pēr*, shrimp my-thigh it-bit. The *Genitive* is often expressed by simply putting the governed before the governing noun. Thus, *la-pā siwok ngāi*, my father's servants. The governed noun is often repeated by means of a possessive pronoun prefixed to the governing noun. Thus, *fa-bāng a-ra-bū*, ant its-nest, ants' nest, *rūl a-rama*, snake its-tail, the snake's tail. The *Vocative* does not require any suffix, but an *ē* is sometimes prefixed, thus, *ē-pā*, O father. Other relations are indicated by means of postpositions. Such are *ā*, in, on, to, with, *da* and *dā*, in, on, *in*, of, by means of, *lārā*, among, *māi-lūng-am* and *ma-ton*, before, *mū-mag-a*, getting-not, without, *nūh-tiēng* and *nūg-ā*, back-at, behind, *sūng-ā*, in, *tiēng*, *tēng*, *tiyang*, in, at, *yāng*, on, *yēng* and *yēng-ā*, to, from, etc.

Adjectives.—Adjectives are usually preceded by the prefix *a*, thus, *a-sā*, good, *a-sāng-a*, high. A prefix *ma* occurs in *ma-tūm-pā*, younger. The suffix *pā* in this and in other adjectives is a suffix of the relative participle. The usual verbal suffixes are added when the adjectives have the function of a verb, thus, *a-sāng-yoi*, he is tall. Some adjectives have, according to the list of words, two forms according to the number of the qualified noun. Thus, *a-sā nū-mai*, a good woman, but *a-sāi nū-mai ngāi*, good women. There are no instances in the specimens to show the application of this extraordinary rule. Adjectives usually follow, but occasionally also precede the noun they qualify. The particles of comparison are *nēg-ā* and *kārā*, thus, *a-char-nū nēg-ā a-nāi-pang-pā a-sāng-yoi*, his-sister than his-brother he-tall-is, *an-d-i-ēng-ā kārā a-sāng-a*, all

among tall, tallest A kind of superlative is also effected by adding *ak*, thus, *pūwon a-sā-tak*, cloth good-much, the best cloth.

Numerals.—The numerals are given in the list of words They follow the noun they qualify *An* in the first three numerals is probably a generic prefix, but I fail to see the rule for its use Thus, we find *pasal an-lhat*, and *pasal lhat*, a man There are no traces in the specimens of other generic prefixes In *a-mā man-lo lū-fāi an-ni mahhāi man-lē*, that-of the-price rupees two and-a-half, the last *man-lē* seems to be a repetition of the subject *man*, price, and is not a generic suffix

Pronouns.—The following are the *Personal pronouns* :—

Singular,—

<i>lai</i> , I	<i>nang</i> , thou	<i>a-mā</i> , he, she, it
<i>la</i> , my	<i>na</i> , thy	<i>a</i> , his, her, its
<i>lai-la-ni</i> , mine	<i>nang-na-ni</i> , thine	<i>a-mā-tā</i> , his, hers, its.

Plural,—

<i>lai-ni</i> , we, our	<i>nang-ni</i> , you, your	<i>an-mā-ni</i> , <i>a-mā-ni</i> , they, their
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A form *nai*, thou, seems to occur in *lai yēng-a lal nai na-pēk-rang*, me to property thou thou-give-wilt, and *tū yēng-ā nai-choh-mo*, whom from thou-boughtest? *Nai* in the first instance is perhaps identical with Chiru *nai*, property, and *nai* in *nai-choh-mō* seems to be a miswriting for *na* A form *na-tak*, he, occurs in the list of words The personal pronouns are inflected as nouns Thus, *lai la-chaüng*, I my-word, of me, *nang na-sipā*, thou thy-service, thy service, *a-mā-ni chaüng*, their word *Ni* in *lai-la-ni*, mine, *nang-na-ni*, thine, must be considered as the verb substantive In *nang-a rang-kē*, thine, an *a* is inserted between *nang* and the postposition *rang*, for Words such as *lo*, *kē*, *hi*, etc, are added in order to emphasise the pronouns Thus, *lai-lō*, I, *nang-a-rang-kē*, thine, *a-mā-hi*, he They are all originally demonstrative pronouns

Demonstrative pronouns—*Hi*, this, *ha* and *lha*, that *Han-lo* in *pasal han-lo fai-loi-yā a-man-chē*, man that field-to he-sent, seems to contain *ha*, the suffix of the agent, and the emphasising particle *lo*

Relative pronouns—There are no relative pronouns A relative participle is formed by adding the suffix *ā* Thus, *lai-pāk lha-da a-om-ā pa-sal lhat*, country that-in being man one. The ordinary tenses of the verb can be used in the same way Thus, *woh i chāl cha-wāi*, pigs eaten husks, *lai yēng-ā om lim*, me to being all, *lai yēng-ā lal nai na-pēk-rang na-pēk-ta-ro*, me to property thou-give wilt, thou give, give me the share which you intend to leave me In the last instance the relative participle follows the qualified noun *Pā* seems to form relative participles or nouns of agency Thus, *a-nāi ū-lien-pā*, his-son the-elder, *hong-thai-pā lai la-ni-yoi*, a-clever-man I I-am.

Interrogative pronouns—*Tū-mo*, who? *i-mo*, what? *i-rai-hi-no*, why? *i-yat-mo*, how much? how many? *A-tak oho-mo*, is translated 'where is the flesh?' in the second specimen. *Oho-mo* seems, therefore, to mean 'where?' An indefinite pronoun is effected by adding *ūm* to the pronoun *tū*, thus, *tūn-ūm pē-mahū*, any one gave not

Verbs.—Verbs are conjugated in person and number by means of pronominal prefixes. These are *la*, I, *kan*, *lani*, we *na*, thou, *nan* and *nana*, you *a*, he, she, it; *an* and *ana*, they The singular prefixes sometimes occur with a verb in the plural In No 239 *an* is used in the singular *Ana* seems to be used in the same way in *ana-ma-*

lūm, he caused to roll, etc. In *i-mo am-tho-so*, what is being done? *am* seems to be a demonstrative pronoun, and the literal translation is apparently 'what that-done?' The plural prefix is used when the subject comprises two words connected by means of *lē*, with. Thus *nang lo lai lē a-m-tin lan-om-ā*, thou me-with always we-remain. The prefixes are sometimes omitted. In *a-hoyān chāq ā*, they happily eating-are, the prefix *an* before *chāq ā* seems to have been contracted with the *ā* of the preceding *a-hoy-ā*.

The root alone without any suffix, is freely used to denote present and past times. Thus, *kai la m*, I I-am, *nāi pa sal an m an om*, child male two they-were. A suffix *ā*, which generally forms adverbial clauses and conjunctive participles, is sometimes added, apparently without changing the meaning. Thus, *a-ūl-ā*, he said, *ā-ngāi-don ā*, he recollected. *So* and *sē* are apparently assertive suffixes in sentences such as *i-mo am-tho so*, what are they doing? *nang in lē lē an-lhat jag-om na-pē-mak sē*, thou goat young one even thou-givest not. The suffix *lūi* has a similar function, see Negative particle below.

The suffix of the *Past tense* is *yois* in Chiru. Compare *Rāngkhōl jōi*, to complete, to finish. Thus, *a sin pi voi*, he divided-gave, *la-chē voi*, I-have-walked, *lai ka-tē-yoi*, I I-had struck. It is also used to denote the present time when the action of the verb is considered as an established fact. Thus, *la pā-lo in sin-ā a-om-yoi*, my father house small-in he-lives. *A-m voi*, it is, it was, is sometimes added to a verb in order to emphasise that the action really takes place. Thus, *am-loi lai tho a-mi-yoi*, sin I did it-was, I sinned indeed. A kind of past tense is also effected by prefixing *lai*, *lai*, or *lēk*. Thus, *a lai-om* and *a lēl om*, he was, *a-lai sang ā*, he answered. This form is also used as an imperfect, thus, *lai la lai-rē*, I was striking. A suffix *pē* is apparently added in forms such as *a-vū-pē*, he kissed, *a deng pē*, it fell, *a lūt-pē*, he entered, etc. But these forms are really compound verbs, the latter part being a verb *pē*, probably identical with *pē*, to give. Compare *a pēr a pē*, he hit, where the pronominal prefix is added to both verbs. Forms such as *a-ma lūm-rē*, he caused-to roll, are perhaps due to the influence of Meithei.

A *Present definite* is formed by prefixing *la*, or by adding the verb *om*, to be, to remain. Thus, *lai la la-rē*, I am striking, *sē rāt sa-chuk a-la-pē*, cattle food he-is-giving, *sē i/or a chong ā om*, horse he-riding-is.

The suffix of the *Future* is *ing*, probably a postposition meaning 'for,' 'in order to'. The pronominal prefixes are wanting before this form, thus, *lai choi-noning*, fine pay-not-will, I will not pay fine. The verb *ti*, probably meaning 'to say,' preceded by the pronominal prefixes, is usually added. Thus, *ta-ril-ing ka-ti*, going saying-for-I-say, I will go and say, *nang-in tēng na-ti*, thou wilt strike. Another suffix of the future is *rang*. Thus, *nang-mi na-tē rang*, you will strike, *na-pēk rang*, thou wilt give, *ka-won man-lhop rang*, my-belly (I) fill-will. The form *chang-lang-rong*, in *na-svok lhat chang-lang-rong*, thy-servant one (I) be-will, seems to be connected with the imperative *I-sag ā-mo-la tin-lo*, because, perhaps contains a future *la tin*. The literal translation seems to be 'why? I will tell'.

The suffix of the *Imperative* is *ro*, and in the first person plural *rai*. Thus, *pē io*, give, *ta-choi-ro*, bring, *bēng pē ro*, cause to put on, *om-lang-rai*, let us remain. *Lang* in *om-lang-rai* also occurs in *na svok lhat chang lang-rong*, thy servant one (I) be-will. *Ta* is prefixed to *ro* in *na-pēk-ta-ro*, give, *bēng-ta-ro*, put, etc.

The root alone, without any suffix, is used as an *Infinitive* or *Verbal noun*. Thus, *lai-m-lo a-hoy-ā* *lan-om-hi a-ni-yoi*, we happily our-remaining-this it-good-is. The past tense ending in *yoi* is used as a past verbal noun. Postpositions are freely added to these verbal nouns in order to form adverbial clauses. Thus, *ni a-lauk-a-lak om-ā*, days few being-in, after a few days had passed, *a-lūng-a-thag-a*, his-mind-its-angry-becoming-in, having got angry, *a-lāg-ā a-om-lāy-ā*, distance-at his-being-time-at, when he was far off, *a-thi-nū*, his-dying-after, after he had died, *la-chang-yoi-yā*, my being-finishung-in, having been, *a-ring-yoi-kī-a-nin-lo*, his-revived-having-on-account of, because he came alive, etc. Compare Adverbial and Conjunctive participles. A suffix *na* seems to occur in *a-hong-na-lhan-a-lo*, his-coming-time-at-just, as soon as he came. The suffix of the *Infinitive of purpose* is *iang*, the same postposition which is also used in order to form the future. Thus, *lai-lo na-nāi chang-iang la-ma-til-ni-lāi-ma*, I thy-son being-for I-worthy-am-not, *thi-rang la-tho-yoi*, dying-for I-prepared, I am about to die, *lan chāh-iang*, our eating for, in order that we might eat. Compare *nang-a-iang-lī*, thee-for, thine. The purpose can also be expressed in other ways. Thus, *woh sēl-ro' a-ta*, 'pigs tend' saying, in order to tend pigs.

Participles —The *Relative participles* have been mentioned with Relative pronouns. The noun of agency is, as stated in the same place, formed by the suffix *pā*. A word *kēng* is added in *yāū-sēl-pa-kēng*, a shepherd. *Laū-chon-mi-kēng*, a cultivator, contains the same word *kēng*, and is formed by prefixing the relative participle without any suffix to *mi*, a man. The suffix *ā*, mentioned with verbal nouns, forms *Adverbial* and *Conjunctive participles*. Thus, *a-hoy-ā om-lang-rai*, happily let-us-remain, *a-ring-ā a-kū-tā a-yū-pē*, his-neck-on he-falling he-kissed, *chēng-ka-ta va-ri-ling-la-ti*, go-will-I-saying say-I-will, I will go and say. The suffix *lā* forms a conjunctive participle which is substituted for the first of two co-ordinate imperatives. *In* is prefixed to this *lā* if the imperative is of the first person plural, and *ūn* if it is of the second person plural. Thus *a-hoy-ā nēk-in-lā a-hoy-ā om-lang-rai*, merrily eating merrily let-us-remain, *pūwon asā-tak va-choi-ūn-lā a-mā-hi man-lai-ro*, cloth best bringing him cause-to-wear. In *a-mā-ha-lo vē-jag-in-lā rūn-yā lhit-ro*, him beaten-having ropes-with bind, *in-lā* is the suffix in the second person singular.

There is no *Passive voice*. The suffix of the agent is usually added to the subject of an active transitive verb. When it is dropped the context shows how to translate. Thus *a-sūong-yoi-mo*, his-cooking? is he cooked? *la-sūong-yoi*, my-cooking, I cooked. The first of these sentences must be translated as a passive, the second as an active. *Kai in la-sūong-yoi*, me-by my-cooking-took-place, would have removed all ambiguity. The list gives *kai-in na-vē*, I am beaten, but *kai-in* is probably wrong. *Kai na-tē-iang a-ni-yoi*, me thy-striking it is, I shall be struck, is a correct form. It might also be expressed in the following way, *nang-in kai na-vē-rang a-ni-yoi*, thee-by me thou-strike-wilt it-is, I shall be struck indeed.

Compound verbs are freely formed in order to modify the meaning of the primary verb. Thus, *a-hong-ring-ret*, he-came-lived-again, he came alive again, *a-dēng-lhiyah-yoi*, it fell-destroyed, *a-sēn-pē-yoi*, he divided-gave. The prefixes *ma* and *man* form causatives. Thus, *an-ma-soi-yoi*, they-let-him-go, *a-man-chē*, he-caused-to-go, he sent. *En* seems to have been prefixed to *tho* in *lan-tho-in-ka-ta*, probably for *la-en-tho-ing-ka-ta*, I-arising. It seems to mean 'up'. *Hong*, to come, is used as a prefix in order to denote

motion towards the speaker, thus, *həŋq-choi-ro*, come-carry, bring *Pa* or *wā* probably means 'to go,' and denotes motion. Thus, *va-sēm-ro*, go-and-cut, *wā-haŋ-roi-yoi*, she went and complained. *Desideratives* are formed by adding *moom*, to wish, thus, *lūt-moom-lūt-mū*, (he) to-enter-wished-not. *Intensives* seem to be formed by reduplicating the root, thus, *a-ŋəŋ-ŋəŋ-ā*, he-coming-coming, running. Other words added in order to form compounds are *don*, to begin, *jag*, well, *lir*, back, *sū*, entirely, etc.

The *Negative particle* is *mah*, *ma*, or *mā*. Thus, *na-pē-mah-sē*, thou gavest-not, *sa-mah*, had, *lai mīl-om-mā*, I disobeyed-not. *Lāi* is often inserted before *ma*, thus, *la-ma-tīl-mi-lāi-ma*, I-worthy-am-not. It is probably a verb substantive. Another negative is *nom*, corresponding to Rāŋkhōl *nom*, thus, *lai choi-noming*, fine (I) pay-not-will.

The *Interrogative particle* is *mo*. It is generally a part of the interrogative pronoun, but is sometimes also added to the verb. Thus, *na-nūg ā pa-sal nāt tū-mo an-haŋg-mo*, thee-behind man young whose he comes? It is added to the verb when there is no interrogative pronoun, thus, *a sūŋg-yoi-mo*, has it been cooked? In disjunctive questions it is added to both members, thus, *tū lū-mo na-ngam tū dāi-mo na-ngam*, water hot thou-wishest, water cold thou wishest? Doest thou prefer hot or cold water?

Order of Words.—The usual order of words is subject, object, verb. But there are many exceptions from the rule, especially in the list of words.

TIBETO-BURMAN FAMILY.

KUKI-CHIN GROUP.

AIMOL

SPECIMEN I.

(STATE, MANIPUR)

(Babu Bisharup Singh, 1899.)

Pasal khat nāi pasal an-ni an-om A-nāi ma-tūm-pān ā-pā-yēng
Man one-of child male two they-were His-son younger his-father-to
 a-ril-ā, 'Ē-pā, kai yēng-a lal nai na-pēk-rang, na-pēk-ta-ro' A-pān
he-said, 'Father, me to property thou(?) thou-give-will, thou-give.' His-father
 a-nāi an-ni-yā a-lal a-sēn-pē-yoi Nī a-laik-a-lak om-ā a-nāi
his-sons two-for his property he-divided-gave Days some being-in his-son
 ma-tūm-pān a-lal lim a-choy-ā mī-khūwā a-lāg-ā khad-a a-chē-yā
younger his-property all he-carrying village far-to one-to he-going
 pūwo-mag-a a-lal lim a-man-mang-yoi. Amān lal lim man-mang-sū-wā
wickedly his-property all he-wasted He property all wasted-after
 mī-khūwā kha-da bū ra-naga a-lū-yoi. A-mā-ko a-pong-yoi A-mān
village that-in food very it-dear-became He he-distressed became He
 lai-pāk kha-da a-om-ā pasal khat-yēng a-lūd-a pasal han-ko, 'wok sēl-ro,'
country that-in residing man one-to his-going-in man that, 'pigs tend,'
 a-ta fāi-loi-ā a-man-chē A-mān-om wok i-chāk cha-wāi ngal-om
saying fields-to he-sent He-even pigs eaten husks even
 chāg-ā, 'ka-won man-khop-rang,' tā, ha-vā-ngal-hā tūn-ūm pē-ma-kū
eating, 'my-belly fill-will,' saying, nevertheless anyone gave-not.
 A-ching-na-khan-a-ko a-ngāi-donā, 'Ka-pā swok ngāi ngal-om
He-was-becoming he-to-consider-began, 'My-father's servants many even
 a-hoyān chāg-ā, kai-ko ka-bon-a-chām-a thi-rang ka-tho-yoi. Kai-in
happily are-eating, I-but my-belly-its-hunger-with dying-for I-did I
 kan-tho-in-ka-ta ka-pā yēng chēng-ka-ta va-ril ing-ka-ti, "Ē-pā, Pa-thuen
I-arising my-father to going say-will, "O-father, God
 māi-kūng-am, ē-pā, na-māi-kūng-am, a-ni-loi kai-tho a-ni-yoi Kai-ko
before, O-father, thee-before, sin I-did indeed I
 na-nāi chang-rang ka-ma-tik-ni-lāi-ma Na-swok sē-lo kārā na-swok
thy-son be-to I-worthy-am-not Thy-servants hired among thy-servant
 khat chang-lang-rong'' Hī a-ta a-mān a-pā-yēng a-hong-yoi
one be-will'' This he-saving he his-father-to he-came
 A-lāg-ā a-om-lāy-ā a-pān a-mū-wā, a-lūng-a-si-yā a-nāi-vēng
Far-off his-being-time-at his-father he-seeing, his-mind-it-moving his-son-to

a-vong-yong-ā a-ring-ā a-kū-wā, a-yū-pē Ha-wā-han-ko a-nāi-in
he-running his-neck-on he-embracing he-kissed Thereupon his-son
 a-pī-vēng a-ril-ā, 'Ō-pā, Pa-thion māi-kūng-am, ē-pā, na-māi-kūng-am,
his-father-to he-said, 'O-father, God before, O-father, thee-before,
 a-ni-loi kai-tho a-ni-yoi Kai-ko na-nāi ohang-rang ka-ma-tik-ni-lāi-ma'
sin I-did indeed I thy-son be-to I-worthy-am not'
 Hā-wā-han-ko a-pīn a-swok-ngāi yēng a-ril-ā, 'Pūwon a-sā-tak
Thereupon his-father his-servants to he-said, 'cloth best
 va-choi-un-lā a-mī-li man-kai-ro, a-kūt-da kūt-sabit khat man-tiēng-ro,
bringing him cause-to-wear, his-hand-on ring one put,
 a-kē-vā khonghūp beng pē-ro Bū a-hoy-ā nēh-in-lā a-hoy-ā om-lang-rai,
his-foot-on shoe put Food happily eating happily remain-let-us,
 i-sig-ā-mo-ka-tin-ko ka-nāi hi-ko a-thū-nū vai-khat a-hong-ring-ret,
because my-son this he died-having once-more he-came-alive-again,
 a-mang nū vai-khat ka-mū-ret' Hī an-ta a-tūn-ko an-mā-nin
he-lost being once more I-saw-again' This saying now they
 an-man-hoi voi
they-made merry

Ha-wā takan ko a-nāi ū-lien-pā loi-lāy-ā a-laik-om A mān a-in
That time-at his son elder fields-in he-was He his-house
 a-hong-vong-tivang khūwong ring ani-lām a-jēd-ā A-mān a-swok
his-coming-arriving at drum sound dancing he-heard He his-servant
 khat a-hov-ā, 'I-mo ani-tho so?' a-ta a-ding-kēl-ā Ha-wā han-ko
one he calling, 'What is being-done?' saying he-asked Thereupon
 a-swok pīn-ko a-lai sāng-ā, 'Na-nāi pang-pā a-hong kir-yoi, "nat-sat
his servant-male he-answered, 'Thy-younger brother he-came-retained, "illness
 mū-mag-a a hong kir-yoi," a-ta na pān a-hoy ā bū a-laik-don-ā'
without he-came-retained," saying thy-father merrily food he-prepared'
 A-nūi ū lien-pān a-lūng-a-thag a lūt-nwom lāi-mā Ha-wā-na-khan-a-ko
His-son the elder getting-angry to-enter-wished-not Therefore
 a-pān a-ba-sūwog-a a-vā-ma-thēm-yoi A-mān a-pā yēng a-sāng-yoi,
his-father he-coming-out he-entreated He his father-to he answered,
 'Ōn-ro, kūm hi-bā i-yat-da nang na-sipā ka-tho wā vai-khat jag-om
'Look, years these many-in thy thy-service I-doing time-one even
 na-cham kai niōl-om-mā, hi-bā dor-ā-ngal-hi ka-sap
thy-command I disobeying-was-not, nevertheless my-friends
 ka-ya lē kan kan roy-ā kan-chāk-rang nang-in kēl-tē an-khat
my-companions with together our-eating-for thou goat young one
 jag-om na-pē mak-sē Na-lal him nū-mai yēng a-pē-yā
even thou-gavest-not Thy property all women to giving
 a-man-mang-sū-wā na-nāi hi a-hong-na-khan-a-ko nang-in bū na-laik-don'
wasting-all thy-son this he came when thou rice thou preparedst

Ha-wā-han-ko a-pān a-ril-ā, 'Ka-nāi, nang-ko kai-lē a-ni-tin
Thereafter his-father he-said, 'My-son, thou me-with always
 kan-om-ā, kai-yēng-ā om lim nang-a-rang-kē A-tūn-ko na-nāi-pang-pā
we-remained, me-with being all thine-is Now thy-younger-brother
 a-thi-yā a-ring-yoi-kē-a-nin-ko, a-mang-rēt vai-khat ka-mū-yoi-kē-a-nin-ŋo
he-died-having he-came-alive-because, he-lost-being again I-found-because
 kai-m-ko a-hoy-ā kan-om-li a-ni-yoi'
we happily to-remain it-is'

[No 22]

TIBETO-BURMAN FAMILY.

KUKI-CHIN GROUP

AIMOL

SPECIMEN II

(STATE MANIPUR)

(Babu Bisharup Singh, 1899)

Ton i Chī-m-chong-sai-pī an-ta pa-sal khat a-lōk-om Tūn-dung-i chēm
Formerly Chen-chong-sai-pī called man one he-was River at dao
 a-tit Kai-kūwong-in a-ēl a-pūr-a-pū A-lūng-a-thag-ā
he-therefore Shrimp his-thigh it-bit His-mind-it-angry-being
 Chī-m-chong-sai-pī rūo-tūk khām a-yong-chūl. Ār-chā a-ting a-dōng-pē,
Chen-chong-sai-pī cut fruit-tree it-fell Cock his-back it-fell,
 a-lung a-thak, ha-wā ha-m-kē fa-bīng a-ra-bū a-thāi
his-mind-it-angry became, therefore ant its-nest he-broke
 A-lūng-a-thak, rūl a-mai a-bēl-pē Rūl-in a-lūng-a-thak-a
It-mind-it-angry became, snake its tail it-stung Snake its-mind-it-angry-becoming
 sangal a-ēl a-chūk-pē A-sangal-in a-lūng-a-thak-a mot-kūng
boar his-thigh it-bit Boar his mind-it-angry becoming plantain-root
 a-sūr-i Bāh a-lūng-a-thak a sū-pū a-kūor-ā
he-destroyed Bat its-mind-it-angry becoming elephant-female her-car-in
 a-lut-pē Sū-pū-in a-lūng-a-thak-a sūm-tūong a-ma-lūm-rō,
it-entered Elephant her-mind-it-angry-becoming mortar she-caused-to-roll,
 a-ma-lūm-in-kē tīr-tē pi in a-dōng-khivak-yoi Tīr-tē-pi-in
rolling by widow house it-destroyed Widow
 a-lūng-a-thak wā-hāu-roi-yoi, 'Sūm-tūong, lai chōi-ro' Sūm-tūong,
her-mind-it-angry-became went-complained, 'Mortar, fine pay' Mortar,
 'Lai chōi-nonng, sū-pū-in a-na-ma-lūm' 'Sū-pū, lai chōi-ro'
'Fine pay-not-will, elephant she-caused-to roll' 'Elephant, fine pay'
 'Chōi-nonng, ka-kūwor-i bāh a-lūt' 'Bāh, lai chōi-ro' 'Chōi-nonng,
'Pay-not-will, my-car in bat it-entered' 'Bat, fine pay' 'Pay not-will,
 ka-kūng sangal-pīn a-na-sūr-pē 'Sangal, lai chōi-ro' 'Chōi-nonng,
my-root boar he-destroyed' 'Boar, fine pay' 'Pay-not-will,
 rūl-in ka-ēl a-na-chūk-pē 'Rūl lai chōi-ro' 'Chōi-nonng, ka-ra-mai
snake my thigh it-stung' 'Snake fine pay' 'Pay-not-will, my-tail
 fa-bīng-in an-bēl' 'Fā-bīng nang lai chōi-ro' 'Chōi-nonng, ār-chān
ants they stung' 'Ant thou fine pay' 'Pay-not will, cock

a-ra-bū a-thāi ' Ār-chā, lai choi-ro ' 'Choi-noning, ka-ting-yāng
my-nest he-broke ' Cock, fine pay ' Pay-not-will, my-back-on
 khaom in a-dēng-ā ka-lūng-a-thak ' 'Khaom, lai choi-ro ' 'Choi-noning,
fruit it-falling my-mind-it-angry-got ' Fruit fine pay ' Pay-not-will,
 Chēm-chong-sai-pān ka-kūng a-tūk ' 'Chēm-chong-sai-pā, nang lai choi-ro '
Chēm-chong-sai-pā my-root he-cut ' Chēm-chong-sai-pā, thou fine pay '
 'Choi-noning, lai-kūong-in ka-īl a-pūr ' 'Kai-kūong, lai choi-ro '
' Pay-not-will, shrimp my thigh it-bit ' Shrimp, fine pay '
 Sang-lāi-ma 'Lai choi-ro,' vai-khat a-ding-kīl-yoi Sang-lāi-ma 'A-tūn-ko
Answered-not 'Fine pay,' once-more she-requested Answered-not ; Now
 kai-kūong, tūi lū-mo na-ngam, tūi dāi-mo na-ngam? ri-ro '
shrimp, water hot thou-preferrest, water cold thou-preferrest? tell '
 'Tūi dāi ka-ngam.' Tūi dāi-ā an-ma-soi-voi Kai-kūong, 'Hong-thai-pā
'Water cold I-prefer' Water cold-in they let go Shrimp, 'Skilful-man
 kai ka-ni-yoi 'Lai-pāk a-lūng-a-thak-rī-yoi 'Sui-pūi yong-koi-ro, tūi
I I-am ' People their-mind-it-angry-became 'Elephant call, water
 man-dip-rai ' A-kāng-voi Kai-kūong an-chūr-voi, an-thak-voi
cause-to-such-let-us ' It-dry-became Shrimp they-caught, they-killed
 'Ū-chok-pā mē-pū-chang-ro ' A sūong-voi 'A-sūong-voi-mo? 'Ka sūong voi '
'Frog dress (-the-fish) 'He-cool ed 'It-cool ed is ? 'I-cool ed-hate '
 'Va-sēm-ro ' 'A-tak o-ho mo? ' Omag-a Ū-chok-pā, 'A tar-ngai, ma chual
'Divide 'Flesh where-is ? 'Was-not Frog, 'Old-ones, salt
 ka-ēnnā ka-chāk-voi ' Lai pāk an-lūng-a-thak-voi An-rēng-ā
I-examining I-eaten-hate ' People their-mind-it-angry-became All
 an-sig-ā an-chē-yoi Ha-wā-vāra ū-chok-pā-lu an-sik-pē-yā
they-punching they-departed Therefore frog their-punching-from
 a-ting-a-fār-chūt a-om-yoi
its-back-wart it-was

FREE TRANSLATION OF THE FOREGOING.

How warts came on the toad's back.

Once upon a time there was a man called Chemchongsai-pa. He was sharpening his axe by the river, when a shrimp nipped him on the leg. Chemchongsai-pa became angry, and cut down a *khaum* tree¹. The tree became angry, and dropped one of its fruits. The fruit fell on the back of a cock. The cock became angry, and scratched up an ants' nest. The ants became angry, and stung the tail of a snake. The snake became angry, and bit a boar on the leg. The boar became angry, and rooted up a plantain-tree. A bat (that lived in the root of the plantain-tree) became angry, and flew into

¹ Its fruit is as big as a watermelon.

an elephant's ear The elephant became angry, and set a mortar rolling, and the mortar as it rolled knocked down a widow-woman's house The widow-woman became angry and began to scold.

'Mortar,' said she, 'pay a fine'

'I won't', said the mortar 'The elephant set me rolling'

'Elephant, pay a fine.'

'I won't. A bat got into my ear'

'Bat, pay a fine'

'I won't A boar rooted up the plantain-root which was my home'

'Boar, pay a fine'

'I won't A snake bit me on the leg'

'Snake, pay a fine'

'I won't Ants stung my tail'

'Ant, pay a fine'

'I won't A cock scratched up my nest'

'Cock, pay a fine'

'I won't A *khaūm*-fruit fell on my back and made me angry'

'*Khaūm*, pay a fine'

'I won't Chemchongsaiapa cut me down'

'Chemchongsaiapa, pay a fine'

'I won't A shrimp nipped me on the leg'

'Shrimp, pay a fine'

But the shrimp remained silent

Again she said, 'shrimp, pay a fine'

But the shrimp remained silent Said she — 'Would you rather (die in) hot or in cold water?'

'I would rather (die in) cold water'

So they put him into cold water, and he (jeered at them and swam away), saying,

'I am (too) clever (for the likes of you)'

Then they all became very angry, and called the elephant, who sucked up all the water till it was dry, and then they caught the shrimp and killed him They gave him to a toad to cook 'Is it cooked?' said they 'It's ready,' said the toad 'Then carve it for us' (He gave them nothing but the broth) 'Where is the flesh?' There was none 'Old fellows, in testing the flavour, I accidentally swallowed the shrimp'

So the people became angry, and everyone pinched him (on the back) and went his way Thus, owing to this pinching, toads have had warts on their backs ever since

CHIRU.

The Chirus are a small tribe in the Manipur State. They are estimated to number between 500 and 1,000 souls. Most of them live in the mountains to the west of the valley, but a few Chirus are also found as a migratory tribe in the valley. Major McCulloch thought them to form a connecting link between the Saitangs and the southern tribes. Their language is most closely related to Haka, Khamti, and Langrong.

AUTHORITIES.—

- McCulloch, Major W.—*Notes on the Language of Manipur*, etc. (London: Trübner & Co., 1891).
 For a list of the Chiru names, see Long, J. S.—*Notes on the Language of Manipur*, etc. (London: Trübner & Co., 1891).
 Dainton, G. H.—*Notes on the Language of Manipur*, etc. (London: Trübner & Co., 1891).
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Two specimens and a list of standard words and phrases have been received from Manipur. They have all been prepared by Baba Bhikurap Singh of Kachap Khul. They are the only foundation for the remarks on Chiru grammar which follow.—

Pronunciation.—The marking of long vowels is not consistent. Thus, we find *lla* and *lha*, that, *rāng* and *raŋg*, for, *aŋ*-*ŋ* and *aŋ*-*ŋ*, they. *U* is always marked as long. There are apparently two diphthongs *ai*, *oi* with a long *e* and another with a short *a*. Thus, *nai*, child, *nai*, property. Both are sometimes interchangeable with *e* and *i*. Thus *a-rai-ŋai* and *a-rē-ŋai*, I eat; *ai-l-rā-ŋai*, I will go and say. *O* and *i* are used to denote the same sound. Thus, *lli* and *llo*, village, *rī* and *ro*, the suffix of the imperative. *O* is also interchangeable with *ai*, thus, *re-ŋai* and *re-ŋai* buy. The vowels of prefixes are often changed so as to agree with the vowels of the following syllables. Thus *a-di*, two, *ŋ-ŋ*, six, *la-ŋ-ŋ*, my son, *li-ŋ-ŋ*, my daughter, *ra-ŋ-ŋ*, sound, *mi-ŋ*, four, *ŋ-ŋ*, mud, *a-rai*, I eat, *o-ŋ*, I was, etc. Liphonics *ie*'s and *us* are generally inserted after an *o* and *ū*, or *ē* and *i* respectively. Thus *llo-ŋ*, in the village, *a-l-ē-ŋā*, on his foot. Final consonants are sometimes silent. Thus, *p-ŋ* and *pē*, give, *rā-ŋ*, *ŋā-ŋ*, and *ra-ŋ*, come, *ŋ-ŋ* and *ri*, to eat, to swallow. Final *r* is often doubled, thus, *lirr*, iron; *ŋ-lirr* horse. In the same way we find *l* doubled between vowels, thus, *mallai*, tongue, *ŋllā*, far. This doubling is probably intended to denote the shortening of the preceding vowel. Hard and soft consonants are sometimes interchanged. Thus, *a-jēm-da nā*, having struck, *li-ta-rā*, having drawn. *L* and *r* seem to be interchangeable in some cases. Thus, *a-ni-da lā* having been, *a-jēm-da-rē*, having struck. In *ŋh-ŋa-ŋā*, having gone, *ŋg* is perhaps written for *n*. *J* and *y* are apparently interchangeable. Thus, *jong* and *yong*, a prefix denoting motion towards, *o-ŋ-ŋ*, in plenty, *o-ŋ-ŋ*, happily, etc. *S* and *sh* are written in the same words, thus *ŋāl* and *ŋāl*, to eat.

We have no information with regard to accents and tones.

Prefixes.—Most of the prefixes used in Chiru are pronominal or verbal prefixes and will be dealt with below. *A* is generally the possessive pronoun of the third person, but it has also a wider use in the formation of nouns and adjectives. Thus, *a-ri*, sun, *a-pā*,

man, male being, *a lai*, tiger, *a-thā*, good, *a-jēr*, striped, *āllā*, far. *Īa* generally means 'my,' but it occurs without such a meaning in *sūng-lā-bīl*, ring, *lā-pēh-lāi*, he is giving. *Ma* is the stem of the demonstrative pronoun, but is also used before nouns and adjectives, thus, *ma rim*, sound, *mū lūng*, mud, *ma tūmā*, young. Compare also Compound Verbs. *Ra* seems to occur in *karr-nam*, my back, *re-ming*, name. The use of such prefixes seems to be relatively restricted, in comparison with Lamgāng, Kōm, etc.

Articles—The numeral *lhat*, one, is used as an indefinite article, and definiteness is denoted by the use of relative clauses, pronominal prefixes, and demonstrative pronouns.

Nouns—*Gender* is only apparent in the case of animate beings. It is often, in the case of human beings, distinguished by the use of different words. Thus, *lā-pā*, my father, *lā-nū*, my mother, *a-pā*, man, *nū-pāng*, woman. The usual suffixes are *pā* or *apā*, male, and *nū*, female, thus, *lā-nāi-pāng-pā*, my younger brother, *lā-sarr nū*, my sister, *lā-sā-pā*, my son, *lā sū-nū*, my daughter. *Pa* and *nū pāng* are prefixed in *pa-sa-nāi*, boy, *nū-pāng sa-nāi*, girl. The gender of animals is distinguished by adding the suffixes *chā*, male, and *a nū-pāng*, female. Thus, *sa-lorr chā*, horse, *sa-lorr a-nū-pāng*, mare.

Number—There are two numbers, the singular and the plural. When it is necessary to mark the plural, some word meaning 'many,' 'multitude,' etc., such as *hāi*, *rūk*, *ā rop*, *a-lām pūi*, is added. Thus, *a-soul-hāi*, slaves, *a-pā a-tha rūk*, good men, *lē ā rop*, goats, *sa-lorr chā a-lām-pūi*, horse male many, horses.

Case—The *Nominative* and the *Accusative* do not generally take any suffix. Words such as *lā*, *lā lo*, *lā-tū*, *lā*, and *tū*, all probably demonstrative pronouns, may be added in order to emphasise. Thus, *lūhā tū lā lūh ta nā wāh choi-rū*, well from water that drawing bring, *lai nā a-mā a-sha pū lā-lo sa-mo-lē lām pūi lā-jēm-yoi*, I his his son that stripes with much I struck, *a-mā lā-tū anaktak jēm-da-nā rūi-rū-lē khop-ro*, him that well beating ropes-with bind, *lai-lā bū nēk-būi-yā a-thi-rang kā-ni-yoi*, I food eating-not dying-for I-am, I am dying here with hunger, *a-lai-tū lai-ni-nā lā-ma-tor-yoi*, the-tiger we we-defeated, etc. The suffix *nā*, denoting the agent, is usually added to the subject of a transitive verb, thus, *a-pā-nā na lūi a-sēm-pē-yoi*, his father property all he-divided-gave. The *Genitive* is generally expressed by putting the governed before the governing word, without any suffix. Thus, *sa-lorr hi-lā lām*, horse this year, the years of this horse, *sa-lorr a-ngoi sa-fārr*, horse white's saddle, *nang-pā in*, thy-father's house. A possessive pronoun is sometimes prefixed to the governing word, thus, *a-lai a-būn*, the-tiger its-skin. Other relations are expressed by means of postpositions. Such are — *ā*, in, to, *dā*, to, *ding* and *a-ding*, to, *ding-ā* and *a-ding ā*, from, *lā iā*, from, *long*, and *lūng*, in, among, *lhan*, in, *lē*, with, *lonā*, on the top of, *māi-kūng-ā*, and *māi-kūng-am*, before, *nūi-yā*, under, *nūk* and *nūi-wā*, behind, *nā*, from, *rāng*, for, etc.

Adjectives—Adjectives are generally preceded by a prefix, usually *a*, but sometimes also others such as *ma* and *pi*, thus, *a-thā*, good, *a-ngoi*, white, *ma-tūm-ā*, young, *pi-lī-lē*, small. In *a-pā a-tha-pā lhat*, man good one, the suffix *pā* in *a-tha-pā* is probably a suffix of the relative participle. Adjectives follow the noun they qualify, and suffixes and postpositions are added to them, and not to the qualified noun. Thus, *a-pā a-tha-rūk ding*, man good-many to, to good men. In *nū-pāng hāi a-tha-rūk*, good women, there are two plural suffixes, one after the noun and one after the adjective. The particles of comparison are *kārā* and *nigā*. Thus, *a-dē kārā a-thā*, two from good, better, *wā-nūi-nigā arī shāng*, all (?) than lugh, highest. *Tak*, much, most, may be added to the adjective in order to form

a kind of absolute superlative Thus, *pon a-tha-tal*, cloth best, the best cloth. In *amō a sari-nū kha-tū a-nāi-pāng-pā-nā a-shāng-dēt*, his his-sister that his-brother taller, his brother is taller than his sister, the word *dēt* is perhaps a verb meaning 'surpass' The suffix of the agent in *a-nāi-pāng-pā-nā* shows that this word is the subject

Numerals.—The numerals are given in the list of words They follow the noun they qualify There are no traces in the specimens of the use of generic prefixes or suffixes

Pronouns —The following are the *Personal pronouns* —

Singular,—

lai, I

nang, thou

a-mā, he

lai, *la*, my

nang, *na*, thy.

a-mā, *a*, his

Plural,—

lai-ni, we

nang-ni, you

a-ma-ni, they

The words *khā*, *lā*, and *tū* may be added to the pronouns as to the nouns in order to emphasise The genitive may be expressed by means of the short forms *la*, *na*, and *a*, but also in the same way as with nouns Thus, *lai-la-chong*, of me, *lit* I-my-word, *nang chong*, of thee, etc The list of words gives *lai-kā-ni* and *lai-ni*, we, but only *lai-ni* occurs in the specimens The short forms *la*, *na*, and *a*, are apparently also used in the plural, thus, *lai ni la-chong*, we our-word, of us Compare Pronominal prefixes with verbs below

Demonstrative pronouns —*Hi*, *hi-hi*, and *hi-lā*, this, *khā*, *kha-nā*, *khā-to*, *ma-khā*, and *tū*, that In 'imo a tho?' *l hātīyā arrdon*, 'what is-being-done?' saying he asked, *l hātīyā* must probably be corrected to *khā ti-yā*, that saying

There is no *Relative pronoun* The base alone is generally used as a relative participle, thus, *ma-khā lai-pāl khan o-om ni khat*, that country in being man one Any other form of the verb can apparently be used in the same way, even the imperative, thus, *la-pā-nā lai-a-ding na-pē-rāng-rū nai lo-tūm-rang*, my-father-by me-to thou-give-shalt property share, the share of the property which thou, my father, wilt give me Sometimes the two clauses are put together without any connecting participle Thus, *nang nāi hi nang nai lem sūlangyor a-ding a-pēh-ā ma-māng-yoi*, *nang nāi hi a-wāt-lē-yā*, thy son thus thy property harlots to giving wasted, thy son thus returned-when In *a-pā a-tha-pā khat*, man good one, the form *a-tha-pā* is perhaps a relative participle The suffix *nā* forms a relative participle in *o-om-nā-om-nā sok-sok*, being-being snail-snail, all the snails that were there

Interrogative pronouns —*Tū-mo*, who? *i-mo*, what? *i-ranga-mo*, why? *i-yāt-mo*, how many? *i-chān-mo*, how much? thus, *nang ri-ming i-mo-ti*, thy name what-called-is? *nang nū wā tū-nāi-mo-ni pa-sa-nāi ā-hong*, thy back-at whose-son-being boy comes? whose boy comes behind you.

Indefinite pronouns —*Mi-khat-tē*, any one, *lit* man-one-even

Verbs —Verbs are conjugated in person by means of pronominal prefixes These are *la* or *lā*, I, we, *na* or *nang*, thou, you, *a*, he, she, it, they The vowel of the prefixes is often changed Thus, we find *li-ra-chauk*, I bought, *kū-mūh-yoi-yē-lā*, we saw again, *nē-ra-choh*, thou boughtest, *o-om*, they were The prefixes are sometimes dropped, especially before other prefixes, but it is impossible to find any rule for their omission

The root alone, without any suffix, is freely used to denote present and past times. Thus, *kar nā ka-jēm*, I strike, *a-rai*, he said. The suffix *lāi* is often used in the same way. Thus, *a-mā a-ni-lāi*, he is, *kar nang nāi-rang ro hor-lāi-mang*, I thy son-for worthy-am not, I am not worthy to be thy son, *ni khat tē pē-lāi-mā*, man one even gave-not. In *a ma-ni a-ni-lāy-ā*, they were, *ā* is added to this *lāi*. Compare Present definite.

The suffix of the *Past tense* is *yor*, compare *Rāngkhöl yor*, Hallām *zer*, and Kōm *yō*, Siyin *yō-hi*. Thus, *a-sēm-pē-yor*, he divided, *a-chor-yor*, he brought, *kūm hi-yāt-ni-yor*, *nang sipā ka-tho wā*, years so-many-were, thy service I did, these many years I served thee. The suffix *yor* is occasionally used to denote the present time, thus, *a-thi-rang kām-ni-yor*, dying-for I-am, I am about to die. Its real meaning is 'to complete,' 'to finish'. Compare *Rāngkhöl yor*. These forms are, therefore, root tenses of a compound verb. Another suffix of the past tense is apparently *tā*. It occurs in the suffix of the conjunctive participle *ta-nā*, and in *i-chān-mo a lu-tā*, how far-is it? Compare the use of the suffix of the past tenses *tā* after adjectives in *Rāngkhöl*.

The suffix of the *Present definite* and of the *Imperfect* is *lāi*, thus, *kar-nā ka-jēm-lāi*, I am, was, striking, *a-mā-nā chung lon ā shi-rāt so-bū ka-pēk-lāi*, he hull top on cattle grass is-giving. The prefix *ka* in *ka-pēk-lāi* seems to be a transitive particle, compare Tibetan *g*.

The suffix of the *Future* is *rāng* or *rang*, thus, *wāk ri-rang*, I will go and say, *kar-nā a-jēm-rang*, I shall strike. The suffix seems to be a postposition with the meaning 'for'. Thus, *nang-rang*, thee-for, thine, *nang nāi-rāng*, thy son for, to be thy son. In this way some of the forms occurring in the list may be explained. Thus, *nang-nā a-jēm-rang nang-ni*, thee-by striking-for thou-art, thou wilt strike, *kar ni-rāng han* (i.e., probably *ka-ni*), I being-for I am, I shall be. Compare *kar a-thi-rang kām-ni-yor*, I am about to die. In *a-mā-ni-nā a-jēm-ra so*, they will strike, *ra* is probably identical with *rang*, and another suffix *so* is added. Compare, however, Meithei *ra*.

Imperative—The forms in No. 77 and ff. in the list of words are verbal nouns, and not imperatives. The suffix of the imperative is *ro* or *rū*, and in the first person plural *ror*, added to the root or to the suffix *rāng*. Thus, *pē-ro* or *pē-rū*, give, *ēn-ro*, look, *ma-tho-ro*, put ye on, *na-pē-rāng-rū*, give thou, *sa-rāng-ro*, let us eat.

The root alone, without any suffix, is used as an *Infinitive* or *Verbal noun*, thus, *ā-hong*, to come, *ā-ding*, to stand, *la-ningāi a-hor a-ni-yor*, our-glad-being merry-being it-was, we should make merry. Postpositions are freely added to this form, and in this way adverbial clauses are formed. Thus, *bū nēk-būi-yā*, food eating-not-in, with hunger, *a-sng-yor-yā*, his-to-come-to-senses-finishing-in, when he came to senses, *nang nāi hi a wāt-lē-yā*, thy son this his-coming-in, when this thy son came, *ma-māng-sū-lī-yā*, wasting-all-in, when he had wasted all. In all these instances we have the suffix *ā* added to the root or to the suffixes *yor* and *lāi* (*lē*, *li*), that is to say to the verbal noun of compound verbs. Other postpositions used in the same way are *khan*, *lamā*, *lē*, *mā*, *nahpā*, *nā*, and *yēlā*. Thus, *a-ni a-lēk-tē o-om-lē-khan*, days few their-being-in, when few days had past, *a-hong-lamā*, his coming in, when he came, *soh-soh khanā a-lān a-i a-sit-mā*, snail that his-running his-racing-before, or perhaps the snail did not run the race, etc. Many similar forms occur, and they may often be as well translated as adverbial and conjunctive participles. The root alone is also occasionally used as an *Infinitive of purpose*, thus, *wōh*

sên amā loi-pūh wā a-mā-lha ma-sē-yoi, pigs to-tend his fields to him he-sent The usual suffix of this form is, however, *rāng* or *rāng-ā* Thus, *a-tha-na-rāng-ā*, to be; *a-jēm-na-rāng-ā*, to strike Compare Future. Instead of *rāng* we find *ro* in *la-lom-hāi-lē a-hoi-ning-ā sā-ro*, my-friends-with merrily eating-for, in order to make merry with my friends

Participles —The *Relative participle* has been mentioned under the head of Relative pronouns A *Noun of agency* seems to be formed by adding *hāi*, thus, *loi-nēi-hāi*, a cultivator, *kē-bēr-sēn-hāi*, a shepherd

Adverbial participles are formed by means of the postposition *ā*, thus, *o-o-jēdā*, merrily, *a-hoi-ning-ā*, happy-mind-in, happily Sometimes no suffix is added, thus, *o-o-yēt*, in plenty, *na-mah*, ill-not-being, safe and sound The suffix *ā* also forms a kind of *Conjunctive participles* Compare Verbal noun, above Thus, *a-pā-nā a-mūl-yoi-yā*, *nū-ma-poh-yoi-yā*, *wāh-tan-ā*, *ring ro-ko-tho-wā a-lūm-pē*, his father having-seen-him, having-pitied, having run, neck embracing kissed It will be seen that *ā* may be added to the suffix *yoi* It is added to *lāi* in *a-shē-lāy-ā*, gone. Other suffixes of this participle are *lā* and *nā*, often added to the suffix of the past tense *tā* Thus, *a-ni-da-lā*, having been, *jēm-da-nā lhop-ro*, having struck bind, *lāl-ta-nā*, having drawn, and probably also *shē-tang-ā*, having gone, *a-shē-a-lā*, going, *a-ni-na wo-lā*, being Compare Meithei

There is no *Passive voice* The absence of the suffix of the agent is sufficient to indicate the passive Thus, *i-mo a-tho*, what is-being-done? *hai khā-lo na-jēm*, me thou strikest, I am struck, *hai khā-lo a-jēm-rang ni-ti*, me striking-for thou-sayest, I shall be struck

Compound verbs are freely formed in order to modify the sense Thus, *a-sēm-pē*, he divided-gave, he allotted, *wāh-ri-rang*, go-say-will, I will go and say, *wāh-tan-ā*, going-running, *wāh-choi-tan-ā*, going-bringing-running, bringing quickly Several prefixes are used. Thus, *hoi* seems to denote motion from, thus, *hoi-rū-ti*, to answer *Jong* and *yoūng*, which are no doubt identical, mean motion towards Thus, *jong-loi*, to call, *yoūng-loi*, to take *Ma* forms causatives, thus, *ma-māng-yoi*, he spent, *bū nang-ma-nēh*, food thou-causest-to-be-eaten, thou givest a feast, *ma-sē-yoi*, he caused to go, he sent Some prefixes begin with *r*, but I cannot see the exact meaning of them, thus, *archūn*, he joined, *ardon*, he asked, *a-ro-om*, he was, *a-ro-jēt*, he heard, *ro-ko-tho-wā*, embracing, etc Other modifying words are added after the verb The *chē* in *na-pē-mah-chē*, thou gavest not, does not form a compound with the preceding verb, but is identical with Lushēi *chē*, which is said to be added to verbs in order to indicate the object, thus, *la-vēl-anq-chē*, I will strike thee. *Causatives* seem to be formed by adding *ma-sah*, thus, *ri-sē-ma-sah-ro*, cause him to wear *Yot* forms *Desideratives*, thus, *i-sāl-yot*, he wished to eat Other additions are *kir*, back, *rēt*, again, *som*, together, *sū*, entirely, etc

The *Negative particle* is *mah*, *mā*, or *maing*, thus, *tan-lāh-mah*, did not run, *pē-lāi-mā*, did not give, *ro-hoi-lāi-maing*, I am not worthy Another negative *būi*, corresponding to Khongzāi *pōi*, occurs in *a-thā-būi*, good-not, bad, *bū nēh-būi-ya*, food-eating-not-in, with hunger In one instance we find a negative *tap*, probably corresponding to Meithei *ta*, thus, *la-ra-ngāi-tap*, I disobeyed not

The *Interrogative particle* is *mo*

The usual **Order of Words** is subject, object, verb The indirect object sometimes precedes and sometimes follows the direct one.

[No 23]

TIBETO-BURMAN FAMILY.

KUKI-CHIN GROUP

CHIRU

SPECIMEN I.

(Babu Bisharup Singh, 1899.)

(STATE, MANIPUR)

Mi khat nū apī adi o-om Adī kong-kārā anāi ma-tūmā a-pā
Man one(-of) child male two were Two amongst from child younger his-father
 ading a-rai, 'ka-pī, ka-pī-nā kai a-ding na-pē-rāng-rū nai ko-tūm-rang
to said, 'my-father, my-father-by me to to-be-given property my-share-for
 na-pē-rīng-rū A-pī-nī a-nāi adiṣā nai him a-sēm-pē-yoi Anī
give His-father his-child two-for property all he-divided-gave Days
 alēktī o-om-lē-khan a-nū matūmā lām lā laipāk khat dā a-nai him
some remaining his-child younger far country a to his-wealth all
 a choi-yoi Makhā laipāk khan tha-mak-a-khan-ā nai him ma-māng yoi
carried-and-went That country in wickedly property all wasted
 Amī-nā nai him ma-māng sū-hyā makhā laipāk khan bū atāng-hai-yoi,
He property all wasting-after that country in rice dear-became,
 ma-khan amā a-dong-yoi. Amī-nā makhā laipāk khan o-om mi
thereupon he became-wretched. He that country in residing person
 khat-lē a-rehūn yoi Mī khā wok sēn amā laipāk wā amā-kha
a-to joined-together Person that squire to-pasture his field to him
 ma-sē-yoi Wok bū sē kha amā isāk-yot mi khat tō
sent Squire's food even-that he to-eat-wished man one even
 pē-lū mā A-sing-yoi-yā amā-nā ahīn-dā a-rē-yoi, 'ka-pā adingā sēlo
did-not-give Becoming-sensible he to-himself said, 'my-father from hired
 asōūk hūi o-oyēt a sāk-yoi Kai-lā bū nēk-būiyā athi-rang
his-servants many in-abundance are-eating I-on-the-other-hand rice eating-not to-die
 kā-mi-yoi Kai ka-pā ading shē-tangā wāk-rī-rang, "Ka-pā, kai Pathin ading
I-am about I my-father to having-gone will-say, "my father, I God to
 kā-lān-yoi, nang māi-kūngam kā-lān yoi, kai nang nāi-rāng ro-hoi-
have done wrong, you before have-done wrong, I your child-to be worthy-
 lū-maang Kaitū nang sōūk angā nā-tēt-rāng-ro" Amā-nā athoiyā apā
am not Me your servant like keep" He getting up his father
 ading a-wa-yoi Allā a-pā-nā a-mā-kha a-mūk yoiyā, nūmapok-yoiyā,
to came From afar off his father him seeing, having-compassion,
 wāk-tan-ā, ūng rokothowā, a-tūmpē. A-nāi-nā a-pā ading a-rai-yoi, 'Ka-pā,
running, neck embracing, kissed His-child his-father to said, 'my-father,

kai Pathin ading kā-lān-yoi, nang māi-kūngan kā-lān-yoi, kai nang
I God to have-done wrong, you before have-done-wrong, I your
 nāi-rāng ro-hoi-lāi-maing' Makhān apā-nā asoūk hāi ading a-rai-yoi
child-to-be worthy am not' Thereupon his-father his-servants many to said,
 'pon a-tha-tak wāk-choi-tan-ā ka-nāi-khā risē-ma-sak-ro; sūngkabēk khat
'garment best bringing-quickly my-child let-wear, ring one
 a-khūt-dā ma-tēng-ro, a-kēyā khonghūp ma-tho-ro Ka-nāi hi a-thivā,
his-hand-on put, his-feet-on shoes put My-child this having died
 wai-khat a-hong-ring-rēt-yoi-yē-lā, a-thāngā, atūn kū-mūk-yoi-yē-lā, kai-ni o-o-jēdā
again becoming-alive; having-been-lost, now being-found; we merrily
 sa-rāng-rōi ni-rāng-rōi.' Atūntū ama-ni ahoiyā o-om-voi.
let-us-eat let-us-drink' Thus they happily remained

Khā-faroi-khan anāi ū-liēn-chang loipūk-ā a-ro-om. Amā-nā a-in-ā
That-time-at his-child elder field-in was He his-house-to
 a-hong-lam-ā khong ma-ring ālam a-ro-jēt Amā-nā a-soūk khat a-jong-koiyā,
in-coming drum sound dancing heard He his-servant one calling,
 'mo atho' khā-tivā a-rdon Ma-khan a-soūk-pā kha-nā a-rū-ma-sāng-yoi,
'what is-being-done? saying asked Thereupon his-servant that answered,
 'na-nāi-pang-pā a-hong-kir-yoi. Amā-nā na-mak a-hong-kir-yoiyā nang pā-nā
'your-brother has-retained He not-being-ill having-retained your father
 nungāi-yoiyā bū ma-nēk-yoi.' Achong hi a-jēt-lē amā-nā a-sāng-ā ā-mū-lūng
glad-being rice caused-to-be-eaten' Word this hearing he angry his-mind
 a-hāng-ā in lūt-lāi-mā Makhā-sikhanlo a-pā wāk-sūk-wā
being-angry house entered-not This-reason-for his-father coming-out
 a-nāi-khā a-do-yoi. Ma-khan anāi-nā apā ading a-rū-ma-sāng-yoi, 'ēn-ro,
his-child entreated Thereupon his-child father to answered, 'lool,
 kūm hi-yāt-ni-yoi nang sipā ka-thowā wai-khat tēam nang chong kai
years so-many-were your service in-doing once even your words I
 ka-ra-ngāi-tap, atūnom nang-nā ka-lom-hāi-lē a-hoi-nīng-ā sā-ro kē-tē
hate-not-disobeyed; yet you my-friends-with merrily to-eat goat-young
 khat tēam kai ading na-pē-mak-chē Nang nāi hi nang nai lūm
one even me to have-not-given Your child this your wealth all
 sūkāngvor-ading a-pēk-ā ma-māng-yoi, nang-nāi hi a-wāt-lēyā nang-nā bū
harlot-to by-giving wasted, your-child this on-coming you rice
 nang-ma-nēk.' Ma-khan a-pā-nā a-rai-yoi, 'ka-nāi, nang-lā kai-lē
you-caused-to-be-eaten.' Thereupon his-father said, 'my-child, you me with
 achat-boipēdā na-omsom Kai adingā om lūm nang-rang; nang
at-all-times live-together Me to being all yours; your
 nāi-pang-pā a-ma-khā a-thiyā, wai-khat a-hong-ring-rēt-yoi; a-thāng-ā,
brother that having-died, again has-become-alive; having-been-lost,
 wai-khat kū-mūk-rēt-yoi, ma-khā-si-khan-lo lai-ni ka-nīngāi a-hoi a-ni-yoi'
again has-been-found, this-reason-for we to be glad to-be-merry it-is-proper.'

[No 24]

TIBETO-BURMAN FAMILY.

KUKI-CHIN GROUP

CHIRU.

SPECIMEN II.

(STATE, MANIPUR)

(Babu Bishanup Singh, 1899)

Akai-lē soksok a-tān-ra-sit, soksok kha-nā a-tān-a-ra-sit-mā soksok
Tiger-with snail ran-a-race, snail that running-race before snails
 hāi ading, 'akai-nā na-koi-lō akhat-khat-nā hoi-rū-ti-ro,' a-rai-yoi
all to, 'tiger-by when called one-after-another give-answer,' said
 Akailē kha-nā soksok-lō a-tān-ra-sit Soksok kha-nā amūnkūng
Tiger-with that snail-with ran race Snail that his-place in
 kha-nā o-om, tan-lāk-mak A-kai kha-nā a-thēndēyā a-tān-ā soksok
that remained, did-not-move Tiger that alone running snail
 a-koi, kha-nā makhā dīngā soksok kha-nā hoi-rū-tho, a-kai kha-nā a-koi-na-kip-ā
called that place in snail that answered, tiger that at-every-call
 o-om-nā-om-nā soksok kha-nā hoi-rū-tho, khā-ti-khan a-thēndēyā a-tān-ā
whenever-was snail that answered, in this way alone by-running
 a-sohāivā a-thi-yoi Ma-khan, 'a-kai-tū kai-ni-nā ka-ma-tor-yoi,' a-ningāi-yoi-yā
getting-tired he-died Thereupon, 'tiger we defeated,' being-glad
 soksok hāi akai achūngā a-lonnā akai abūn khā ajē om-yoi
snails all tiger on-the back-of treading tiger skin that striped remained
 Soksok-nī a-lonnā kha-na-hi-ti a-tar-hai irayā kha-nā kī-jēt
Snails treading-on it-was-caused old-men having told this is-known

FREE TRANSLATION OF THE FOREGOING

Once on a time a tiger and a snail ran a race. The snail had previously arranged with all the other snails that, whenever the tiger should call him as he ran, he should be answered by any snail met by him in the way.

Accordingly when the tiger started the snail did not move a single step from his place. The tiger, after running alone for some time, called the snail, but was answered by another snail, who was waiting for him in the neighbourhood.

The foolish tiger, mistaking him for the same snail, continued running till he was quite tired out and fell dead on the ground.

Now all the snails gathered in joy and crawled on the dead tiger, leaving stripes on his skin as they crawled along.

This, the old men say, is the reason why the tigers have striped skins.

KOLRĒN OR KOIRENG.

The Kolrēns or Koirengs are a small tribe in the State of Manipur. According to M^r Damant, they dwell in eight small villages on the hills north of the valley, and number about 600. They are also found as a migratory tribe in the valley itself. Kolrēn is the name which the tribe gives to itself, and Koireng is probably a Manipuri corruption of this name. The Kwoirengs or Liyāngs, which have been dealt with under the Nāgā-Kukī group, are a different tribe, and the languages of both have very little in common.

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DAMANT, G. H.,—*Notes on the Locality and Population of the Tribes dwelling between the Brahmaputra and Ningthi Rivers*. *Journal of the Royal Asiatic Society*, New Series, Vol. xii, 1880, pp 228 and ff. Short note on the tribe on p 238.

The Kolrēn dialect in essential points agrees with Hallām, Kōm, Rāngkhōl, Langrong, etc.; in some instances most closely with Khongzāi. Two specimens and a list of standard words and phrases have been prepared by Babu Bisharup Singh in the Kharang Koireng village in the Manipur valley. They are the only foundation of the remarks on the Kolrēn dialect which follow.

Pronunciation.—The vowels of the prefixes have apparently a rather indistinct sound. Thus, we find *la-pā* and *li-pā*, my father, *ma-tsh*, worthy, but *mi-tūm*, young, *li-m*, two, but *kū-rūh*, six. This sound might perhaps be denoted by means of an *a* above the line, thus, *l^a-pā*, my father. *U* is always marked as long, but it is certainly short in many instances. It seems to be interchangeable with *o*, thus, *pē-ro* and *pē rū*, give. It is sometimes also interchanged with *oi* and *ūo*, thus, *soi*, *so*, and *sū*, entirely; *sūok*, *sūk*, and *sok*, come out. In a similar way *a* is interchangeable with *ē*, thus, *cha* and *chē*, go, *ha*, and *hē*, a verbal prefix denoting motion towards. *E* and *ē* interchange in *yēng-ā* and *yēng-ā*, from. When a postposition beginning with a vowel is added to a word ending in a vowel, there is usually a contraction. Thus, *a-pān* for *a-pā-in*, by the father. A euphonic *y* is inserted after *ē* and *i*, thus, *a-chē-yā*, going, *lai-yā*, in the fields. The diphthong *ūo* is often written *ūwo*; thus, *kūwoorr*, ear, *pūwoon*, cloth, *sūwoh*, *sūoh*, *sūk*, and *sok*, to come out, etc. Final consonants are occasionally silent, thus, *pēh* and *pē*, give, *nūh* and *nū*, back, etc. Double *m* is sometimes pronounced almost as single, thus, we find *omah* for *om-mah*, is not. The sound of *h* seems to be rather faint. We find it dropped in some instances in the second specimen, after a preceding *n*; thus, *an-ong-sūwoh* for *an-hong-sūwoh*, they came out. Final *n* seems to be occasionally dropped, thus, *a-wa-mi-thēm-yai*, he entreated, *li-mim-chē-yai*, he sent. The prefixes *mi* and *min* in these words are no-doubt identical. Final *m* seems to be interchangeable with *ng*, thus, *ram* and *rang*, place, *cham* and *chong*, word. *Ng* seems to mark a faint nasal sound in *nūng-tiēng* or *nūh-tiēng*, behind, *maong* and *mao*, not, etc. *B* and *wo* are interchangeable in *a-won*, his belly, *la-bon*, my belly. The *b* in such words is due to the common pronunciation of *wo* in Eastern Indo-Aryan vernaculars.

Prefixes and suffixes.—Most suffixes are used in order to effect the inflection of nouns and verbs, and will be dealt with below. The same is the case with many prefixes. These latter are especially often used before verbs, and their proper meaning cannot always be ascertained. Some prefixes seem to have a rather wide meaning. Thus, the prefix *a*, which usually seems to be identical with the possessive pronoun of the third person, is used in the formation of nouns and adjectives. Thus, *a-na*, property, *a-nārr*, nose, *a-lām*, dancing, *a-lāk*, far. A prefix beginning with *k* occurs in numerals and verbs, thus, *ki-ni*, two, *kan-thūm*, three, *kū-rūk*, six, *kērr-thē*, to arise, *kē har thar*, heard. A prefix *ma* or *ni* occurs in *ma-tik*, worthy, *ni-tūm*, young, *ni-lī*, four, etc. Compare Compound verbs.

Articles—There are no articles. The numeral *khat*, one, is used as an Indefinite article, and prefixes, demonstrative pronouns, and relative clauses supply the place of the Definite article.

Nouns.—Nouns denoting relationship and parts of the body are usually preceded by a possessive pronoun. Thus, *ki-nū-mar*, wife, *lēt* my wife, *a-mēt*, eye, *lēt* his eye.

Gender is only apparent in the case of animate nouns. It is, when necessary, distinguished by means of suffixes, or, in the case of human beings, also by using different words. Thus, *ki-pā*, my father, *ka-nū*, my mother, *pasal*, man, *nū-mar*, woman. *Pā* and *nū* are the usual suffixes in the case of human beings, thus, *cha-pā*, son, *cha-nū*, daughter. In No 101 we find the form *ki-pā khat-pā*, my-father one-male. The *pā* in *khat-pā* is, however, perhaps the suffix of a relative participle. Compare *a-cha-pā ū-pā-pā*, his son-male old-male-being, his elder son. The usual suffixes in the case of animals are *chal* and *tang*, male, and *pi* or *api*, female. Thus, *sakorr chal*, horse, *sakorr api*, mare, *is-tang*, dog, *is-pi*, bitch.

Number—There are two numbers, the singular and the plural. When it is necessary to denote the plural some word meaning 'many,' 'all,' etc., is added. Thus, *a-soūk hāi*, his servant all, his servants, *nū-mar a-sā an-tam*, woman good many, good women.

Case—The *Nominative* and the *Accusative* do not take any suffix. *Ko*, probably a demonstrative pronoun, is sometimes added to the noun in order to emphasise it. Thus, *ha-wā chong hin Kol-ren ko a-tam sūwok maong*, that reason for Kolrēns many came-out-not, therefore many Kolrēns did not come out. The suffix *in*, denoting the agent, is usually added to the subject of a transitive verb. Thus, *a-pān a-na pūm-pāng a-cha-pā ki-ni yeng a-sēm-pēh-yai*, his father his property all his sons two to he-divided gave. The *Genitive* is usually expressed by putting the governed before the governing word. Thus, *hi-wā sa-lor hi-ko lūm*, this horse this year, the years of this horse, *ni-pā in-ā*, thy father's house-in. The governed word is sometimes repeated before the governing one by means of a possessive pronoun. Thus, *pasal khat a-cha-pā*, man one his sons, *ka-bon a-chām-ā*, my-belly its hunger-in, with hunger. A suffix *tā*, probably meaning 'belonging to,' 'being,' is sometimes added to the governed noun. Thus, *ka-pā-tā sē-lo a soūk hāi*, my-father's hired servants all. This suffix is also used in Lushēi and connected languages, especially when the governing word is understood. Compare the corresponding sentence in the English original 'how many hired servants of my father's'. Other relations are expressed by means of postpositions. Such are *—ā*, in, to, on, *in*, in; *kārā*, from, *kūngnoyā*, under, *le*, together with, by means of, *mā tyēng*, *mā-tiēng*, and

māi-kūng-ā, before, *nūng-tyīng* and *nūh-tiēng*, behind, *sūngā*, in; *yiēng*, to; *yiēng-ā*, from, etc.

Adjectives.—Adjectives are usually preceded by one of the prefixes *a* and *m*. Thus, *a-lāl*, far, *m-tūm*, younger. *A-nai-lah-ā*, near, is an adverbial expression, *lit.* 'near-much-in'. A suffix *pā*, probably forming a relative participle, is sometimes added. Thus, *m-tūm-pā*, young-being, *ū-pā*, old being. The original verbal force of the adjectives appears in forms such as *pasal-pā a-sā an-tam*, man good many, where the prefix *an* in *an-tam* is identical with the plural pronominal prefix used with verbs. Adjectives usually follow, but occasionally precede, the noun they qualify, thus, *a-cha-pā m-tūm-pā*, his-son the-younger, *a-lāl lai-pāk lhat-ā*, far country one-to. The particle of comparison seems to be *nēho*, thus, *a-mā a-charr-nū nēho a-nāi-pā a-sāng*, he his-sister than his-brother he-tall(-is), his brother is taller than his sister. Another form of the comparative is *a-mā ēkin-lo* (perhaps *nēh-in-lo*) *a-mā sā-dīt*, him than he good-more, better. *Kāā*, from, may be used instead of *nēho*, thus, *a-tam kāā a-sā-lo a-mā a-sā*, many from good he good, best. A kind of superlative is also formed by adding *tal*, much, to the adjective. Thus, *a-sa-tal pūcon*, the best cloth.

Numerals.—The numerals are given in the list of words. They follow the noun they qualify. *Ki* in *li-ni*, *lan* in *lan-thum*, etc., are probably generic prefixes. Compare Tibetan *gñis*, two, *gsum*, three, and similar forms in several Bodo and Nāgā dialects. *Chai* is another prefix used when the number applies to money. Thus, *danglā chai-ni*, two rupees. Other generic prefixes do not occur in the specimens.

Pronouns.—The following are the *Personal pronouns* —

Singular,—

<i>lai</i> , I	<i>nang</i> , thou	<i>a-mā</i> , he
<i>la</i> , <i>li</i> , my	<i>na</i> , <i>ni</i> , thy	<i>a-mā</i> , <i>a</i> , his
<i>lai-tā</i> , mine	<i>nang-tā</i> , thine	<i>a-mā-tā</i> , his

Plural,—

<i>lai-ni</i> , we	<i>nang-ni</i> , you	<i>an-mā-ni</i> , they
<i>lai-ni-tā</i> , our	<i>nang-ni-tā</i> , your	<i>an-mā-ni-tā</i> , their

Demonstrative pronouns such as *hā* and *lo*, that, are often added to the personal pronouns in order to emphasise, thus, *a-mā-hā*, him, *an-mā-ni-lo*, they. The objective case may be formed by adding *chi* to the verb, thus, *m-pē-mah-chi*, thou didst not give me. The genitive is formed in the same way as with substantives or by means of the possessive pronouns. Thus, *lai-ni chong*, our word, of us, *nang na-sipā*, thou thy-service, thy service, *ni-ming*, thy name, etc.

Demonstrative pronouns—*Hī*, *hi-wā*, and *hi-wā hi-lo*, this, *hā* and *ha-wā*, that. *Ko*, which is often added to nouns and pronouns, is probably a demonstrative pronoun. Thus, *ū-pā hāi chong-lo*, old all word-that, the tale of old people is the following. *Han-lo* seems to mean 'that' in *ni-ni-tho hankō ang-sik-mo-ni*, you-done that what-for-is? why are you doing these things. In *ha-wā-han-lo*, thereupon, *han-lo* seems to be for *hā-in-lo*, that-in.

There are no *Relative pronouns*. The relative participle is usually formed without any suffix and is identical with the form used to denote present and past times. Thus, *a-mā ram-ā a-om pasal lhat*, that place-in being man one, *wōk yiēng a-pē cha-wāi*, pigs

to given husks, *n̄m-tho han-lo*, you-done that, that which you are doing, *hain bān-sik-a-ni a-nai li tūm ha-wā*, me-by getting-for-being property share that, the share of the property which I shall get, *yāo-lhāl-pasal*, cattle-tending-man, shepherd. A suffix *pā* has been mentioned in connexion with adjectives. Thus, *a-cha-pā m̄-tūm-pā ha-wā*, his-son younger that. Another suffix is *nā* in *m̄-ing a-hong sok-nā khūi-pr ha-wā*, men coming-out hole that, the hole through which the people might have come out. This *nā* is common in connected dialects. In Lai the corresponding suffix is *nāh*, which is used to form relative participles, compound nouns, etc. In *na-nai nah*, thy property, we probably have the same suffix, *nai-nak* being derived from *nai*, to have. Compare Lai *la-nāh*, road, from *lah*, to go.

Interrogative pronouns — *Khoi-mo* and *khoy-ē-n̄*, who? *ang-ē* and *ang-mo*, what? *ang-sik-mo* and *ang-sik-ī-n̄*, why? *i-yāt-mo* and *ang-yāt-mo*, how many? Thus, *n̄ nūh-tiēng khoi chā mo a-wā*, thee-behind whose boy comes? *n̄ m̄ing ang-mo-n̄ti* (i.e., *ang-mo n̄-ti*), thy name what-do-you-call? *I-yāt-mo* contains another stem *i*, compare *i-mo*, what? in Rāngkhōl, etc. A pronoun *tū mo*, who? may be inferred from *tū-nūm*, anyone.

Verbs — Verbs are conjugated in person and number by means of pronominal prefixes. The following occur — *ka* and *ki*, I, *kin*, we, *na* and *ni*, thou, *n̄n*, *n̄na* and *n̄ni*, you, *a*, he, she, it, *an* and *ana*, they. The final vowels in *n̄na*, *n̄ni*, and *ana*, are probably only an inorganic vocalic sound inserted between concurrent consonants in order to make the pronunciation easier.

The root alone, without any suffix, is freely used to denote present and past times. Thus, *ka li-cha*, I am, *pa-sal lhat a-cha-pā li-n̄ an-om*, man one his-sons two they-were. *A-n̄*, it is, it was, is sometimes added, apparently in order to emphasise that the action really takes place. Thus, *a-n̄-ti-a-n̄*, he said-it-is, he said indeed, *ka-nē-ri-chok-a-n̄*, I-bought-it-is, I bought indeed.

A suffix *ā* is sometimes added. Thus, *ka-n̄-ko a-fūt-pēh ā-ko Pa-thiēn khūr-ā lin-am-ā*, we at-first God's netherland-in we were. This suffix is probably a copula or verb substantive. In *a-tam an-ong-sik-o*, many they-came-out, we have apparently a suffix *o* used in a similar way. Compare Introduction, p. 7, above.

The suffix of the *Past tenses* is *yai*. Thus, *a sēm-pēh-yai*, he-divided-gave. *Yai* probably means 'complete,' 'finish', compare Rāngkhōl *jōi*. Hence it may also be used to denote the present time when the action is denoted as a completed or established fact. Thus, *thu-rong la-ti-yai*, dying-for I-have-said, I am about to die, *ki-ma-tik-n̄-mah-yai*, I-worthy-am no-more.

A *Present definite* and an *Imperfect* are effected by adding the verb *om*, to be, to remain, to the principal verb. *Om* is, in this form, apparently used as an impersonal verb, and the principal verb takes the form of a participle or verbal noun. Thus, *hain li-wēl-ā a-om*, me-by my-striking-in it-is, I am striking, *hain nang cham li-ngāi-mah-nā omak*, me-by thy word my-disobeying was not, *hain li-wēl-ā a-om-yai*, I was striking.

The *Future* is formed by adding *ing*, *sik*, and *rang*, all probably postpositions meaning 'for,' 'in order to' and conveying the force of a future or an imperative. To these forms are added the verb *n̄*, to be, and another verb which has the forms *tā*, *tē*, and *t̄i*, and probably corresponds to Lushēi *t̄i*, to say, to do, to work towards. Thus, *wa-chēng-ki-tā*, going for-I-saying, I-will-go, *wa-ri-l-ing-ki-tē*, I will say, *ka-n̄ a-*

hor-yā om-sih-a-n, we happily being-for it-is, we should be happy; *thi yong-ha-ti-yai*, dying for-I-said, I am dying. These forms apparently consist of an infinitive of purpose or imperative and the verbs *ni* and *ti*. Analogous forms occur in connected languages such as Hallām, Khongzāi, Pānkhū, or Mhār. Compare above, p 196. In Khongzāi the future is formed by adding *tē* to the principal verb. Thus verb *tē* may then be inflected, by means of the ordinary pronominal prefixes, in person, thus, *nang-in wonāng-na-tē*, thou wilt strike. It seems to be different in Kolrēn, if we can trust the list of words which contains forms such as *nang-ni* (i.e., *nang-in*) *ni-wēl-ing lē-tē*, thou wilt strike, and adds *lē-te* to the form *wēl-ing* in all persons and numbers. *Kē-tē* must then be a compound verb with a prefix *lē*, before which the usual pronominal prefixes are dropped. The suffix *ing* seems to be related to *ēng* or *dēng* in *lhodēng a-thē-yai*, he fell in want. *Sih* also occurs in forms such as *ang-sih-mo-ni*, why-is it? *pūm-pāng nang-nai-sih*, all thy property-for, it will all become thy-property, etc.

The suffix of the *Imperative* is *ro* or *rū*, and in the first person plural *roi*, thus, *pē-ro* and *pē ru*, give, *cha-in-lā om-roi*, eating let-us-remain. In *kū-ti khat min-tiyēng-ro*, ring one cause-(hum-)-to-put-on, the suffix *ro* seems to be added to the future suffix *ing* or *ēng*. Another suffix *o* seems to occur in *lūt-o a-ti-nūm-a-dā-yai*, 'enter' saying-even-he-refused, he would not go in.

The root alone is used as an *Infinitive* or *Verbal Noun*. Thus, *lai-ni-wēl a-sā*, my-striking good-is, I may strike, *ni cha-pā chang li-ma-tik-ni mah yai*, thy son to be I-worthy-am-no more. The past tense in *yai* is, in the same way, used as a past verbal noun before postpositions. Such are added in order to form adverbial clauses. Thus, *ni-a-lēh-a-lak om-ā*, days few being-in, when few days had passed, *a-ching-yai yā*, his-coming-to-senses-finishing-in, when he had come to senses, *nē-hong-pēh-ā*, his-coming-time-at, when he came, *a-mang-so-nū*, his-wasting-all-after, when he had wasted all, *chong ha-wā a-thai-dang-ā*, word that his-hearing-in, when he heard this word. The forms *ka-chē*, go, *a-chā-yē*, eat, etc., in No 77 and ff, are probably verbal nouns. There are no instances of their use in the specimens. The suffix of the *Infinitive of purpose* is *sih*; thus, *ki-sūwan-lē kē-roi-lēyā a-hor-yā ki-chāh-sih*, my-friends-with together merrily my-eating-for, in order that I might feast with my friends. The forms *chang-sih-a-ni*, to be, and *ni-wēl-sih-a-ti*, to strike, are compound forms and seem literally to mean 'being-for-it-is,' and 'striking-for-he-says'. An imperative in connection with the participle of *ti*, to say, may also be used in order to denote the purpose. Thus, *pasal-pā ha-wā wok yong-khāl-ro ki-ti a-mā lai-yā a-mā-hā ki-min-chē yai*, man that 'pigs tend' saying his fields-to him sent.

Participles —The *Relative participle* has been mentioned in connexion with Relative pronouns. *Adverbial participles* are formed by adding the postposition *ā*, thus, *a-hor-yā*, merrily, *na-lai-sa-lai-yā*, safely. The same form is also used as a *Conjunctive participle*, thus, *a-mang-yai-yā wat-khat ki-bān-yai*, he-lost-having-been again found-was. The root alone is also used in this way, thus, *lūt-o a-ti-nūm-a-dā-yai*, 'enter' saying-even-he-refused, *wok yong-khāl-ro ki-ti ki-min-chē-yai*, 'pigs tend' saying he sent. The suffix *in-lā* forms a conjunctive participle which is substituted for the first of two co-ordinate imperatives. Thus, *a-sa-lak pūwon ha-chohlā ki-cha-pā min-bāng-ro*, best cloth bringing my-son cause-to wear.

There is no *Passive voice*. Thus, *wol yēng a-pē cha wāi*, pigs to given husks, *a-bān-yai-yā*, he has been found again. The context, and the absence of the suffix of the agent, show that such forms have a passive meaning. I cannot properly analyse the forms *lai-yē ni wēl*, I am struck, *lai-yē ni wēl-yai*, I was struck, *lai yē ni wēl-hi-la-ti*, I shall be struck. *Kai-yē* seems to mean 'concerning me'.

Compound verbs are freely formed in order to modify the meaning of the principal verb. Thus, *a-si-m-pēk yai*, he divided-gave, *a-hong-lu-yai*, he-came-he-returned, he came back, *au-ong-sūwōk*, they-came-went-out, they came out. There are, especially, several prefixes. *Ha-* and *hē* seem to denote motion towards, thus, *hai-choi*, to bring, *hai-loi*, to call, *hē-min-to-ro*, put on him. *Ki* occurs in verbs such as *kērrthē*, to arise, *lē-hai-thai*, he heard. It does not appear to add anything to the meaning. The same is the case with *li* in forms such as *li-li*, saying, *li-min-chē-yai*, he sent. *Lai*, *lai*, and *la* seem to be different forms of a verb which perhaps means 'to be'. Thus, *a lai-om*, he was, *lai li lai-chang-chang*, I was, *lai li la-chang*, I am. The prefix *min* forms causatives. Thus, *li-min-chē-yai*, he caused to go, he sent, *min-bāng-ro*, cause to wear, etc. A prefix *na*, perhaps corresponding to the Mikir defining prefix *nāng*, occurs in *tū-nūm na-pē-pēk-mao-yai*, anyone gave not. Another prefix *nē* is found in *ni-cha-pā hi nē-hong-pēk-ā*, thy son this came-when. It is perhaps connected with *a-nai*, near. It is combined with another prefix *ri* in *nē ri-choh*, to buy. *Ni* is prefixed to several transitive verbs, thus, *a-ni-wēl*, he strikes, *a-ni-ti-a-ni*, he-said-it-is, he said indeed. *Wa* is a verb meaning 'to go', 'to come'. It is often prefixed to other verbs and seems to convey the idea of motion, thus, *a-wa-lān ā*, running, *a-wa-mi-thēm yai*, he entreated, etc. *Yong* seems to mean motion from, away, thus, *yong-thal-to*, draw (water from the well), *a-yong-mū*, he caught sight of (him), *yong-lhal-ro*, go and tend (pigs), etc. The verb *lhal*, to tend, seems to be connected with Lushai *lal*, to go, and to represent a well-known principle for the formation of causatives by means of aspiration of the initial consonant. *Desideratives* are formed by adding *nūwom*, to wish, thus, *a-chā-nūwom-tah*, he-to-eat-wished much. *Potentiality* is denoted by adding *thai*, thus, *miring hāi soh-thai-mak ā*, people all come-out-could-not. *Soi*, *so*, and *sū*, seem to mean 'entirely', *sūom*, together, *lah*, much, etc.

The *Negative particles* are *mak* and *mao* or *maong*, thus, *ni-mak*, is-not, no, *ni-pē-mak-chi*, thou-gavest-not-to-me, *Kol-rēn-ko a-tam sūwōk-maong*, Kolrēns many came-out-not. Note the reduplication of the verb in *na-pē-pēk-mao-yai*, did not give.

The *Interrogative particle* is *mo*. Compare Interrogative pronouns.

The usual *Order of Words* is subject, object, verb. The indirect object usually follows the direct one.

[No 25]

TIBETO-BURMAN FAMILY.

KUKI-CHIN GROUP

KOLRĒN OR KOIRENG

SPECIMEN I.

(STATE, MANIPUR)

(Babu Bisharup Singh, 1899)

Pasal khat achapā kinī, anom Anmāni kinī kārā achapā mitūmpā
Man one his-sons two had Them two from his-son younger
 hawā apā yiēng a-ni-ti-a-ni, 'kapā, kain bān-sik-a-ni anai kitūm hawā
that his-father to said, 'my-father, by-me to-be-received goods share that
 kai yiēng na-pē-rū' Apān anai pūmpāng achapā kinī yiēng
me to give' His-father his-goods all his-sons two to
 a-sēm-pēk-yai Nī alēk-alak omā achapā mitūmpā anai pūmpāng
he-divided-gave. Days a-few remaining his-son younger his-property all
 a-choi-soi-yai alāk laipāk khat-ā achēyaiyā anai pūmpāng hawā
carrying distant country a-to having-gone his-property all that
 pūwo-mag-ā a-mang-soi-yai Anai pūmpāng hawā amangso-nū a-ram-ā bū
wicledly wasted His-wealth all that wasting-after place in rice
 atam a-lai-lū. Hawā-hanko amā khodēng-a-thē-yai Amān amā ram-ā
very became dear Thereupon he became-wretched He that place-in
 a-om pasal khat yiēng achēyā an-kīy-archūn-vai Pasalpā hawā wok
residing man one to going joined-together Man that some
 yong-khāl-ro kitī amā lai-yā amāhā kī-min-chē-yai. Wok yiēng apē
pasture saying his field-to him sent Some to given
 chawū rangam a-cha-nūwom-tak, tūnūm na-pē-pūk-mac-yai A-ching-vai-yā
husks even he-to-eat wished-much, anyone did-not-give Becoming sensible
 amin athaibvā a-ni-ti-a-ni, 'kapā-tā sēlo asoūk hāi aloiyā an-chāk-ā
he to-himself said, 'my-father's hired his-servants all happily feeding
 an-cha-nirang-vai, kaiko ka-bon-a-chām-ī thi-rong-ka-ti-yi Kai kīpā
they-eating-letting-were, I my stomach-its-hunger-with am-about-to-die I my-father
 yiēng wa-chēng-kī-tā wa-rī-ling-kī-tū, "kapā, kai Pathūn māi-kūngā nang-māi-kūngā
to going will say, "my-father, I God before you-before
 kīl mālē-yai, nichapā chang kī-ma-tik-ni-mak-yai Kai ni-soūk khat
I have done-wrong, your-son to-be worthy-am-not Me your servant one
 tuka ni tē-ro" Amān akērrthvā apā yiēng a-wa-yai, alāk rangā
like leap" He arising his-father to came, far place-in

a-omā apān a-yong-mū, a-ning-a-si-yaiyā, a-wa-tān-ā, a-ring a-wa-holā,
he-remaining his-father he-saw, his-mind it-pitying running, his-neck embracing,
 avok-pē. Achapā hawā apā yīēng a-wa-ril-yai, 'kapā, hai Pathiēn
he-kissed His-son that his-father to said, 'my-father, I God
 māi-kūngā nang māi-kūngā kīlēmālē-yai, ni-chapā ohang kī-ma-tik-ni-mak-yai
before you before have done-wrong, your-son to be worthy-am-not'

Apān asōūk hāi yīēng chong apēkā, 'asatak pūwon hai-choin-lā
His-father his-servants all to orders gave, 'best clothes bringing
 kichapā min-bāng-ro, a-khūt-ī kūti khat min-tiyēng-ro, a-kē-yā kēhūp
my-son cause to-wear, his-hand-on ring one put, his-feet on shoe
 hē-min-to-ro, kichapā hī athuyā, wai-khat a-hong-ring-yai-yā, amangā,
put, my-son this having-died, again beooming-alive, having-been-lost,
 wai-khat a-bān-vaiyā, haini ahoiyā cha-in-lā omroi ' Hingā-yōntā anmāni
again being-found, we merrily eating let-us-remain' Thus they
 ahoivā an-oni-yai.
happily remained

Hawā klanan achapā ūpā-pā laipūkā a-lai-om Amān
That time-at his-son elder field-in was He
 a-mā awā khūwong asūtā alām aring kē-hai-thai. Amān
his-house-to in coming drum beating dancing sound heard He
 asōūk khat a-hai-hoiyā, 'nini-thio-hanko ang-sik-mo-ni?' a-ding-kēl-yai
his-servant one calling, 'you-by-done-that why-is?' asked.

Hawā-hanko asōūk hawā asāngyai, 'ni-nāi-pā a-hong-kir-yai. Amā
Thereupon his-servant that answered, 'your-brother has-retained He
 nī-lai-sa-lai-yā a-hong-kir-ā ni-pān a-ning-a-sā bū a-pēk'
without-illness having-retained your-father glad-being rice(feast) he-gives'
 Chong hawā athaidangā amān a-lūng-a-thak-ā inā lūto a-ti-nūm-a-dā-yai
Word this hearing he being-angry house in enter he-to-say-refused

Hiwā chong-hin apān a-wa-sūok-ā a-wa-mi-thēm-yai Hawā-hanko achapā
This reason-for his-father having-come-out entreated Thereupon his-son
 hawā apā yīēng asāngyai, 'ēnro, kūm hīwā-tūkin nang na-sipā
that father to answered, 'look, years so-many your your-service
 kithowā wai-khat-bai hain nang cham kī-ngāi-mak-nā omak Hawā-takhan
in-doing once even I your words disobeying was-not Nevertheless

kī-sap kī-sūwan-lē kē-roī-lōyā ahoiyā kī-chāk-sik kēl tē khat bēum
my-friends companions-with together merrily to-eat goat young one even

ni-pū-mak-chi Sūkāng yīēng na-nai-nak pūmpāng a-pēk-ā
you-have-not-given Harlot to your-property all giving
 ni-min-mang-sūwā nichapā hī nē-hong-pēk-ā nang bū ni-pēk-yai'
who wasted your-son this on coming you rice(feast) have given'

Hawā-hanko apān a-ti-yai, 'kichapā, nang-ko lai-lē anisūoni ni-om-sūom,
Thereupon his father said, 'my-son, you me-with always live-together.

kɪ-nai aɕhang pūmpāng nang-nai-sik Nɪ-nāi-pā hɪ athiyā,
my-wealth being all your-wealth-for Your-brother this having-died,
 wai-khat a-hong-ring-yai, a-mang-yai-yā, wai-khat kɪ-bān-yai, hɪwā
again has-become-alive, having-been-lost, again has-been-found; this
 chong-hɪn kɪ-nɪ ahoiyā om-sik-a-nɪ '
reason-for we merrily to remain-it-is '

[No 26.]

TIBETO-BURMAN FAMILY.

KUKI-CHIN' GROUP,

KOLRĒN OR KOIRENG.

SPECIMEN II.

(STATE, MANIPUR)

(Babu Bisharup Singh, 1899.)

Ūpā	hāi	chong	ko,	haini-ko	a-fūt-pōk-ā-ko	Pathiēn	khūrā
<i>The-old</i>	<i>all</i>	<i>word</i>	<i>that,</i>	<i>we</i>	<i>at-first</i>	<i>God's</i>	<i>nether-land-in</i>
kin-omā	Miring	a-hong-sok-nā	khūrrpi	hawā	lūng	a-khār-ā,	
<i>we-were.</i>	<i>People</i>	<i>coming-out</i>	<i>hole</i>	<i>that</i>	<i>stone (with)</i>	<i>was-shut-up,</i>	
miring	hāi	sok-thai-mak-ā	Hawā-banko	lāi-lēnin	lūng	hawā	
<i>people</i>	<i>all</i>	<i>come-out-could-not</i>	<i>Then</i>	<i>a-bird</i>	<i>stone</i>	<i>that</i>	
a-fong-ā	miring	hāi	an-ong-sūwok	Kolrēn ¹	haini-ko	kin-khēk-ā	
<i>opening</i>	<i>people</i>	<i>all</i>	<i>came out</i>	<i>Koireng</i>	<i>we</i>	<i>making-noise</i>	
kin-ong-sūwok-ā,	Pathiēn-in	'atam	wai-yai'	a-ti-vā	wai-khat	a-ni-khār-ā.	
<i>coming-out,</i>	<i>God-by</i>	<i>'many</i>	<i>are'</i>	<i>saying</i>	<i>again</i>	<i>shut-up</i>	
Khongsū,	Mērong,	an-mā-ni-ko	a-ching-ā	an-om-chiēnā	atam		
<i>Khongzās,</i>	<i>Kabui (Nāgās)</i>	<i>they</i>	<i>sensibly</i>	<i>being-silent</i>	<i>many</i>		
an-ong-sūko	Hawā	chong-hin	Kolrēn-ko	atam	sūwok-maong		
<i>came-out.</i>	<i>That</i>	<i>reason-for</i>	<i>Kolrēn</i>	<i>many</i>	<i>did-not-come-out</i>		
An-mā-ni-ko	a-tam	an-sūwo					
<i>Those</i>	<i>many</i>	<i>came-out</i>					

¹ Kolrēn is the name of the caste used by the people themselves.

FREE TRANSLATION OF THE FOREGOING

Our ancestors tell that, at first, we were in the nether land. There was a hole leading from that place to this world, but it was always kept shut up with a heavy stone, and the people could not come out (to this world). But one day it so happened that a bird removed the stone and so all the subterranean people passed out, one after another, through this hole, but the Koirengs (who were coming behind) made so much noise when passing through the hole that it came to the notice of God, who, thinking them too many, shut up the hole again. But the Khongzās and Kabuis were more provident and kept silent and so many of them were able to pass out (without the knowledge of God).

This, say the Koirengs, is the reason why their population is so small and why the other Nāgās are so numerous.

KŌM.

Kōm is spoken in a few villages in Manipur, chiefly among the hills bordering the west side of the valley, and at Sinamkom, about twelve miles to the north of Manipur. The Deputy Commissioner states that the Kōms and some other neighbouring tribes are small communities, with populations varying from 500 to 1,000 souls each. We may therefore put the number of speakers down as about 750. Major W McCulloch makes the following statement —

‘The Kom at one time was a powerful tribe, and their chief village not very long ago contained so many as six hundred houses. They bordered on the Khongjais, and though the two tribes were connected by intermarriage, their feuds were frequent and bloody. Several Khongjai villages paid them tribute. Amongst the Koms, the villages which have more largely intermarried with the Khongjais, have adopted in all particulars Khongjai usages even to the prejudices of the comb, whilst those that have kept more to themselves retain their own. The heads of the pure Kom villages appear elective and to have no great power or perquisites. Their customs, too, are much the same as those of the Koupocees.’

The Kōms, like the Khongzāis, Kolrēns, etc., think that their forefathers lived in the interior of the earth. This tradition is found in the second specimen.

AUTHORITY—

McCULLOCH, MAJOR W — *Account of the Valley of Munnipore and of the Hill Tribes, with a Comparative Vocabulary of the Munnipore and other Languages*. Selections from the Records of the Government of India (Foreign Department) No xxvii. Calcutta, 1859. Short account of the tribe on pp 64 and f

I am indebted to Colonel H. Maxwell, C S I, the Political Agent in Manipur, for the two specimens and the list of words printed below. They have been prepared by Babu Bisharup Singh, of Uribok, and are, so far as I am aware, the first specimens of Kōm ever published. The following notes are entirely based on the forms contained in these specimens.

Pronunciation.—The vowels *i* and *ē* seem sometimes to be interchangeable, thus, *Pathm* and *Pathēn*, God. The vowel *i* in the suffix *in* is often dropped after a preceding *ā*, thus, *pān*, for *pā-in*, by the father. The final vowel of the verb *thē*, to hear, is written *ai*, in *thai ā*, hearing. In the same way we find *ai* instead of *ā* in *a-ning-ka-thai-yō*, they were happy, but, *a-ning-ka-thā*, happy. Aspirated nasals and liquids are relatively frequent, thus, *ka-lhā*, far, *mhū*, to see, *ka-nhūng-ā*, behind, *ka-rhūng*, safe, etc., but the writing is not consistent. Thus we find *lai* and *lhai*, field, *mang* and *mhāng*, lost, *nhūm* and *nūm*, wish, *rhā* and *ri*, say. We may add that *h* is sometimes dropped before vowels, if *ōng-ka-rhūng-yō*, he came-alive, is for *hōng-ka-rhūng-yō*. A final tenuis is often changed to a media when a vocalic suffix is added, thus, *kāp*, to shoot, but *a-kāb-ā*, shooting *war-khat*, once, again, but *war-khad-ā*, again *kūt*, hand, but *a-kūd-ā*, his-hand-on. The opposite change occurs in *sēpā*, service, which word is borrowed from the Bengali *sēbā*. Consonants are occasionally silent, thus, *k* is dropped in *ka-sā*, eat, but *a-sāk-nhūm-tā*, he-to-eat-wished, *an-sāg-ā*, they-eating. *N* and *l* are interchanged in *ran* or *ial*, property, *s* and *sh* in *ka-sik* or *ka-shik*, to come out.

Prefixes and Suffixes—Most of these are used to form cases and tenses, and will be treated below. There remain, however, several, the proper meaning of which can no more be ascertained, and in this respect Kōm represents the same stage of development as the Bodo and Nāgā languages.

The following *Prefixes* have been arranged alphabetically to avoid repetition, many of them being used before several classes of words —

a is perhaps identical with the possessive pronoun of the third person. It is used before substantives, adjectives, and verbs. Thus, *a-pā*, O father, *a-ram-ā*, that-country-in; *a-ū-pā*, the elder son, *a-la-lhēk*, some, *a la-thā*, good, *a-khēng-ā* all, *a pi-ō*, give, *a-dā-pā rō*, keep, etc

ga occurs in *a-ga-kūā*, he embraced. Compare *ka*, below

in is prefixed to several verbs, thus, *in-chang*, to make, *in-chūn*, to join, *in-lēt-in-thi-g-ā*, abundantly, *in-rhi*, to say, *in-sūng*, to sit, etc. It also occurs in *in-ang ā*, like. The same prefix is very common in Hallām, and also in other languages of the same group

ka is the most common of all prefixes and seems to have a still wider use than the corresponding prefix in Angām. In form it is identical with the possessive pronoun of the first person. The list of words generally prefixes a *ka* to all nouns denoting relationship or parts of the body, thus, *ka-pā*, father, *ka-kū*, hand. This *ka* probably means 'my' and is dropped after the possessive pronouns of the second and third persons, thus, *na-pān*, thy father, *a-kūd-ā*, his-hand on. *Ka* is further used to form verbal nouns, thus, *kyāyōng-ka sēr*, shepherd (*sēr* to tend), *a-la-lām*, dancing, *ka-rē*, companion, *ka-tim*, friend, *ka-sū-pi*, harlot, *ka-mi*, sun, day. Adjectives are frequently preceded by *ka*, thus, *ka-lhā*, far, *ka matik*, worthy, *ka-sāi*, tall, *ka-thā*, good, *ka-tam*, many, *ka-tāng*, expensive, etc. Participles ending in *ā* are often preceded by *ka*, thus, *ka sī-ā*, going, *ka-thi-ā*, having died, etc. It also occurs in the finite verb, thus, *ka-sī-yō*, went, *ka-fāk-yō*, was found again. The list of words also contains forms such as *ka-sā*, eat, *ka-sē*, go, etc. I cannot say what form is intended, as no instances are given, but probably a verbal noun or infinitive is meant. *Ka* seems to become *kō* before *ōm* and *hōng*, thus, *kō-ōm*, was, *ni lō-ōm*, to be, *kō-hōng-yō*, came. This *ka* or *kō* probably represents several different prefixes. Compare the prefix *la* in the Bodo and Nāgā languages. See also Introduction, pp. 15 and f

ma is sometimes prefixed to nouns relating to parts of the human body, like the prefix *mi* in Kachhā Nāgā, thus, *ma-las*, tongue, *ma-lung*, heart. It also occurs in some adjectives and verbs. Thus, *ma-tik*, worthy, *ma tum-pā*, the younger, *ma-son*, to answer, *ma thēm*, to entreat, *ma yōp*, to kiss. Compare Meithei

ni occurs in *ni lō ōm*, to be. See also passive voice, below

ra seems to be interchangeable with *ka* in *ra-nhag-ā* and *ka nhag-ā*, highly, very

Further we find *ra nas*, ground, *ra nhung*, name

ta seems to be a verbal prefix. Thus, *ta-fak-sik*, to be received. Compare the transitive prefix *ti*, *ta*, in Lushēi, Raltē, Pantē, etc. It corresponds to Tibetan *d*

Most of the *Suffixes* which occur in the specimens and in the list will be found under verbs, below. Here I shall only mention two, *ba* or *wā*, and *rai*. *Ba* and *wā* are added to demonstrative pronouns, perhaps in order to give emphasis. Thus, *hi wā*, this, *kha wā*, that, *kha-ba la nhung-ā*, that after. This *wā* is originally a demonstrative pronoun. It is also found in Kolrūn. *Rai* seems to be added in order to form abstract nouns, thus, *ka-tim*, friend, *tim-rai*, friendship.

In the sentence *lai nhêng-ā alô-ôm hi alhêng-ā nang-tā-rūk*, me to remaining this all yours is, all that I have is thine, we have another genitive *nāng-tā*, thine. The suffix *tā* fused to form the pronouns 'mine, thine,' etc., in most other languages of this group. The ordinary suffixes and postpositions may be added to the personal pronouns, thus, *nang-in apē-mak-chē*, thou gavest-not, *a mā nhêng-ā*, him from. In the genitive the pronoun may apparently be repeated. Thus, *a-mā a-sā-pān*, he his son.

The following *Demonstrative pronouns* occur — *hi*, *hi-wā*, this, *khā*, *khā-wā*, that, *lhan* or *lhān*, that, *a-mā*, that. *Hi* may also be added to other words in order to emphasise them. Thus, *lai hi Pa-thên nhêng kâ-lân-yô*, I God to I-sinned. In the same way we also find *chū* added. Thus, *lai-chū*, I, *nang-chū*, thou, *a-mā-chū*, he, *a-mā man-chū*, its prize. *Chū* is probably a demonstrative pronoun, compare *Relative pronouns*, below. *Khā* is also added in a similar way, thus, *a-mā-lhā kanhag a iōi-nā rhūi iōāng khut-rō*, him well beating ropes with bind. The pronoun *lhan* is sometimes used with the force of a definite article. Thus, *a-sā-pa a-ū-pā lhan*, his son elder that, his son the elder.

There are no *Relative pronouns*. They are replaced by means of participles, or a demonstrative pronoun is used as a kind of correlative. Thus, *lai nhêng-ā kô-ôm hi a-lhêng ā*, me to being this all, all that I have, *na-ral lungyā-hi la-sū-pi nhêng a-pē-ā a-man-mhang na-sā-pā hi a-hōng-le-chū nang-in bū nā wat-hat*, thy property all-this harlots to giving he-wasted-having thy-son thus he-came-again-that thou rice thou-art-giving, as soon as this thy son who gave all thy property to harlots and wasted it came back, thou art giving a feast, *ka-pān ka-pūn thūm-hin lai-hi-chū hi-ē*, my-father-by my-forefather-by story was-that is, thus is the story told by my forefathers.

Interrogative pronouns — *Tū-mō*, who? *hai-mō*, what? *hai-yā-mō*, how many? Thus, *tū-sā-pā-mō*, whose son?

Indefinite pronouns — *Tū-tē*, anyone.

Verbs :—Verbs are conjugated in person and number by means of pronominal prefixes. These are — *la* or *kā*, I, *lan* or *la*, we, *na* or *nā*, thou, *nan*, *na* or *nē*, you, *a*, he, she, it, *an*, they.

The prefixes are dropped in the imperative and before the prefixes *a*, *in*, *ka*, and *kē*. The list of words indicates another way of distinguishing the person, and partly also the number, of the verb, by adding suffixes. The following are found.

First person — *ēng*, plural *ūng*. Thus, *lai kasē-yō-ēng*, I went, *lai-ni kasē-ūng*, we go. Compare Present definite.

Second person — *chē*, plural *chai*, *chi*, or *chor*. Thus, *nang kasē-yō-chē*, thou wentest, *nang ni kasē chai*, you go, *nang-ni lai-ka chang-chi*, you were, *nang ni kasē-yō-chōi*, you went.

Third person — *hai*. Thus, *a-mā kasē-yōng-hat*, he went, *an-mā-ni kasē yō-hat*, they went.

Some of these suffixes occur in the specimens. Thus, *kathi-yō-ēng*, I am dying, *a-pē-mak chē*, gavest not, *a sēm-pēk-hat*, he divided gave. *Hai* is rather frequent, and in one place it is also used after a verb in the second person singular. Thus, *nā-wat-hat*, thou preparest. In a similar way *ēng* refers to a subject of the third person in *lai a-ni wūk-yō-ēng*, me he-struck, I was struck. At the same time it is very improbable that these suffixes are really used as conjugational terminations, but the materials are not sufficient to ascertain their real meaning. *Eng* is identical with the suffix *in*, *ēn*, or *ēng* which is used in Rāngkhōl and connected dialects. The other suffixes are apparently demonstrative pronouns, added in order to emphasise.

With regard to certain other prefixes used before verbs, see prefixes and suffixes above

The root, either alone, or with the prefix *la*, is freely used to denote the present and past times. Thus, *na la-nhūng akhan tū-sā pā-mō lō hōng*, thee-behind that whose son comes? whose son comes behind you? *a-mān sē a sēr*, he cattle grazing-is, *a-rhi*, he said, etc. An *ē* may be added, apparently without changing the meaning. Thus, *hi-ē*, is, *nang-chū lai-lē huō-tūl-ā lō-ōm-ē-yā*, thou me-with this-long art always, *a-ma yōp-ē*, he kissed. Also *lē* may be added. Thus, *a-hōng-lē-chū*, he coming, when he came. This *lē* is perhaps identical with the postposition *lē*, with, thus, *a-hōng-lē*, his-coming-with. *Hōng* may then be considered as a verbal noun or participle. Compare the parallel use of *leh* and *re-leh* in Lushēi and connected languages. Lushēi *leh* also means 'again', and that is perhaps the meaning of *lē* in *a-hōng-lē*, and almost certainly of *lē* in *ō-hōngin-lē-yō*, he revived again.

Forms of the *Present definite* are *la thi-yō-ēng*, I am dying, *lain la-lai-wūl-hi*, I am beating. The corresponding *Imperfect* is *lai la lai wūl-shai-yō*, I was beating. None of these forms is characteristic for these tenses. *Eng* in *la-thi-yō-ēng* has been mentioned above, and *lai* in the two other forms is identical with *lāi* and *lā* in Hallām, Aimol, Chiru, etc. Compare also Past tense, below. In *lain la-lai-wūl-hi*, I am beating, the demonstrative *hi* is probably a verb substantive, and the literal translation would be 'me-by my-time-beating-is (takes place)', I am now beating. In *lai la-lai-wūl-shai-yō*, I was beating, *shai* may correspond to *shi*, to be, in Zahao, Banjōgi, etc., and *yō* is the suffix of past tenses.

Past tense —The suffix *tā* occurs in *a-sāl-nhūm-tā*, he-to-eat-wished. The usual suffix is *yō*, thus, *a-sē-pu-yō*, he went, or, he brought. *Yō* seems to be nasalised in *a-mā la-sī-yōng-hai*, he went, *an-mā-ni la-sē-yōn-hai*, they went. It probably means something like 'finish', 'complete' (compare Rāngkhōl *jōi*), and we may thus explain its use in other tenses, thus, *la-thi-yō-ēng*, I am dying, *la-hōi-ā ōm-yō-ri*, merry let-us-be (completely). The prefix *lai* has been mentioned above. Other instances of its use are *lai-la-tāng-yō*, (the rice) became dear, *a-lai-that*, he killed.

The suffix of the *Future* seems to be *sik* or *si*, which should be compared with the postposition *sik-ā*, for. Thus, *lain la-wūl-si*, I shall beat, *nang-in na-wūl-si*, thou wilt beat, *lō-hōng-ri-sik*, I will go and say. In *lai la-chang-sēng*, I shall be, the suffix *ēng* seems to be added. This suffix seems to denote the future in *la-sī-ēng-ā*, going (I will go and say). Compare Khongzai *lai chēng-ē*, I will go, and similar forms in Hallām and other dialects.

The suffix of the *Imperative* is *rō*, plural *rū*, first person plural *ri*, thus, *ica-sēi-ō* (for *ica-sēr-rō*), tend, *pē-rō*, give, *man-si-rū*, cause-you-(him)-to-put-on, *ōm-yō-ri*, let-us-be. The forms *la-sē*, go, *la-sā*, eat, etc., in No 77 and ff, are probably verbal nouns. Compare Prefixes and suffixes, above.

The root alone, without any suffix, may be used as an *Infinitive* or *Verbal noun*. Thus *na-sī-pā chang la-ma-tūl-ē-mal-yō*, thy-son to be I-am-not-worthy, *lhang-sūh a-la-lām an lhang a-thē-yō*, drum-beating (and) dancing-of sound he heard. The list of words gives *sik-ā* as the suffix of the infinitive, thus, *chang-sik-ā*, to be, *wūl-sik-ā*, to beat. It is evidently the infinitive of purpose, compare, *la-tim la-re-lē lan-ta-sal-sik-ā*, my-friends my-companions-with our-feasting-for, that I might feast with my friends and companions. Compare Future, above.

Participles —The root alone seems to be used as a *Relative participle*. The prefix *lo* is added in two of the instances which occur in the specimens. Thus, *a-in-a a-lōng-*

tirg, his house-to he-coming-time-it, *a-ram-ā kō-ōm pa-sē in-khat nhēng*, that-country-in living man one to, to a man who lived in that country. In the same way the base of the future is used as a future relative participle, thus, *kain ta-fak-sik nai-nā*, mo-by to-be-received property, the property that I shall receive. *Conjunctive participles* are formed by adding the suffixes *ā* and *nā*. *Ā* may be added to all tenses. Thus *a si-pi i-a-tūm-pā khan a-ran a-khng-ā a-i-hōn-ā ram ka-lhā in-khad-ā*, his-on younger that his-wealth all he-carrying country far one-to
a se pu yō A-sē pu-yō-ā a-ran khangyā a-man-mang-sō-yō
 he-went He-gone-having his-wealth all he wasted-completely

Further, *ka sē tirg ā kō hōng-rī sik*, I go will-and say-will. In words such as *kōng ka si ā*, coming out, the word *sik* seems to mean 'to come out,' and to be quite different from the future suffix *si*. Compare *in-khat-in-khat hōng-ka shik*, one-by-one came out, and Lushai *chhual*, to come out. The suffix *nā* forms conjunctive participles which seem to occur only in connection with the imperative (compare the Tibetan suffix *la*). In the singular an *i*, and in the plural an *ū*, is prefixed to *nā*. Thus, *wū-i nā Hti-rō*, beat-and bind, *hōng-choi ū-nā man-si rū*, bring and put on-him.

A *Nom of agency* is formed by adding the suffix *pā*. This must be concluded from the etymology given of the name *Lai-icōn pā* in the second specimen, where it is said to mean 'he who wraps (icōn) the tongue (ma-lai)'

The *Passive voice* does not differ from the active, but the subject is not distinguished by the suffix of the agent. Thus, *ta-fak yō*, he was found again, *loi a-mi wūk-yō-ēng* me he-beat, I was beaten. The meaning of *mi* in *a mi* cannot be ascertained.

Compound verbs are freely formed. Some of the prefixes used in them have been mentioned above. *Hōng* denotes motion towards the speaker, thus, *hōng-choi*, to bring here, *ica* seems to denote motion, thus *icōk ica-sē rō*, pigs go-and tend. *Causatives* seem to be formed by prefixing *man*, thus, *si*, to wear, *man-si*, to cause to wear. Another causative seems to be formed by suffixing *pu*, perhaps corresponding to Lushai *pu*, to help, to assist. Thus, *a-ran a rhōn-ā ram ka-lhā in-khad-ā a sē pu yō*, his property he earned and country far one to he brought. *A-sē pu-yō* is translated 'he went,' but *sē* alone is 'to go,' and *ta-se-yō*, went. In *pa sē lhan a mā chū a thai-pūk ā a tir-ā-ka-sē-yō*, man that him his-fields to sent, *a-tir-ā-l-a-sē yō*, seems to mean 'he sending went,' and is probably not a causative. *Desideratives* are formed by adding *nhūm*, thus, *a tāl nhum tā*, he to-eat-wished. I cannot analyse *in ā rhūlō i-nūm-ka-dā*, he did not wish to enter the house, but *nūm* in *i-nūm* is perhaps the same as *nhūm*, to wish, *rhūlō* is probably an imperative, and the literal translation is perhaps 'house-in "enter" he-to-wish refused'. *Potentials* are formed by adding *ka-thā*, thus, *kain ka-wūk-ka-thā*, I may beat. This *ka-thā* must be compared with *thāi*, to be able, to be allowed, in Hallām, and similar forms in other connected languages. It is different from *ka-thā*, good. Other compounds are formed by adding *sō*, entirely, *yā*, always, etc.

The *Negative particle* is *ma*, thus, *Karang-pān hūm pū kāp ma*, Karang pa tiger does-not-shoot. In *in-ā rhūlō i-nūm-ka-dā*, he did not wish to enter into the house, *ka-dā* seems to correspond to the Meithei negative *da*. Compare, however, the corresponding passage in the Kolrūn specimen.

The *Interrogative particle* is *mō*. Compare Interrogative pronouns, above.

Adjectives are freely used as verbs, thus, *ka-thē*, (it-is) good, *hi-nuna Kāshmir* *ta-sē-hi hai-tuk-mō ka-thā*, here from (to-)Kashmir to go how-much far (is it)?

TIBETO-BURMAN FAMILY.

KUKI-CHIN GROUP

KÔM

(STATE, MANIPUR)

SPECIMEN I.

(Babu Bisharup Singh, 1899.)

Pasē inkhat sã-pã inhi kô-ôm An-mã-ni inhi kâr-khan ma-tûm-pã
Man one-(of) sons two were. Them two from-amongst younger
 a-sã-pã khan a-pã nhēng a-rhi, 'a-pã, kain ta-fāk-sik nainã
his-son that his-father to said, 'father, by-me to-be-received property
 khan kai nhēng a-pē-rō' A-pān a-sã-pã inhi-ã nainã a-khēng-ã
that me to give' His-father his-sons two-to property all
 a-sēm-pēk-hai Ka-ni a-ka-lhēk a-ômã a-sã-pã ma-tûm-pã khan a-ran a-khēng-ã
he-divided-gave Days some remaining his-son younger that his-wealth all
 a-rhōn-ã ram ka-lhã in-khad-ã a-sē-pu-yō A-sē-pu-yō-ã a-ka-ni-mak-a-tlō-ã a-ran
carrying place distant one-to he-went Having-gone wickedly wealth
 hangyã a-man-mang-sō-yō, akhēngã a-man-mang-sō-yō-ã ram akhan bũ
all-that he-wasted-entirely, all he-having-wasted place that-(in) rice
 ranhagã lai-ka-tāng-yō Khan-tak-bã amã a-nang-yō Amān aram-ã
very dear-became Thereupon he distressed-was He that-place-in
 kô-ôm pasē inkhat nhēng ka-sē-ã in-chūn-yō-hai Pasē khan,
residing man one to gone-having was-joined-together. Man that,
 'wōk wa-sē-rō,' a-ti a-mã-chū a-lhai-pūk-ã a-tir-ã-ka-sē-yō Wōk khlāi
'swine pasture,' saying him his-field-to sent. Swine food
 kbatak bakūm a-sāk-nhūm-tã tũ-tē nūm a-pē-mak-hai Hōng
that even he-to-eat-wished any-one even did-not-give Sense
 ka-sing-yō-ã amān a-bing-rag-ã in-rhi-yō-ã, 'ka-pã shak nghai-in
having-retained he himself-to said, 'father's servants many
 in-lēt-in-thēg-ã an-sāg-ã kô-ôm, kai-chū ka-wōn ka-tām-ã ka-thi-yō-ēng. Kai
abundantly eating live, I belly hunger-in am-about-to-die I
 ka-pã nhēng ka-sē-ēngã kō-hōng-ri-sik, "ka-pã, kain Pathēn nhēng
my-father to gone-having say-will, "father, I God to
 kã-lān-yō, nã-māi-kūngam kã-lān-yō, na-sã-pã chang ka-ma-tuk-
have-done-wrong, you-before have-done-wrong, your-son to-be I-worthy-
 ē-mak-yō, kai na-shak in-khat ang-fūngã a-dāpā-rō." Hī a-ti-ã
no-more, me your-servant one like keep" This saying

၇-မိ အ-ပိ နှိဏ် ကိ-ဟွံ-ယိ အ-က-လိ အ-ဝိ အ-ပိ အ-မိ-အ
he his-father to came. Distance-at he-remaining his-father seeing
 ၇-မိ-လွင်-က-၇ိ, က-တိ-၇ိ, အ-လ-က-၇ိ အ-ဂ-က-၇ိ, အ-မ-ယိ-ဝိ. Khanā-khan အ-ခ-ပိ
compassion, running, neck-on embracing, kissed Thereupon his-son
 ၇-မိ နှိဏ် အ-လိ, 'က-ပိ, က-လိ Pathon နှိဏ် က-လိ-ယိ, က-ပိ
to end, 'father, I-this God to have-done-wrong, father
 ၇-မိ-ကွမ် ကိ-လိ-ဝိ, အ-ခိ-ပိ ငါး က-မ-တိ-ဝိ-မ-ယိ' Khanā-khan
you-before have-done-wrong, your-son to-be I-worthy-no-more' Thereupon
 ၇-ပိ အ-လိ နှိဏ် ၇-လိ, 'ပိ-လိ အ-က-တ-က-လိ နှိဏ်-လိ-ဝိ
his-father servant many to said, 'garment best bringing
 က-ခိ-ပိ နှိဏ် ၇-လိ, အ-က-လိ ကိ-လိ ကိ-လိ ၇-လိ, အ-က-လိ
son to put-on, his-hand-on ring a put, his-feet-on
 က-လိ ၇-လိ, က-ခိ-ပိ လိ အ-က-လိ, နှိဏ်-လိ-ယိ, အ-မ-ယိ-ဝိ,
lost put, my-son this died-having, has-become-alive, lost-having-been
 ၇-မိ ကိ-လိ ကိ-မိ-ဝိ, လိ-လိ က-လိ နှိဏ်-လိ က-လိ
again found-has-been, for-this-reason we eating-drinking merrily
 နှိဏ်-ယိ' လိ ၇-လိ အ-မိ-လိ အ-လိ ကိ-ဝိ-လိ
to-us-remain' This saying they merrily remained

Khanā-khan ၇-ခိ-ပိ အ-ခိ-ပိ လိ-ပိ ကိ-ဝိ အ-မိ အ-လိ
That-time-at son elder that field-in was He his-house-to
 ၇-လိ-လိ ကိ-လိ အ-က-လိ အ-လိ အ-လိ-ယိ အ-မိ အ-လိ-ပိ အ-လိ,
in-courtyard drum beating dancing sound heard He servant calling,
 'လိ-မိ နှိဏ်' အ-လိ အ-လိ အ-လိ-ပိ အ-မိ-လိ, 'လိ-မိ-ပိ
'what-do-you-do?' saying asked His-servant answered, 'your-brother
 ကိ-ဟွံ-ယိ, က-လိ-လိ အ-လိ-ပိ အ-မိ အ-လိ-ပိ အ-လိ-ပိ
has-come, alive safe having-come your-father being-glad rice-(feast)
 ၇-လိ-လိ' Khanā-khan လိ အ-ခိ-ပိ အ-ခိ-ပိ အ-လိ-ပိ အ-လိ-ပိ
is-giving' This-word hearing his-son elder being-angry house-in enter
 လိ-လိ အ-လိ အ-ခိ-ပိ အ-ခိ-ပိ အ-ခိ-ပိ အ-မိ-လိ အ-ခိ-ပိ
he-remained-not His-father having-come-out his son entreated His-son
 အ-ခိ-ပိ နှိဏ် အ-မိ-လိ, 'လိ-ပိ, လိ လိ-လိ လိ လိ-လိ လိ
his-father to answered, 'look, years so-long this you for your
 ခိ-ပိ ကိ-လိ-ဝိ လိ-လိ လိ လိ လိ လိ လိ-လိ-ပိ-မိ,
service in-doing once even I your words disobey-did-not,
 လိ-လိ-လိ လိ-လိ လိ-လိ လိ-လိ လိ-လိ လိ-လိ လိ-လိ
nevertheless you my-friends my companions-with merrily to-eat goat
 လိ လိ လိ လိ လိ လိ လိ လိ လိ လိ လိ လိ လိ လိ လိ လိ
young one even have-not-given Your-wealth all-that harlot to
 အ-ခိ-ပိ အ-မိ-လိ လိ လိ-ပိ လိ အ-လိ-လိ-လိ လိ လိ လိ
by giving who-had-wasted your-son this on coming you rice-(feast)
 လိ-လိ-လိ' Khanā-khan အ-ခိ-ပိ အ-ခိ-ပိ, 'လိ-လိ, လိ-လိ လိ-လိ
are giving' Thereupon his-father said, 'my-child, you me with

hīwā-tūkā kō-ōm-ēyā, kai nhēngā a-kō-ōm hī a-khēngā nang-tā-rūk
so-long live-always, me to remaining this all yours-also
 Na-nāi-pā hī a-yōng-ka-thī-ā, wai-khat ōng-ka-rhīng-yō, a-yōng-hin-mang-ā,
Your-brother this having-died, again has-become-alive, having-been-lost,
 ka-fāh-yō, hīwayārhinā kai-nī ka-hōiā ka-nīng-ka-thā nī-kō-ōm
has-been-found, this-reason-for we merrily gladly to-live
 ka-thā,
it-is-proper

[No 28]

TIBETO-BURMAN FAMILY.

KUKI-CHIN GROUP.

KŌM.

(STATE, MANIPUR)

SPECIMEN II.

FOLK-LORE TAKEN FROM THE LIPS OF A KŌM

(Babu Bisharup Singh, 1899.)

Ka-p'in	ka-pūn	thūm-hin	lai-hi-chū	hi-ē	Ti-lāy-ā
<i>My-fathers by</i>	<i>my-forefathers by</i>	<i>story</i>	<i>that was-told</i>	<i>this-is</i>	<i>Formerly</i>
ka-p'in	kā-pūn	ranai-r-rā	lai-kō ōm-hai	Khaba-ka-nhūng-ā	an-mā-ni
<i>my-fathers</i>	<i>my forefathers</i>	<i>ground-in</i>	<i>were</i>	<i>Afterwards</i>	<i>they</i>
kouhūng-ī	khūrpū-ā	inkhat-inkhat	hōng-ka-shuk	Hūmpū inkhat	a-lai-lhūā
<i>the-cattle-in</i>	<i>hole through</i>	<i>one (by)-one</i>	<i>came-out</i>	<i>Tiger</i>	<i>a lying-in-wait</i>
a-lai-that	Karang-pī	pūn-thū	a-si-ī	hōng-ka-sik-ā	hūmpū khañ nīyē
<i>killed</i>	<i>Karangpa</i>	<i>cloth-striped</i>	<i>wearing</i>	<i>on-coming-out</i>	<i>tiger that colour</i>
in ang-ī	a-ti-ī	tim-rai	in-chang-hai	Sāichēpā	hōng-ka sik-ā hūmpū a-kāb-ā
<i>similar</i>	<i>seeing</i>	<i>friendship</i>	<i>made</i>	<i>Sāichēpā</i>	<i>on-coming tiger shot</i>
Hūmpū	khañ	ka-thi-yō	Hūmpū khañ	ka-thi-ā	an-mā-ni a-ning-ka-thā yū
<i>Tiger</i>	<i>that</i>	<i>died</i>	<i>Tiger</i>	<i>that being-dead</i>	<i>they being glad wine</i>
kūmhē	an-īk-an-in ā	a-ning-ka-thai-yō	Hūmpū a-nāb-ā	Laiwōnpā	a-ma-lai
<i>flesh</i>	<i>eating drinking</i>	<i>made amusement</i>	<i>Tiger</i>	<i>cutting</i>	<i>Laiwōnpā tongue</i>
a-dūr-ā	a-won-ā,	khañ	Laiwōnpā	a-rōn	Khañ hūmpū
<i>wrist-cloth-in</i>	<i>wrapped-up,</i>	<i>therefore</i>	<i>Laiwōnpā</i>	<i>was-named</i>	<i>Therefore tiger</i>
Karang-pū	tūng	kafā	ai-mak,	Karangpān	hūmpū kāp-mak
<i>Karangpā</i>	<i>now</i>	<i>till</i>	<i>does not-eat,</i>	<i>Karangpā</i>	<i>tiger does not-shoot</i>

FREE TRANSLATION OF THE FOREGOING

A piece of Kōm folk-lore

We learn from our ancestors, that our forefathers lived in the nether-world. Afterwards they came out one by one through a hole which is in the fort of Manipur. A tiger lay in wait and killed them as they issued. Karangpā¹ came out wearing a striped cloth, and the tiger, because it resembled his skin, made friends with him. Then Sāichēpā² came out, and he shot the tiger. The tiger died, and in joy thereat everyone drank wine, ate flesh, and rejoiced. Laiwōnpā cut out the tiger's tongue and wrapped it in his wrist cloth. Hence he was named Laiwōnpā³. (On account of the old friendship) tigers still refrain from eating Karangpā's descendants, nor will they shoot tigers.

¹ The Manipuris call him Khābā. He is the progenitor of the Khābā clan.

² The Manipuris call him Angōm.

³ Lai, the tongue; wōn, to wrap up. He is called Khūman by the Manipuris.

KYAU OR CHAW

The Kyaus or Chaws are settled on the banks of the Koladyne. It is a very small tribe, and 'tradition says that they were offered as pagoda slaves by a pious queen of Arakan, named "Saw Ma Gyee," some three centuries back, when Arakanese influence and the tenets of Buddhism extended far higher up in the hills than the limits of our present control.' In features, dress, and appearance they are said to be hardly distinguishable from the lower class of the Bengali peasantry of Chittagong. They are, perhaps, Aryan half-breeds. Their language, however, is pure Tibeto-Burman, and is closely related to the Kuki dialects of Cachar and Hill Tipperah.

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Very little is known of the dialect spoken by the Chaws. The vocabularies published by Latter and Phayre show that it most closely agrees with Rāngkhōl and connected dialects, such as Hallām, Kōm, and Langrong. Thus the word for 'cat' is *men* in Chaw, Rāngkhōl, Hallām, Kōm, Langrong, and also in Khongzāi. 'Cow' is *charrā* in Chaw, which seems to correspond to Rāngkhōl *shē-rhāt*, Kōm *sē-rhāt*, Hallām and Langrong *se-rāt*, while other connected languages have other forms, thus, Lushēi *se-bāng*, Khongzāi *bōng*, Lai *zá-pī*. The word for 'mother' occurs as *nū* and *nūng*, which two forms also are used in Rāngkhōl. 'Woman' is *n'pang*, corresponding to *nū-pāng* in Rāngkhōl, Hallām, and Langrong. *N'ming* is given as the word for 'name,' but probably means 'thy name,' the word for 'name' being *rmīng*. The initial *r* in this word recurs in Rāngkhōl *er-ming*, Kōm *ra-mhung*, and Hallām *rā-mung*, while other connected languages have *ming* or *mhung*. The *r* in *rmīng* is a prefix while the form *mhung* represents a secondary development, the prefix being dropped before *m*. The word *tshamak*, bad, compared with *atshā*, good, shows that the negative particle is *mak* as in Rāngkhōl, Hallām, Kōm, and Langrong, compare Rāngkhōl *shāmāk*, bad.

The few remarks on Chaw grammar which Lieutenant Latter has made in his article quoted above also show a close resemblance to the same dialects. The male suffix *tsāl* used to denote a male animal occurs in Rāngkhōl, Hallām, and Langrong, but also in other connected languages such as Lushēi, Banjōgī, Pānkhū, Lai, Khongzāi, etc. The Chaw numerals are of more interest. The first ordinals are —

One <i>khāt</i>	Six <i>ō-rūk</i>	Twenty <i>tchūom mek</i>
Two <i>mek</i>	Seven <i>s'rī</i>	Fifty <i>tchūom nga</i> .
Three <i>t'hūm</i>	Eight <i>rūet</i>	Hundred <i>r'za</i> .
Four <i>m'li</i>	Nine <i>kō</i>	
Five <i>nga</i> .	Ten <i>tchūom</i>	

The prefixes *m* and *r* in *m'li* and *r'za* are also used in Rāngkhōl, Kōm, and Hallām. Shō has also the form *mli*, four, and Langrong *rājā-lā*, hundred, while other dialects apparently use different prefixes. The suffix of the imperative is *rau*, i.e. *rā*. The corresponding suffix in Rāngkhōl, Kōm, Hallām, and Langrong is *ro*, which is, however, also used in other dialects such as Lushēi, Mhīr, and Banjōgi. The suffix of the negative imperative is *m'rau*, apparently corresponding to Rāngkhōl *nō-rō*. The negative particle is said to be *na*, but the instances given in order to illustrate its use show that it is really *ma* or *maing*. These forms correspond to *māl* and *māing* in Rāngkhōl, *māl* and *māing* in Hallām, *ma* in Kōm, and *māl* in Langrong, etc.

None of these facts are conclusive, and the materials which are available are too scanty for definitely fixing the position of the Chaw dialect. But it seems probable that there is a close relation between Chaw on one side and Rāngkhōl, Hallām, Kōm, Langrong, etc., on the other. The Chaws are believed to have been transferred to their present home in modern times, and they have probably formerly been settled farther to the north, in the neighbourhood of the tribes mentioned above.

MHĀR.

The Mhār dialect is spoken by about 2,000 individuals scattered over the different villages in the Northern Lushai Hills. There are no villages composed altogether of people speaking Mhār. The Mhārs have accepted the Duhen domination, but are said to have retained their own customs. Their name is also spelt *Hmar*, and may have something to do with the Chin word *mar*, which amongst the Hakas and other tribes is the name given to the Lushēns. In the Lushai Hills the word *Mhār* is used to denote immigrants from the Manipur State, and its proper meaning is said to be 'north'.

The Mhār dialect has been much influenced by Lushēi. There are, however, sufficient points of disagreement, and, on the whole, the dialect is more closely related to the Old Kuki sub-group than to Lushēi.

I am indebted to Major J. Shakespear, C I E, D S O, I S C, for a translation of the Parable of the Prodigal Son in Mhār, and this translation is the basis of the following attempt to describe the chief characteristics of the language.

Pronunciation.—There are no signs used in the specimen to denote long vowels, but we may infer from Lushēi that final vowels of words and syllables are long. An *h* after a vowel indicates that the sound is abruptly shortened. But the specimen is not consistent in the use of this *h*, and there seems to be some confusion also in other respects, especially with regard to the vowels *o* and *á*, which latter sign denotes the sound of *a* in the English word 'all'. Thus, we find the same words written *le* and *leh*, *ni* and *nih*, *ná* and *noh*, *nák* and *nok*, *thá* and *thoh*. Concurrent vowels are occasionally contracted, thus, *pan* for *pa-in*, by the father. A euphonic *v* is inserted between *o* and a following vowel, thus, *deo-v-in*, *lo-v-a*. The *h* in *peh*, to give, is generally silent. Mhār *sh* sometimes corresponds to Lushēi *chh*, thus, *sham*, Lushēi *chham*, to run short, *shang*, Rāngkhōl *shang-pa*, Lushēi *chhang-bung*, younger brother or sister, etc. But, on the other hand, *shem*, to divide, has the same form in Lushēi, etc.

Articles—There are no articles in the language. In the first sentence of the specimen the indefinite pronoun *tu ma-nih*, a certain, is used as an *indefinite article*, while pronominal prefixes, demonstrative pronouns, and relative phrases supply the place of a *definite article*. Thus, *a-nao-pang-lem-in*, the younger, *se-báng te thao tak kha*, cow young fat very that, the fattened calf.

Nouns.—*Gender* is only apparent in the case of animate nouns. The specimen contains two suffixes denoting gender, *pa* and *pa-sal*, both for the masculine gender. Thus, *fa-pa*, child male, son, *mi-pa*, man, *nao-pasal*, son. Names of animals seem to be neuter when no suffix denotes their gender. Thus *vol*, pigs, is combined with the singular pronominal prefix. See Verbs, below.

Number—There are two numbers, the singular and the plural. The number of the subject is indicated by means of the pronominal prefixes preceding the verb. When it is necessary to indicate the plural the suffix *hai* is added, thus, *suak-hai*, slaves. *Hai* is identical with the plural suffix used in Rāngkhōl, Langrong, Chiru, etc.

Case—The *Nominative*, the *Accusative* and the *Dative* are not distinguished by means of suffixes. The *Genitive* is denoted by putting the stem, without any suffix, before the governing word, thus, *ro la chan-tum*, of the property my share. In *nang-a mit-mhu*, your eye-sight, *a* is suffixed to the pronoun. This *a* is the demonstrative pronoun of the third person, so also *van-a mi*, sky-its man, God, etc. The suffix *in*, denoting the agent, is added to the subject of a transitive verb, thus, *a pa-n* (i.e., *pa-in*),

a ta, his father he said *Na* seems to be used instead of *in* in *mi tu-na-ma-nih fa-pa pa-nih a nei a*, man a certain sons two he had *Tu-ma-nih* is the indefinite pronoun, and *na* seems to correspond to the Manipuri suffix *na* Other relations are indicated by means of postpositions, such as *a*, in, to, *chung-a*, before, against, *nhin*, with, to, *m*, in, *luam-a*, with, to, *tiang*, in, etc Thus, *lo-v-a*, in the fields; *lut-a*, on the hand, *mut-mku-in*, in the eye-sight *In* and *a* are very common, and are often used to form locatives and adverbial expressions, thus, *lhm-tak-m*, joy great in, joyfully, *na-sha-deo-v-in*, trouble great in, intensely

Adjectives—Adjectives follow the noun they qualify, and postpositions are added to them and not to the qualified noun, thus, *khua-lam la-tak-a*, village far-very-to The suffix of the comparative is *lem*, thus, *nao-pang lem*, younger, *a-len lem*, bigger The superlative seems to be marked by adding *tak*, very, thus, *puan tha tak*, cloth good very, the best cloth

Numerals.—The numerals follow the word they qualify *Pa-khat* is 'one' and *pa-nih*, two, both formed with the generic prefix *pa*. Other numerals do not occur. *In* seems to mean 'both'

Pronouns.—The following *Personal pronouns* occur —

Singular,—

<i>ket, ka, I</i>	<i>i-m, i, thou.</i>	<i>a-ma, an, a, he, it.</i>
<i>ka, my</i>	<i>nang-a, i, thy.</i>	<i>a, his.</i>
<i>ka-ta, mine</i>	<i>i-ta, thine</i>	
<i>la, mi, me</i>		<i>a, him</i>

Plural,—

<i>lan, we</i>	<i>an, they, their, them.</i>
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The forms *ka, i-m, i, an, a, lan, an*, are used as pronominal prefixes with verbs, see below

The following *Demonstrative pronouns* seem to occur, *an, an*—*chu*, this, *hi*, *hi*—*hi*, this, *chu, chu*—*chun, chu ha*—*chun*, that, *kha, ha*, that *Ha* only occurs after *tak*, with the same meaning as *kha*, and is perhaps only a miswriting

There are no *Relative pronouns* The demonstrative pronoun is used as a kind of correlative Thus, *ziang-tin lám vok-m a bak kha*, whatever food the pigs they ate, that, *se-báng te thao* (or *a-thao*) *tak kha*, calf fat very, that A relative clause may also be formed by means of the noun of agency Thus,—

<i>i</i>	<i>nao pasal</i>	<i>hi</i>	<i>i</i>	<i>sum</i>	<i>bak-ral-tong-tu</i>	<i>hi</i>
thy	son	this	thy	property	ate-away-all-who	this

An *Interrogative pronoun* is *sa-ma*, what? thus, *chu sa-ma ni-ta-leh*, that what has happened?

The following *Indefinite pronouns* occur —*tu-ma-nih*, a certain, *iang-tin*, some, *ziang-tin*, whatever, *tu-lhom*, anyone, *iang lhom*, anything, *ha-lhom*, any

Verbs.—Verbs are conjugated in person and number by means of pronominal prefixes The following occur —

ka, I, lan, we i, thou an, a, he, an, they

When the subject is a neuter noun, the singular particle is also used in the plural Thus *vol-m a-bak*, the pigs they ate. After *tu lhom*, anyone, the plural particle is used; thus, *tu-lhom-m an pe-noh-a*, anyone they gave not The prefix of the second person singular seems to be *i-m* in *i-m pek-ngai noh*, thou to-give-consideredst-not *Ni* is, however, perhaps a verbal prefix Prefixes are dropped before the imperative and when the subject is an interrogative pronoun In *a-nao-pasal a-len-lem lo-v-a om*, the son

the-big-more fields-in was, the omission seems only to be apparent, the prefix *a* having been fused into one sound with the *a* of *lo-v-a*

The root alone is used to denote present and past tenses, thus, *a n*, he is, *a ta*, he said. The suffix *a*, probably a verb substantive, may be added. Thus, *a tho-v-a a pa kuam-a a fe-tah-a*, he arose (or arising) his father-to he went. Compare also conjunctive participle, below

The suffix of *Past tenses* is *ta* or *tah*, thus, *a fe-tah*, he went. A kind of *Perfect* is effected by adding the verb substantive, thus, *a hong-rhing-noh a n*, he came-alive-again it is, he has come alive again. This form implies that the action really took place. In the case of transitive verbs this mode of expression may convey the idea of passivity. In *lha-tah-a a-la-om-lai-in*, far-very he-was-time-at, a prefix *la* seems to give the force of the past time. Compare the corresponding forms in Aimol, etc.

The *Future* is formed by inserting the pronominal prefix between the root and the verb *tih*. Thus, *va-rhul-ka-tih*, I will go and say. In *tho-ha-ta*, I will arise, the final *ta* is contracted from *ti-a*. Compare the corresponding forms in Hallām, etc.

The suffix of the *Imperative* is *roh*, or *io*, used both in the singular and in the plural, thus, *pe-roh*, give, *that-io*, kill you. A first person plural is formed by prefixing *et* to the future suffix *tih*, thus, *bah-ei-tih*, let us eat. Compare the corresponding form in Hallām, pp. 196 and f.

The root alone is also used as an *Infinitive* or *Verbal noun*. The pronominal prefix indicating the person may be prefixed. Thus, *a-bah a-nuam-a*, to eat he wished, *lám-tak-a om a-tha*, happily to-live that-good-is. To this form words are added to mark the connection with what follows, such as *le*, *leh*, and, when, *phing-le*, when, *lai-in*, *lei-i*, at the time, when. Thus, *lha-tah-a a-la-om lai-in*, far-very he-yet-was time-at, when he was yet very far off. The suffix *ding*, or *ding-in*, is used to form an infinitive of purpose. Thus, *pe-ding-in*, in order to give. In *lám-na-ding*, for rejoicing, this suffix is added to a verbal noun ending in *na*. Similar forms are used in Langrong, etc. Compare also *a-ma-ding-in*, for his sake.

A *Participle* used to replace the first of two connected imperatives is formed by adding the suffix *la* or *lan*, to which a pronominal element, denoting the person to which the participle refers, is prefixed. Thus, *hang-la-un-lan that-ro*, here-bringing-you kill.

Conjunctive and *Adverbial participles* are formed by adding the locative suffixes *a* and *in*. Thus, *a khám-vong-a a fe-tah*, he collecting he went, *hong-tlung-tám-in a hong-hat-a*, being-about-to-come-back he heard. Compare above.

A *Noun of agency* is formed by means of the suffix *tu*, thus, *i nao-pasal i sum bah-ral-vong-tu*, thy son thy property ate-up-all-who. See Relative pronouns, above.

There is no *Passive voice*. Instead of 'I am seen' we must say 'somebody saw me'. Thus, *kan mhu-noh-ta a-nsh*, he has been seen again by us, *lit* we saw him, again it is.

Compound verbs are formed by means of prefixes or by suffixing other verbs or particles. The following prefixes occur — *hang*, signifying motion upwards, or towards, *lo*, signifying motion towards, and *va*, signifying motion on level ground. Thus, *hang-la*, to go up and bring, *lo-don*, to answer, *va-rhul*, to go and say. *Causatives* are formed by suffixing *tar*, thus, *hang-bun-tar-roh*, cause him to put on. *Desideratives* are formed by suffixing *nuam*, thus, *a loi-nuam-noh-a*, he to enter-wished-not. Other words suffixed in order to form compound verbs are, *nok* or *nák*, again, *shen*, to be able to finish, *tám*, to be about, *tan*, to begin, *vong*, all, *zing*, always, *zo*, completely, etc.

The *Negative* particle is *ná*, *noh*, thus, *ni-shát-ná-tah-in*, days-long-not-many-in, *an pe-noh-a*, they gave not. Compare the negative particle *nō* in Rāngkhōl, Langrong, etc. In one place the negative *lo*, common in Lushāi, is used, thus, *bah-shen-lo-v-a*, to-eat-finish-able-being-not.

tang-ka-tih.' Chuang chun a tho-va a pa kuam-a a fe tah a Chuang-chun
say-I-will' Thereupon he arose his father to he went Thereupon
 iha-tak-a a-la-om-lai-in a pan a lo mhu-a a khâ-ngai-a a tlan-a a ir
far-very he-yet-was-time-at his father he saw he pitied he in his chest
 a shuk-tua a fâp-a A kuam-a a nao-pasal-in, 'Ka pa van a mi kuam-a
he embraced he kissed Him to his son, 'My father sky of man to
 leh nang-a mit-mhu-in iang-tin ka thâ-shual. Ka mhung i nao-pasal
and thy eye sight-in something I did-wrong My name thy son
 a-ring tlak ka ni-noh,' a ta Ni-khom-sian a pan a suak-hai
to-bear worthy I am-not,' he said Nevertheless his father his slaves
 kuam-a, 'Puan tha tak kha hang-la-un-la hang-choi-tir-roh, a
to, 'Cloth good very that here bringing you here-put-on cause, his
 kut-a kut sebi-hai, a khe-a pheikhok hang-bun-tir-roh, se-bâng te
hands-on hand-rings, his feet-on boots here-put-on-cause, cow young
 a-thao-tak ha hang-la-un-lan that-ro, lhum-tak-in bak-oi-tih, hi
fat-very that here-bringing-you kill, joy-great-in cat-us-let, this
 ka nao pasai hi a thi a hong-rhung-nok a mi, an mhang nhu kan
my son this he dead-was he came-alive-again it is, he lost after we
 mhu-nok-ta a nih,' a ta Chuang chun lhum-tak-in an
saw again it is,' he said Thereupon joy-great-in they
 om-tan-nok-ta-a
to-be commenced-again

A nao pasai a-len-lem lo-va om In-a hong-tlung-tâm-in
His son the-big-more fields-in was House-to come-arrive about-being
 iang-tin shut ri le an lam-thâm a hong-rhuat-a Chuang-chun
some music-sound and their dance-noise he heard. Thereupon
 suak tu-ma-nih a sham-a, 'Chu ia-ma ni-ta-leh' a ta a zât-a
slave a-certain he called, 'That what happened?' he said he asked
 'I shang a hong-tlung-tah-a, him-tak-in a-mhu-lei-in i
'Thy younger-brother he came-arrived, safely his-seeing-time-at thy
 pan se-bâng-te thao tak kha a that,' a ta Chuang-chun a
father calf fat very that he killed,' he said Thereupon his
 lung a shen-a in-a an loi-nuan-noh a, a pa a hong shuak-a
heart he heated house-in he to-enter-wished-not, his father he came looked-out
 an thlem-a Nih-man a pa kuam-a, 'Rhe roh, kum-khâ
he persuaded Nevertheless his father to, 'Listen, always
 hi-ang-chen-hi i shin ka thoh a, i thu lakhi ka nhai ngai noh-a,
now-till-now thy work I did, thy word even I to-disobey-considered-not
 ka rual-hai kuam-a lăm-na-ding kel hai-khom in pek-ngai noh
my friends with rejoicing-for goat any thou to-give-consideredst-not
 'Chuang-chun i nao pasai hi nâ-chi-zuai kuam-a i sum bak ral-vong-tu
Thereupon thy son this harlots with thy goods ate-up-all-who

CHOTE, MUNTUK, AND KARUM

Of these tribes only a few remnants are said to exist in the hills in and around the valley of Manipur. There are no specimens of the dialects available, but they are stated to belong to the Old Kuki stock.

AUTHORITIES—

McCulloch, Major W.,—*Account of the Valley of Munnipore and of the Hill Tribes, with a comparative Vocabulary of the Munnipore and other Languages. Selections from the Records of the Government of India (Foreign Department)* No xxvii Calcutta, 1859, pp 64 and f.

Damant, G. H.,—*Notes on the Locality and Population of the Tribes dwelling between the Brahmaputra and Nengthi Rivers* *Journal of the Royal Asiatic Society, New Series*, Vol. xii, 1880, pp 228 and ff. Note on Chohte, Muntuk and Karum on p 238.

PÜRUM

The Pürûms are a small tribe in the hills around the valley of Manipur. There is also a small village in the valley, in the neighbourhood of Aimol. Their number is estimated to be between 500 and 1,000. Short notes on the tribe are found in the following —

AUTHORITIES—

McCulloch, Major W.,—*Account of the Valley of Munsipore and of the Hill Tribes, with a Comparative Vocabulary of the Munsipore and other Languages. Selections from the Records of the Government of India (Foreign Department)* No xxvii Calcutta, 1859. Short note on the Poorooms on p. 65.

Damant G. H.,—*Notes on the Locality and Population of the Tribes dwelling between the Brahmaputra and Ningthi Rivers*. *Journal of the Royal Asiatic Society, New Series*, Vol. xii, 1880, pp. 228 and ff. Short note on Pooroom on p. 238.

Two specimens and a list of standard words and phrases have been prepared by Babu Bisharup Singh in the Pürûm village in the valley of Manipur. The dialect spoken in that village shows many traces of Meithei influence, especially in the vocabulary. It is, however, more closely connected with such languages as Hallâm, Langrong, Rîngkhôl, etc.

The remarks on the Pürûm dialect which follow are entirely based on the forms occurring in the specimens and in the list of words and are given with every reserve.

Pronunciation.—It is often almost impossible to state whether a vowel is long or short. *U* is always marked as long, and *o* as short, but both may certainly be either long or short. An accented final vowel is probably long, but is shortened when the stress is transferred to another syllable. Thus much may be inferred from forms such as *arr hâ*, good, but *ha-no*, bad, *bak-â* and *bâl-a*, eating, etc. We have, however, no information as to where the stress should come, and the marking of long vowels by the original writer being rather inconsistent, it is impossible to state the rules for the shortening. I have, therefore, left forms such as *bak-â* and *bâl-a*, eating, as I found them without making any attempt to introduce a consistent spelling throughout. Diphthongs occur very frequently, but they are, in most cases, interchangeable with single vowels. Thus, we find *ma nû* and *ma-ni*, they, *ngâi* and *ngê*, to wish, *yaû*, *yo*, and *yû*, a suffix of the past tense, *amor* and *amo*, the interrogative particle, etc. It is possible that some of these various spellings are attempts to denote the sounds *ô* and *û*, but we are not able to make a definite statement. *Y* and *io* are euphonic after *i*, *ê* and *û*, respectively. Thus, *in tē-y-â*, house small in, *thaû-io-â*, arising, etc. Hard and soft consonants are sometimes interchangeable. Thus, *sa-nâû-pâ* and *sa-nâû-bâ*, son, *pi-nû* and *bi-nû*, a female suffix, *kai-chû*, 'I, *mo-jû*, he, etc. Compare the corresponding change in Meithei. *S* and *y* are apparently used alternatively in the suffix of the past tense, *yaû*, *yo*, and *saû*, so. The same suffix is once also written *cho*. *S* is perhaps, in this case, written for *z*, *y* and *z* being interchangeable in many connected languages. *L* and *r* are sometimes interchangeable. Thus, *rûpâ* silver, *lûpâ*, rupee, *lal*, property, *na-ral*, thy property, *arr-hâ* and *kol-hâ*, good. Compare Meithei, where *r* is substituted for *l* after a vowel. A final *k* is often silent, thus, *sûk* and *sû*, slave, *â-nok*, no, but *ha-no*, good-not, bad, *tik-ti*, probably for *tik-tik*, most, etc. *Kh* and *h* are apparently interchangeable in the numeral *a-khâ*, one. Compare *ruyâ-hâ*, hundred. The same interchange occurs in *ar-hong-pâ*, cock, and *nâ-hû*, this village, as compared with Kolrên *arr-khong*, cock, and *khûo*, village. Final *r* is

sometimes doubled, thus, *lūrr*, ear, *a-sarr-nū*, sister, *arr-hā* and *ar-hā*, good, etc. A final *ng* seems often only to mark a nasal pronunciation of the preceding vowel. Thus, we find *no* and *nong*, not, *chū* and *chūng*, that.

We have no information with regard to tones in this dialect.

Prefixes and Suffixes.—There are apparently only few prefixes, and no suffixes used in the same otiose way as in the Nāgā languages. *A* is prefixed to nouns and adjectives, thus, *a-pā*, a man, *a-pā-o*, O father, *a-hong*, neck, *a-lā*, far, *a-nāy-ā*, near; *a-tam*, many. In *arr-hā*, good, *arr* seems to be used in the same way. This prefix is sometimes the possessive pronoun of the third person, thus, *a-lūt-ā*, his-hand-on, but has usually been superseded as such by *ma*. A prefix beginning with *l* occurs in forms such as *la-don*, whatever, *lo-tā*, saying, and *lolhā* in *lai la-wēl lolhā*, I may strike. *Ma* is usually the possessive pronoun of the third person, but is also used in a wider sense, thus, *ma-khai*, whatever, *ma-tih*, worthy, etc.

Articles.—There are no articles. The numeral *a-lhā*, one, is used as an Indefinite article, while relative clauses, pronominal prefixes, and demonstrative pronouns supply the place of a Definite article.

Nouns.—The prefixes *a* and *ma* which occur in the list of words before nouns of relationship are the possessive pronoun of the third person. Thus, *a-sarr-nū*, sister, *lit* his sister, *ma-namai*, wife, *lit* his woman. Compare, however, Prefixes and Suffixes, above.

Gender is only apparent in the case of animate beings and is only marked when it does not appear from the context. It is distinguished by means of suffixes, and, in the case of human beings, also by the use of different words. Thus, *ma-pā*, his father, *ma-nū*, his mother. *a-pā*, a man, *namai*, a woman. *a-pā tē*, a man young, a boy, *namai tē*, a girl. The usual suffixes, in the case of human beings, are *pā*, male, and *nū*, female. Thus, *sa-nāū-pā*, son, *sa-nāū-nū*, daughter. In *mi a-lhā-pā*, a man, the suffix *pā* is added to the numeral *a-lhā*, one. The gender of animals is distinguished by the suffixes *pā*, *a-pā*, *chal-pā*, and *tang-pā*, for males, and *namai*, *a-mai*, *pi-nū*, and *bi-nū*, for females. Thus, *ār-hong-pā*, a cock, *sa-lorr apā*, a horse, *sa-lorr namai*, a mare, *sil chal-pā*, a bull, *sil a-mai*, a cow, *ūi tang-pā*, a dog, *ūi bi-nū*, a bitch, *lēl chal-pā*, a he-goat; *lēl pi-nū*, a she-goat. The suffixes *chal-pā*, *tang-pā*, and *pi-nū* or *bi-nū*, are compound suffixes. *Chal* is a male suffix in Hallām, Langrong, and other dialects, *tang* is used alone in Kolrēn, and is probably identical with *tong* in *hau-tong*, a cat, *pi* or *pūi* is a very common female suffix in Meithei, Kolrēn, Sivin, Hallām, Langrong, etc. To these are added the suffixes *pā* and *nū* respectively.

Number—There are two numbers, the singular and the plural. When it is necessary to denote the plural some word meaning 'all,' 'many,' etc., is added. Thus, *ūi tang-pā a-tam*, dog male many, dogs, *ma-sūh ngāt*, his-slave many, his slaves.

Case—The *Nominative* and *Accusative* do not require any suffix. *Ta* or *dā* is sometimes added to the object. Thus *mo-ta ri-yā*, him seeing, *chū-ta ril-ā*, this saying. It marks the personal object with causative verbs, thus, *lai-ta sē-lo na-sūh a-lhā chang-pi*, me hired thy-servant one to-be-cause, *a-pā a-lhā-dā ron-pi-so*, man one to-wear-he-caused. *Ning-ā*, to, is used in the same way, thus, *pūn arrhā choi-yā-fāw-ā sa-nāū ning-ā pāt-pi*, cloth good carrying-coming son to to-wear-cause. *Ta* is also used with the meaning 'with', thus, *nang-chū lai-ta am-hā-sāimē*, thou me-with art-together, *la-than-ūi lē-ta thēng-hā-ā*, my friends with being-together. It seems to mean 'concerning,' 'towards,' 'for'. Compare Meithei *dā*, in, at, to.

The suffix of the agent is *nā*, thus, *ma-pā-nā ma-raḥ sam-sū-so*, his father his-property divided. *Nā* is often added to the subject of an intransitive verb. Thus, *ka-pā-nā in tē-yā am*, my father house small-in is. This *nā* is perhaps different word, and is probably the demonstrative pronoun *nā*, thus.

The *Genitive* is expressed by putting the governed before the governing noun, without any suffix. Thus, *sa-korr hi lūm*, horse this years, the years of this horse, *na-pā in-ā na-sa-nāū i-yā am amo*, thy father's house-in sons how-many are? how many sons are there in thy father's house?

The stem alone, or with an *o* added, is used as a *Vocative*, thus *ka-sa-nāū*, my son, *a-pā-o*, O father. Other relations are expressed by means of postpositions. Such are —*ā*, in, to, with, *hanā*, in, *kārā*, from among, *mā*, before, *nung-ā*, to, from, *nū-wā* and *nū tung-ā*, behind, *nūng-ā*, after, *tā*, with, *thūyā*, under, etc.

Adjectives —Adjectives are often preceded by the prefix *a*, thus, *a-lā*, far, *a-ngaū-pā*, white. The suffix *pā*, forming relative participles, is often added. Thus, *nāū-pang-pā*, the younger, *pūm-nā-pā*, all. When the adjectives are used as verbs the ordinary verbal suffixes are added. Thus, *sāng-ē*, he is high, *lav-ko ka-chang ai-hā*, I my-being good is, I may be, *chūm-so*, it is proper. Adjectives usually follow, but sometimes also precede the noun they qualify. The postpositions *kārā*, from among, and *ta*, concerning, are used as particles of comparison, and *tik* or *tik ti* may be added to the adjective. Thus, *a-mo-nā arr-hā-tik-ti*, he good-much-much, better, *a-ni kārā nā-pā sāng-tik*, two from-among he high-much, higher, *a-tam kārā mo-nā sāng-tik-ti*, many from-among he high-much-much, highest, *ma-nāū-nū ta-jū ma-nāū-pā-nā sāng-tik*, his-sister concerning his-brother tall-much, his brother is taller than his sister.

The **Numerals** are given in the list of words. They follow the noun they qualify. There are no traces in the specimens of the use of generic prefixes.

Pronouns —The following are the *Personal pronouns* —

Singular,—

<i>ka</i> , I.	<i>nang</i> , thou	<i>amo</i> , <i>mo</i> , he.
<i>ka</i> , my	<i>na</i> , thy	<i>a</i> , <i>ma</i> , his
<i>ka-ta</i> , mine	<i>nang-tā</i> , <i>na-tā</i> , thine	<i>ma-tā</i> , his

Plural,—

<i>ka-ni</i> , we	<i>nang-ai</i> , you.	<i>ma-ni</i> , they
<i>ka-ni-tā</i> , our	<i>nang-ai-lā</i> , your	<i>ma-ni</i> , their

Words such as *chū* or *jū*, that, *ko*, that, also, are often added to the pronouns in order to emphasise them, thus, *lav-chū*, I, *mo-jū*, he, *lav-ko*, I, etc. A suffix *in* is added to the nominative in a few instances in the list. Thus, *ka-in chang furing*, I was, *mo-n thēng-song*, he went. The possessive pronouns *ka*, my, *na*, thy, *a* and *ma*, his, are used in the genitive, but also the fuller forms. Thus, *ka-tong*, my word, of me, *nang-tong*, of thee. The forms ending in *tā* are apparently used in the same way, thus, *ma-tā lai-wā*, his fields-to. The plural of the second person is *nangai*, i.e. *nang-ngai*. *Ma-nū*, they, occurs in the specimen, but also *ma-ni*.

Demonstrative pronouns —*Hi* and *hi-ta*, this, *nā*, this, that, *hā*, *ha-nā*, *hāo*, and *nā-hā*, that, *chū* and *chū-ta*, that, *mo-ta*, that, *mā-nā*, that.

There are no **Relative pronouns**. The suffix *pā*, which often is added to adjectives, belongs to a relative participle. But in most cases no suffix is added. Thus, *nā ram-ā*

am mi a-lhā-pā, that country-in being man one, *wol bāl sa-wāi*, pigs eating husks, the husks which the pigs ate, *na-ral na-mai ning-ā pē-yā māng-pi na-sa-nāū*, thy-property women to giving wasting thy son, thy son who gave thy property to women and wasted it.

Interrogative pronouns — *A-tū*, who? *i*, what? *iyē ajē*, why? *iyā*, how much? how many? Thus, *a-tū sa-nāū-tē*, whose boy? *na-pā in-ā na-sa-nāū i-yā am-amo*, thy-father's house-in sons how-many are? *nā i-yā am-amo*, that how-much is? Another interrogative pronoun occurs in *na-mung alo tiyāmē*, what is thy name? but I cannot analyse this sentence. The base of the interrogative pronoun *tū* is also used as an indefinite pronoun. Thus, *tū alā*, anyone.

Verbs — Verbs are not conjugated in person and number. *Ka*, my, and *a*, his, are in a few instances used before the verb in order to denote the person of the subject. Thus, *la-bal-ang*, my-eating-for, in order that I should eat, *la-ma-til-ni-yo*, I-worthy am-not; *a-thuyang-sā*, he was dead, *a-māng-sā*, he was lost. But such instances are very few.

The root alone, without any suffix, is freely used to denote present and past times. Thus, *nā i-yā am-amo*, this how-much is? *nāū-pang-pā ril*, the younger said. The suffix *ā*, which usually forms adverbial clauses and conjunctive participles, may be added, apparently without changing the meaning. Thus, *lai-nā wēl-ā*, I strike, *chūp-ā*, he listened. *Ē* is used in the same way, thus, *nang-chū lai-ta am-hā-sāim-ē*, thou me-with art-together-always; *lēm-ē*, he entreated. *Yang* and *yēng* are sometimes inserted before this *ē*, thus, *piyang-ē*, he is giving, *thaiyēng-ē*, he heard. A suffix *sā* occurs in forms such as *chang-sā*, it is, *a-thuyang-sā*, he was dead, *a-māng-sā*, he was lost. It is perhaps identical with the suffix of the past tense. *Sē* or *chē* is added in a few instances; thus, *nang thēng-song-sē*, thou goest, *bāl-pē-saū-sē*, thou gavest a feast; *nang-nā wēl-piyaū-chē*, thou didst strike. It seems to be an assertive suffix, compare Burmese *chhē* (pronounced *s'ā*)

The usual suffix of the past is *yaū*, *yo*, or *yūi*. Thus, *ngāi-ni-yaū* and *ngāi-ni-yo*, he-refused, *tūng-yūi(-yā)*, he-arrived(-when). In *la-ma-til-ni-yo*, I am no more worthy, it is used to denote the present time, the action being considered as an established fact. We often find *saū* and *so* instead of *yaū* and *yo*. Thus, *sū-lāl-saū*, they began to quarrel, *thēng-so*, he went. *Sor* in one instance is substituted for *so*; thus, *tūla-am-sor*, he joined. *Cho* in *thēng-pi-sū-cho*, they drove him away, seems to be identical with *so*. All these suffixes seem to be derived from a common source, probably a verb *yaū* or *saū*, to finish, to complete. Compare Rāngkhōl *jōi*. It is worth noting, however, that *sor* or *sūi* is a sign of the past tense in Bodo languages. The *s*-suffix is, therefore, perhaps different from the *y*-suffix, and should be compared with the suffix *ang* in Lai, and *song* in Tibetan. Compare also Compound verbs, below. Other suffixes of the past are *pi-yaū*, *pi-yo*, *pi-yang*, *ei-yaū*, *ei-yā* and *ēng*. Thus *mo-na wēl-pi-yaū*, he struck, *ril-pi-yo*, he said, *ol-pi-yo*, he fell in want, *lāl-pi-yang-ē*, I sinned; *lai-nā wēl-pi-yang*, I struck, *tūl-ēer-ei-yang*, he was found again, *thēng-ei-yā*, I have walked; *lai thēng-ēng-ē*, I went. *Siyang*, *ei-yā* and *ēng* seem to contain a verb *ei*, perhaps meaning 'to be'. Compare Banjōgi *ei* and *shi*, to be. *Piyaū*, *pi-yo*, and *piyang* seem to contain a verb *pi*. *Pi* means 'to give,' and is also used to form causatives. All these forms are, therefore, probably no real past tenses, but compound verbs. The same is probably the case with *fūring* in *lai-in chang-fūring*, I was, etc.

A *Present Definite* seems to be formed by adding *ang* or *ing*; thus, *pi-yang-ē*, he is giving, *lai-nā wēl-song-ing*, I am striking, and probably also *lai thēng-song-ing*, I

50 This tense may also be formed, in a periphrastic way, by means of the verb *am*, to be to remain. Thus, *sil sēl-a am*, cattle tending he-is, *sa-loi chong-a am*, horse-on sitting he-is. A corresponding *Imperfect* is *kai-nā wēl am-song*, I was striking.

The usual suffix of the *Future* is *ang*, as in Lushāi and partly in Khongzāi. Thus, *pē-yong*, I will give, *thi-yang-si-yang*, I am dying, *lit* perhaps, die-will-be-will. Another suffix is *ti*, in *sil-ling-tik-ti*, I will say, *sa-wāi lūko bak-ā won hop-tik-ti tā nung-ting-a-chāi*, 'husks even eating belly fill-will' saying wishing-after-even, though he wished to fill his belly even with husks. *Chāi* in this last instance is probably the demonstrative pronoun *chū*.

The root alone is often used as an *Imperative*, thus, *an*, look!, *thōng*, go, *si-si*, put. *A* is sometimes prefixed, thus, *a-bāk*, eat, *a-hū*, bind. A suffix *o*, perhaps identical with the vocative suffix, is added in *pī yo*, give, *nūngāi-ya iwei-yo*, happy let-us-be, etc. *Tik* in *rā-tik*, come, seems to be identical with the future suffix.

The root alone is also used as an *Infinitive* or *Verbal noun*, thus, *na-sa-nāi chāng* *la-na-tit-mi-to*, this son to be I-worthy-not, *la-mi nūngāi hārai chūm-so*, we to-be-merry to-be- glad has-become proper. A suffix *a* or *ā* is added in *hūng-sū-wā lām-a*, drum-beating (and) dancing. The form ending in *yaū* is treated as a verbal noun of the past or completed action. The verbal nouns are treated as ordinary nouns, and may be combined with postpositions, etc., in order to form adverbial clauses. Thus, *rūng-mi ti-tē am-ā*, days few remaining-in, after few days, *ma-pot nē-no-wāi*, his-load managing-not-in, being unable to carry his load, *siū-yaū-lē-chū*, coming-finishing-time-just, as soon as he came, *ma sa-nāi mi-no-sā-no-wāi lē-yaū-lē-chū*, his-son safely returning-finishing-time-just, when his son returned safely (compare *yaū-lē-chū*, if, in the list), *a-lā am-lēyā*, far being-time-at, when he was still far off, *hāi-sū-nūng-ā*, wasting-after, after he had wasted.

The suffix of the *Infinitive of purpose* is *ang*, compare *Future*. Thus, *chāng-ang*, to be, *a-icēl-ang*, to strike, *la-bal ang*, my-eating-for, in order that I might eat. The purpose may also be expressed in other ways. Thus, *weh sel-o tā sē-pi-so*, 'pigs tend,' saying he-sent, in *lūt-o tā ngāi-mi-yaū*, 'house enter,' saying he-wished-not, *won hop-tik-ti tā nung-ting-a-chāi* 'belly I-fill-will' saying though-he-wished.

Participles—The *Relative participles* have been mentioned in connection with Relative pronouns. The suffix *pā* is also used to form a noun of agency, thus, *yāo-sēl-bā*, sheep-tender, shepherd, *lāi-tē-bā*, cultivator. The verbal noun with the suffix *ā* is used as an *Adverbial* and a *Conjunctive participle*. Thus, *nūngāi-ya iwei-yo*, happily let us-remain, *wēl-ā a-hū*, beating hind, beat and bind. The form *tā*, saying, is perhaps a contraction from *tā-ā* or *ti-ā*. The list of words furnishes *chāng-ang-nong*, being, having been, and *thēng-sū-so*, gone. The latter form seems to be the past tense, perhaps used as a relative participle.

There is no *Passive voice*. *Kai-ta wēl-ti*, I am struck, literally means 'me-concerning striking-takes-place'. *I-ti* in *kai-ta wēl-ang-ti*, I shall be struck, seems to be connected with the *ti* which is used in the formation of the future in Hallām and connected dialects.

Compound verbs are freely formed in order to modify the meaning of the principal verb. Both verbs are sometimes inflected. Thus, *tān-a-lūt-a*, running-entering, running towards, *chou-yā-fāi-wā*, carrying-coming, bringing, *huyā-lē-yā*, doing. In most cases, however, only one suffix is added. Thus, *wā-kat-so*, they-went-complained, *lā-tu-pi-so*, to-take-bring-caused, caused to be brought, etc. The verb *pi*, to give, forms *Causatives*

Thus, *chang-pi*, to-be-cause, appoint, *ron-pi-so*, he caused to be carried, *māng-pi*, he wasted, etc. *Ngē*, which seems to be identical with *ngāĩ*, forms *Desideratives*. Thus, *lāmā lā-ngē-tā am-hā a-pā hā*, a little take-wishing-with being-together man that, that man in the presence of him who claimed a little. Other words added in order to form compound verbs are *hā*, together, *lāk*, begin, *sēr*, back, again. I cannot ascertain the meaning of *sū*, *sūk*, *sūng*, and *song*, in forms such as *—sam-sū-so*, he divided, *lau-sung-sūk-so*, his-mind-wise-became, *am-sūng*, it remains, *mo thēng-song*, he goes, he went, etc. Compare, however, the suffix of the past tense.

The *Negative particle* is *n*, thus, *ngāi-n-yo*, he wished-not. It is used as a verb in *lāmā n-yāi-wē*, a-little is-not, it is not sufficient. *N* seems always to be followed by the suffix *yāi* or *yo*, and the forms *no*, *nok*, and *nong*, are used when this suffix is wanting. They seem to contain a negative prefix *n*, which is identical with *n*, and a verb substantive *o*, *ok*, or *ong*. Compare Introduction, p. 19, and the Tibetan affirmative suffix *o*. *No*, *nok*, *nong*, occur in words such as *—pē-no*, thou gavest-not, *ā-nok*, no, *yon-no-ē-nong*, I disobeyed not, etc.

The *Interrogative participle* is *a-moi*, *a-mo*, or *mo*.

Order of Words.—The usual order of words is subject, direct object, indirect object, verb.

[No 30]

TIBETO-BURMAN FAMILY.

KUKI-CHIN GROUP

PÜRÜM

SPECIMEN I

(STATE, MANIPUR)

(Babu Bisharup Singh, 1899)

Mī akhī-pī sa-nūū-pī ani am-ū Ma-nūū ani kārā nāū-pang-pā
Men one sons two were Them two from-amongst younger
 ma-pā ningā ril, 'apī-o, ka-chang-ang-ma-khai lal-thūm
his-father to said, 'father-O, my-share-for-all property
 hīo kai-ta pēvo' Ma-pā-nā ma-ral pūm-nā-pā ma-nūū ani ningā
that to-me give' His-father his wealth all them two to
 ram-sū-so Rūng-nī tītū am-ā ma-sa-nāū-pā nāū-pang-pā-nā ma-ral pūm-nā-pā
divided Days some remaining his-son younger his-wealth all
 ronī ram a-lā akhā thēng-so; nā ram-hanā ohnūwā ma-ral
carrying place distant one-(to) went, that place in wickedly his-wealth
 pūm-nā-pā hāū-sū-so Lal pūm-nā-pā hāū-sū-nūngā nā ram
all flung Iwealth all having been-thrown-away that place
 hanā bū a-tam tānga, nānā mo ol-pi-yo Mo-nā nā
in rice very became dear, and he became-wretched. He that
 ram-ā am mī akhā-pā ningā thēng-ā tūla-am-soi Nānā
place-in living man one to going was-joined-with That
 mī-nā wok sūlo tā mo-ta ma-tā laū-wā sē-pi-so Mo-nā wak
man-by swine tend saying him his field-to sent. He (by)swine
 bāk sawāi lūko bak-ā won hop-tik-ū tā ning-ting-achau
which-was-eaten husks even-that eating belly will-fill saying although-wished
 tū-a-khā-nā pē-mi-yo Tūn-chau laū-sing sūk-so mo-nā
any one-by it-was-not-given. Now sense having-come he
 ril-pi-yo, 'ka-pā sūk ngāi-na lūko lām-bong-pā-bong bāk-so, kai-chū
said, 'my-father servants many even in-abundance are-eating, I-whereas
 ka-won tām-ā thi-yang-si-yang. Kai ka-pā ningā thēng-ā ril-thing-tak-ē,
my-belly hunger-in am-dying I my father to going will-say,
 "apā-o, kai Thāurū ningā lāl-piyang-ē, na-ningā-ko lāl-piyang-ē;
"father-O, I God to have-done-wrong, you-to-also have-done-wrong,
 kai na-sa-nāū chang ka-ma-tuk-mi-yo, kai-ta sūlo na-sūk akhā chang-pi"
I your-child to-be worthy-am-not, me hired your-servant one be-let"
 Mo-nā thaūwā ma-pā ningā fāū-so, a-lā am-lēy-ā ma-pā-na mo-ta riyā,
He arising his-father to came, far being-time-at his-father him seeing,
 a-lūng-si-yū, tām-a-lūt-a, a-hong kol-ā, chūp-ā Ma-sa-nāū-pā-nā ma-pā
having-compassion, running, neck embracing, kissed His-son his father

ningā ril-so, 'apā-o, kai Thāirū-ningā lāl-piyang-ē, na mā-ko
to said, 'father-O, I God-to have-done-wrong, you-before-too
 lāl-piyang-ē. Kai na-sa-nāū chang ka-ma-tik-ni-yo' Nā-nā ma-pā-nā
have-done-wrong I your-child to-be worthy-am-not' Thereupon his-father
 ma-sūk ngāi ningā ril-so, 'pūn arrhā choiyā-fāwā sa-nāū ningā
his-servants all to said, 'garments best bringing child to
 pāi-pī, a-kūt-ā kūt-sabik a-khā nai-pī, ma-kē-yā khongūp būr-pī,
put-on, his-hand-on ring one put, his-feet-on shoes put,
 ka-sa-nāū ha-nā a-thuyang-sā, thāibak ring-sēr-ā-so-chaū; a-māng-sā,
my-child this had-been-dead, again has-been-alive-as; had-been-lost,
 tūk-sēr-siyang, ka-nī bāk-a in-ā nūngāiya-woi-yo' Hī-ta ril-ā
has-been-found, we eating drinking merry-let-us-remain' This saying
 ma-nī nūngāi-so-wē.
they rejoiced.

Nāriyā kālā ma-sa-nāū ū-hēn-pā laū-wā am. Ma-in-ā hī-ta
That time-at his-child elder field-in was His-house-to this
 hongā hūng-sūwā lām-a tarā thāi-yēng-ē Mo-nā ma-sūk akhā
coming drum-beating dancing sound heard. He his-servant one
 kokā, 'ī-yē-amōi?' ril-ā sāyā. Nā-nā ma-sūk-nā sang-ē,
calling, 'what-is-the-matter?' saying asked Thereupon his-servant-by replied,
 'na-nāū-pā lē-sp-wē Ma-sa-nāū nā-no-sā-no-wā lē-yaū-lē-chū na-pā-nā
'your-brother has-retained His child illness-without on-returning your-father
 bū piyang-ē' Nā-chū thāi-yā mo-nā a-lūng-sā in-lūto tā
feast is-giving' This hearing he being-angry house-enter saying
 ngāi-ni-yaū. Nā-chū-sērūk-ā ma-pā-nā sūk-ā mo-ta lhēm-ē Nā-nā
wished-not Therefore' his-father coming-out him entreated Thereupon
 mo-nā ma-pā ningā sang-ē, 'an, kūm hichan na-sipā hūyākēyā
he his-father to answered, 'look, years so-long your-service in-doing
 kai-nā na-tong khak yoi-no-ē-nong; chū-ma-hakan ka-ton-pī ka-than-rūlē-tā
I your-words ever have-not-disobeyed; nevertheless my-friends companions
 thēng-hā-ā nūng-āiyē ka-bak-ang nang-nā kēl tē akhā lūko bāk ko-ta
together-with merrily to-eat you goat young one even eat saying
 pē-no. na-rai na-thūm pūm-nā-pā namai ningā pē-yā māng-pī,
have-not-given your-goods your-property all woman to by-giving wasted,
 na-sa-nāū nā-hā fāu-yaū-lē-chū pāntrā bāk-pē-saū-sē' Nā-nā ma-pā-nā
your-child this on-coming feast to-eat-you-gave' Thereupon his-father
 ril-ā, 'ka-sa-nāū, nang-chū kai-ta nītiyā am-hā-sāimē, ka-tā ka-don
said, 'my child, you-indeed me-with always live-together, mine whatever-is
 pum-nā-pā na-tā chak. Na-nāū-pā ha-nā thī-thēng-ā, thāi-bak ring-sēr-ā,
all yours is Your-brother this having-died, again being-alive,
 māng-thēng-ā, tūk-ā; ka-nī nūngāi hāraū chūm-so'
having-been-lost, being-found, we to-be-merry to-be-glad it is proper'

[No 31]

TIBETO-BURMAN FAMILY.

KUKI-CHIN GROUP.

PÜRŪM

SPECIMEN II

FOLK-TALE TAKEN FROM THE LIPS OF A PÜRŪM

(STATE, MANIPUR)

(Babu Bisharup Singh, 1899.)

A-pā akhā ma-pot nē-no-wā, 'sāng lāimā' pēy-ang
Man a certain his-load being-unable-to-carry, 'paddy some (or a little) will-give
 ha-pot san,' ril-ā a-pā a-khā-dā ron-pi-so Ma in
my-load assist,' saying man (another)-one made-to-carry (it) His-house
 tūng-yū-ya sāng kaithilūk a-khā pē-yā, 'lāimā ni-yaū-wē,'
on-arriving-at paddy basket one on-giving, 'some (or a-little) it-is-not,'
 rilā ngāi-ni-yo Nā-nā-chū ma-nū sū-lāk-saū. Rūsang-ā wā-kat-so
saying refused. Therefrom they began-to-quarrel Court in went-complained
 Nā-nā rūi-sang-ā nā sāng lā-tin-pi-so Lāi-mā lā-ngē-tā
Thereupon court that paddy ordered-to-be-brought A-little who claimed
 amhā a-pā hā sāng chūng hāū a-khā thāl-pi-yā thai-bak
in-continuance man that paddy that bag one (in) putting-in again
 sūng-sēr-ā Tī-tē-tē chak-ā rūi-sangai, 'nā iyā am-amoi,'
took-out A-little when-remained (in the bag) court, 'that what is-remaining,'
 tā sāyā Nā-nā apā chū-nā 'lāimā am-sūng,' ril-so, 'na-dit
saying asked Thereupon man that 'a-little is-remaining,' said, 'you-want
 lāimā hā nang chang-sā', chū-tā ril-ā 'thēng-o,' tā
a-little this yours is', this saying, 'go-away,' saying
 rūisangai-nā mo-tā thēng-pi-sū-cho
court him drove-away

FREE TRANSLATION OF THE FOREGOING

Once upon a time there was a man who was not able to carry his load. So he got another to carry it, having promised to give him some paddy in return. On coming home he then gave him a basket. The other, however, refused to accept it saying that it was nothing. They began to quarrel, and went to complain in Court. The Court ordered the paddy to be brought, and the man who claimed some paddy was asked to put it in a bag, and then to take it out again. When only a little was left in the bag, the Court asked him what was left. He answered, 'something is left.' The Court then said, 'the something you claim is here, and you may take it,' and then turned him out.

ANĀL

The Anāls are a small tribe living in the hills on the east of the Manipur valley. Their chief village is Anal in the south-east. It is stated that they belong to a set of tribes whose populations vary between 500 and 1,000 souls each. Major McCulloch has given the following account of the tribe —

'The whole of the people in a large tract in the south-east have received the name of Anal-Namfau from the two largest villages amongst them. These people say they came from a position south of their present one, and they celebrate in their songs the beauties of the land of their origin. In personal appearance they are much like Khongjais, with whom, though they are at deadly feud, they appear to have affinity. The Anals, in more immediate connection with Munnipore, have been corrupted so far as to have given up many of their former customs. They have now no longer amongst them hereditary chiefs, but the villages in the interior retain their old habits and hereditary heads. Their houses are made like those of the Khongjais, and in their social usages there is but little difference. From its birth every male child is called "moté," and every female one "keemoo," their ears are pierced at the annual festival for this purpose, and a distinguishing name is added to the moté or keemoo, but for this there does not appear to be any fixed time, or particularly as to the name to be given. Their marriages are effected much in the same way as those of the Khongjais. After the first application for their daughter, if the parents consent and drink of the wine brought, the young man goes to the girl's father's house as accepted husband. After this the young man, four different times, feasts the bride's family. At the fourth time they settle what is to be given finally for the girl, the rich giving according to their means, and the poorer according to theirs, not less however than a pig and a piece of iron one cubit long. The want of eye-brows and eye-lashes is amongst this people admired, and the young men to render themselves attractive carefully extract them.'

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McCULLOCH, MAJOR W.,—*Account of the Valley of Munnipore and of the Hill Tribes, with a Comparative Vocabulary of the Munnipore and other Languages*. Selections from the Records of the Government of India. (Foreign Department.) No xxvii. Calcutta 1859. Account of the Anal-Namfau tribe on p. 64, Vocabularies, Anal Namfau, etc., Appendix, pp. vii. and ff.

DAMANT, G. H.,—*Notes on the Locality and Population of the Tribes dwelling between the Brahmaputra and Ningthi Rivers*. Journal of the Royal Asiatic Society, Vol. xii, 1880, pp. 228 and ff. Note on Anal Namfau on p. 279.

The name of the tribe, Anāl, is that under which it is known to the Manipuris. Major McCulloch states that the hill tribes have also distinctive names of their own, but we have no information about these names.

Two specimens and a list of standard words and phrases have been received from Manipur. They are all due to Babu Bisharup Singh. The first specimen, a translation of the Parable of the Prodigal Son, is to a great extent mixed up with Meithei forms, and this latter language seems to have largely influenced the Anāl dialect. The second specimen, a war-song, exhibits a much purer language. But there are several mistakes in the translation, and it has not, therefore, been possible to analyse it throughout. The remarks on Anāl grammar which follow are entirely based on the texts just mentioned and are given with every reserve.

Pronunciation.—The marking of long vowels is not consistent. Thus, we find *fū nū*, has been found, but *fa-rang*, to be found, *la-pē-mā-nū*, gave not, but *rho-ma-nū*, wished not. *ā* is interchangeable with *i* in the negative particle, thus, *tha-mi*, good-not, bad, but *ikopi-nā-mā-nū*, ill-not-being. We find *ē* and *ā* in *chērā* and *chārā*, small. The word *charā*, child, probably represents a third form of the same word. Compare *la-da-bē* and *de-nū*, saving. *ā* and *ē* are interchanged in *ma-lhai* and *ma-lhē*, whatever. *I* seems to be written for *ē* in *icomchā*, the-two brothers for. This compound seems to contain the words *ico*, elder brother, and *nē*, younger brother. McCulloch gives *o* for *ico*.

There are several instances of interchange between hard and soft consonants, thus, *ha rāu-bā-la*, to rejoice, *nang-pa-kā*, fell in want, *lung-gi* and *kung-kā*, from, *dē* and *thē*, to say, etc. *R* and *l* are interchangeable in *rūpā* or *lūpā*, rupee, silver. *B* is perhaps written for *w* in *a thū-bā*, be, compare *a-shū-wā*, see, etc. *Sh* and *th* are both used in the meaning 'field'. *M* and *n* are sometimes interchanged, thus, *chon-thū-nū* and *icāng-chom-nū*, having gone, *ēm* and *m*, house. The form *ēm*, house, seems to be due to the influence of Meithei. There is also some uncertainty in the writing of aspirated letters. For instance, in the suffix *rang* and *hang* both are used in exactly the same way, thus, *n la-nā fa-rang mēm*, me with to-be-had property, the property which I shall get, *icā chā-rhang chē wē*, pigs-by to be-eaten husks, the husks which the pigs got to eat. *Ng* has apparently often a very faint sound, and is occasionally dropped; thus, *icāng*, *icān*, and *icā*, come, *ang-gā* and *an-kā*, was, *a-nū*, being, *thū-ga-nang* and *thūng-ga-ni*, I shall be, etc. It is often difficult to state which sound is meant when *w* is written. Thus, we find *wanē*, and *a-nē*, the younger brother. These inconsistencies are perhaps partly due to inaccuracy, but it is also possible that the pronunciation is rather indistinct.

Articles.—There are no articles. The numeral *khē*, one, is often used as an indefinite article, while definiteness is marked by using relative clauses or demonstrative pronouns.

Nouns.—Nouns denoting relationship and parts of the body are usually preceded by a possessive pronoun. Thus, *la-nē*, brother, *lēt* my brother, *ka-kū*, hand, *lēt* my hand. The pronoun *ma*, his, seems to have a wider use. Thus, we find *ma-rūp ma-pāng*, my friends my companions, in the Parable. *Ma* is also used as a prefix in adjectives and nouns, just as in Meithei. Thus, *ma-tam*, time, *ma-tombā*, young, etc. The prefix *a* is also often used, thus, *a-nē* and *wa-nū*, thy-younger brother, *a-pā*, thy father, *a-bē-nū*, sound, *a-chērā*, young, *a-mi-nai*, slave, *a-ni*, day, etc. In one place we find *ka* used in a similar way, in *ka-pā long-kī sēl-li-nū ka-mi-nai*, my-father with-from wages-taking servants, my father's hired servants.

Gender.—Gender is only apparent in the case of animate beings. The gender of human beings is often distinguished by means of different words. Thus, *pā*, father, *no*, mother, *nē*, brother, *achalo*, sister. In *sēn-pā*, man, *sē-nū*, woman, we find the suffixes *pā*, male, and *nū*, female, well known from most Kuki-Chin languages. *Sēn-pā* and *sē-nū* are also used in order to distinguish the gender of human beings. Thus, *sēn-pā charā*, son, boy, *sē-nū charā*, daughter, girl. The gender of animals is denoted by adding *patal*, male, and *anū* or *nū*, female, thus, *sakol patal*, a horse, *sakol anū*, a cow, *wi patal*, a dog, *wi nū*, a bitch.

Number.—The usual suffix of the plural is *hing*, thus, *mi nai hing*, servants. Other words meaning 'many', 'all', etc., can also be used in the same way, thus, *kel nlim-kā*, goat many, goats.

Case.—There is apparently no suffix denoting the agent. The suffix *to* is sometimes added to the subject as well as to the object. Thus, *a-mā-to ma-pā kung-hā pa-thang-nū*, he his father to answered, *ma-pā ma charā-to panhēn-nū*, his father his son entreated. Compare the corresponding suffix *ta* in Pürām. The Genitive is sometimes denoted by putting the governed before the governing noun, thus *a-pā in-thūng*, thy (?) father's house-in, *sakol har-bē kūm*, horse this year, the years of this horse. But more generally the suffix *gi* or *ki*, from, which is common in Meithei, is added. Thus, *a-mā khū-gi tūkal*, that village of a shopkeeper, a shopkeeper of the village. Sometimes a demonstrative

pronoun is also prefixed to the governing noun. Thus, *mī lhē-gi ma-charā*, man one-of his-sons, *mēm-gi ma-lhar*, property of whatever. The suffix *li* or *gi* seems also to mean 'from', thus, *a-si-m-li*, this-day-from. The Vocative is generally expressed without adding any prefix or suffix. Thus, *la-pā*, my father. But we also find the suffix or interjection *o* added, thus, *la-charā-o*, my son. Other relations are indicated by means of postpositions. Such are —*hā*, to, in, *ka-dū-hā*, before (me), *la-thal-hā*, behind (me), *lūng*, to, *lūng-hā*, towards, to, *lē*, in, *hūn*, under, *thūng*, in, *thūng-gi*, from, *wā*, with, by means of, etc.

Adjectives.—Adjectives sometimes precede and sometimes follow the word they qualify, thus, *i-thā sēn-pā lhē*, good man one, *lēl achēi-ā*, goat young, *ma-charā ma-i-hēm*, his son the elder. The ordinary verbal suffixes are often added, thus, *bū tha-tang-nū*, cloth best being, the best cloth. *ama-nhi chā-lē amā-hi tha-lā*, these-two among-from he good-is, better. The word *ma-tom-bā*, younger, is perhaps borrowed from Meithei *a-tom-bā*. The suffix *hā* seems to form adverbs of place or time, thus, *hūlā-hā*, near, *har-so-hā* and *han-so-hā*, far off, at a distance, but *har-so-wā-lā*, far. The suffix *mā* seems to be used in a similar way, thus *ma-lang-mā*, wickedly, *ido-mā*, very, *in-tē-tē-mā*, always. I cannot properly analyse the clauses illustrating the use of the Comparative and the Superlative. In *ama-nhi chālē amā-hi sāng-gā*, higher, *chā-kē* seems to contain the postposition *lē*, for *li*, from. *Chā* seems to mean 'among,' 'between', compare *wo-m-chā*, between the two brothers. The whole clause, therefore, perhaps means 'them-two from-among he tall-is'. In *a-mā chal hēlē wa-nē amān-chēlē sāng-kā*, his younger-sister than his-younger-brother taller, I cannot analyse the words *hēlē* and *amān-chēlē*. In the superlative we find *bū tha-tang-nū*, the best cloth, *lit* probably 'cloth good-very-being', *hūyā-pāng kālhi sāng-gā*, highest, *lit* probably 'those-many among high'. The word *kālhi* does not, however, occur in other places so that its meaning is uncertain.

Numerals.—The numerals are given in the list of words. They follow the noun they qualify. McCulloch gives *aya-lhet* instead of *ayā-lhē*, one hundred, and *lising khet* thousand. From these forms we infer that the numeral *lhē*, one, is derived from *lhet*. There are no instances of the use of *āto*, one.

Pronouns.—The following are the *Personal pronouns* —

Singular,—

<i>nī</i> , I	<i>nang</i> , thou	<i>a-mā</i> , he
<i>nī</i> , <i>ka</i> , my	<i>nang</i> , <i>na</i> , thy	<i>a-mā</i> , <i>a</i> , his
<i>nī</i> <i>ka</i> , mine	<i>nang</i> , thine	

Plural,—

<i>nī-hing</i> , we	<i>nang-hing</i> , you	<i>a-mā-hing</i> , they,
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Several suffixes seem to be added in order to emphasise. Thus, *nī-bē*, I, *nang-bē*, thou, *ma-dā*, he, *nī-hing-to*, we, *amā-hi* and *amā-hē*, he, etc. The list of words furnishes forms such as *nī la pē*, of me. The literal translation is probably 'my word.' McCulloch gives the forms *nī-ga*, mine, *nang-ga*, thine, *amā-ga*, his, *nī-rū*, we, *nang-i-ū*, you, *ma-rū*, they. *Nī-rū* seems to mean 'me-with' in the parable, thus, *nang-bē nī-rū amhā-yā-sē-nū*, thou me-with together-art. The pronoun of the third person consists of two elements, *a* and *mā*. Both can be used alone, thus, *a-nē*, his-brother, *ma-pā*, his father. It has already been stated that the use of the prefixes *a* and *ma*, which

are probably identical with these pronominal stems, is a rather wide one, *a* for instance being used instead of *na*, thy

Demonstrative pronouns — *Hai*, *hē*, and *hi*, thus, *hū*, that, *tū*, that Most of these forms are inferred from other words such as *hi yā-bang*, so many, *hū-yā pāng*, those-many, *a mā hi*, he, *tū-hā*, that-in, then, etc The word *bē*, which occurs in forms such as *m bē*, I, *hai-bē*, this, etc, is perhaps also originally a demonstrative pronoun It is still such in Bodo The pronoun *a mā*, he, also occurs in the sense 'that' *Hē* generally means 'this,' but occasionally also 'that' It is probably identical with *hai* and *hi* *Tū* seems to correspond to Meithei *adu*, and the Meithei pronoun *asi*, thus, also occurs in the parable, thus, *asi m*, thus-day, to day

There are no *Relative pronouns* The common suffix of the relative participle is apparently *nū*, thus, *hpi hē lūng a-nū m lhu*, country that in living man one, *sēl-lī-nū la mi-na*, wages getting servants Another suffix *mā* seems to occur in *yāo shēl-mā m*, a shepherd A suffix *rang* or *hang* is also used to form relative sentences, thus, *m le-nū fa-rang mēm*, me with to be got property, the property which I shall get, *wā chā-rhang che*, pigs to-be eaten husks *Rang* seems to correspond to the postposition *rang*, for, in Hiliam and other languages, where it is also used to form the future and an infinitive of purpose 'All that I have is thine' is rendered *m lanā tho li ma-lhē nang thupā* *Tho li* seems to be the genitive of *tho*, *e thū*, to be, and *thupā* probably mean 'property' The whole sentence, therefore, must apparently word for word be translated as follows — me-with being of all thy property Compare *mēm-gi ma khai*, property-of everything all his property

The following *Interrogative pronouns* occur — *a-l ū* or *a-lū ti*, who? *dā-pā* or *dā-bā*, what? *da tea-tea di*, why? *yā-thū-cha*, how many? *a-yāng-kā*, how many are?

The *Indefinite pronoun* *a-l ū-rāmhen*, any-one, is derived from the interrogative *a-l ū*, who?

Verbs — *Ka* is often prefixed to various forms of the verbs, thus, *ka-pē wā*, give, *la pē-wā*, gravenot, *la da bē*, saying I cannot see what meaning this prefix has The list of words is so arranged that it seems as if there were a regular conjugation with different forms for the three persons But a closer examination of the forms shows that there is no such conjugation On the other hand, there are some traces of the use of pronominal prefixes in order to distinguish the person of the subject Thus we find *m la-bon-wal*, I strike, *nang ū chē wā*, thou goest, *a-wāng nū*, he came, *ma yēl bē-wal*, he divided-gave The prefix *a* seems also to be used in the second person indicative and imperative Thus, *nang a-bon-wal*, thou strikest, *a-shū-wā*, see, etc In most instances, however, no prefix is used

There is apparently no essential difference between present and past times. Some suffixes, however, seem to be regularly used to convey the meaning of the past. Sometimes no suffix is added, thus, *a mā wa-chā*, he goes, *a mā-hung wa-chā*, they go, *lēl a-chē-rā l hē rā ka-pē-mā*, goat young one-even given-was-not A reduplication seems to occur in *a mā-hung chē-chē*, they go In the second specimen the suffix *ē* is generally added, thus, *rāl-ē*, enemy is, there are enemies, *ka-thā-yē*, it is good, *lū lām-ē*, head is taken The commonest suffixes in the parable are *kā* or *gā*, and *nū* *Kā* seems to be used indifferently to denote the present and past times, thus, *amā thū-kā*, he is, *ma-charā a-nhi ang-gā*, children two were, *nang-pa kā*, he became wretched. *Kē* seems to be

identical with *kā* in *a-mā-hung nūngā-kē*, they rejoiced. It probably contains the suffix *ē*. According to the list *n* may be added to *kā*, thus, *n thū-ga-n*, I am, *n chi-la-n*, I go. This form occurs as a future in the parable.

The suffix *nū* seems to have a wider use. We have found it added in order to form relative participles, and we will find it hereafter as a suffix of the verbal noun. But generally it seems to be used in forming the historic tenses of the verb. Thus, *n chē-nū*, I went, *lē-dē-nū*, I disobeyed not, *som-nū*, he asked, *thi-nū*, he said. In *n-bē thi-ē-nū*, I am dying, it seems to be added to the suffix *ē*. It is also added to several other suffixes. Thus, *thē-cha-nū*, he said, *khāng-cha-ka-nū*, thou hast given, *n-hung chi-hē-nū*, we went, *nang ki-ta-nū*, thou struckest, *pa-mā-ta-nū*, he wasted, *a-mā chi-yē-nū*, he went. *Hē-nū* and *yē-nū* are probably identical with *ē-nū*, see above. *Ta-nū* or *tā-nū* seems to contain a suffix *tā*, probably identical with *tā* in Lushēi and many other connected languages where it is used as a suffix of the past. *Cha-nū* probably contains some independent verb. *Chā*, to go, occurs in the list of words.

The suffix *tā* just mentioned seems to be connected with another suffix, *ti* or *thi* which seems to be used in the past tense. Thus, *n hung kē-ti*, we struck, *kamhā thi*, I sinned, *ka bon-thi*, I have struck, *nang-hung wā-cha-ti*, you went. Compare *hang-thi-nū* having arisen, and perhaps *chon thū nū*, having gone, etc. The list of words furnishes *nang thū-ga-ti*, thou art.

Tā seems also to be connected with *dā* or *dēn-dā* in *n thūndā*, I was, *nang-bē thūndēndā*, thou wast.

A suffix *wā*, perhaps related to Meithei *bā*, occurs in *ka-ma-ti-ma wā*, I-worthy-not-am, *nang ū-chē-wā*, thou goest.

The suffix *wal* seems to convey the idea of past time. Thus, *n kē-wal*, I struck, *ka-thē-wal*, he said, *ma-yēl-bē-wal*, he divided-gave.

Present definite — The root alone, without any suffix, seems to be used as a present definite. Thus, *n lē*, I am striking. Other forms of the same tense are *chā-nā-nū*, they are eating, *ma-chā-mang*, he is giving (a feast), *wa-pūng-hān-mang*, he is grazing.

Perfect — The form *n cha-lē*, I have walked, is perhaps Meithei.

The suffix of the *Future* seems to be *n* or *nung*, to which *ga* or *fo* may be prefixed. Thus, *n thūng-ga n* or *n thū-ga-nung*, I shall be, *thē-ka-n*, I will say, *n a-būm-fo-n*, I will strike.

The root alone, without any suffix, but generally with a prefix, seems to be used as an *Imperative*. Thus, *i-chē*, go, *ka-pē*, give. The root is apparently reduplicated in *cha chā*, go, walk. A suffix *o* occurs in the second specimen and in several of the verbs in McCulloch's list, thus, *khūng-bi pāng-ō*, war-song raise, *kā-di-yo*, be strong. In other instances we find a suffix *ā*, generally preceded by a consonant, *b*, *w*, or *m*. Thus, *tūng-ā*, bind, *i-bon-bā*, strike, *wang-wā*, walk, *ali-wā*, take, *a-bu-mā*, strike. The forms *thakā*, die, and *ka-chā-mang*, eat, look like finite tenses. The suffix of the first person is *sē* or *sik*, thus, *wa-sē* (McCulloch), let us go, *an-yā-sikā*, let us all be. McCulloch furnishes the form *wa me othi*, do not go. *Wa-me* is perhaps a negative participle, compare *tha-mi*, good-not-being, bad. *Othi* is perhaps the imperative of *thū*, to be, thus, *wa-me o-thi*, going-not be.

The root alone is also used as an *Infinitive* or *Verbal noun*. Thus *lū-lām*, head-taking, *n ithū pangam*, I be can, I may be, *n ka nā tho-hi ma lhē*, me with being-of all, all that I have, *wān-thūng*, remaining in, when he remained. I have already

mentioned that the forms *fa-rang*, to-be got, and *chā-rhang*, to be-eaten, perhaps contain this verbal noun *plus* a postposition *rang* or *rhang*, for It seems probable that we have to explain the forms *ka da-bē*, on saying, and *ka-wāng bē*, on coming, in the same way Thus, *in-thūng hā a-wāng-rhū-wā ka-da-bē rho-ma-nū*, house-into enter on-saying he-refused, when (the servant) said 'enter' he refused, *na-charā hē ka-wāng-bē*, thy son thus coming-on, when this thy son came A verbal noun is also formed by adding the suffixes *nū* and *bā* Thus, *a-bī nū*, sound, *a dā-nū*, dancing, *pūng-yai-bā*, drum-beating The root alone is also used as an *Infinitive of purpose*, thus, *wā rhong*, pigs to-tend, in order to-tend pigs. The suffix *nū* seems also to be used, thus, *ma-pāng-hā nūngāi-nā chā-hā-hang-nū*, my companions-with in-happiness feasting-for, in order to make merry with my friends The forms *nūngāi-bāka harāu-bāka*, to make merry and be glad (is proper), are apparently Meithei. The forms *ithū na-rā*, to be, *ibon-na-rā*, to strike, are probably infinitives of purpose, *ithū-kā ka-ma-ti-ma-wā*, to-be (thy son) I-worthy-not-am, is perhaps identical with the Meithei future in *gē*

Participles—The Relative participle has been mentioned under Relative pronouns An Adverbial participle may be formed by adding the suffix *nā*, as in Meithei. Thus, *in-lam-nā*, in plenty, *nūngāi-nā*, happily Compare the form *chā-nā-nū*, they are eating Another suffix of this participle seems to be *mā*, thus, *ma-lang mā*, wickedly *Nā* seems also to be used in order to form a Conjunctive participle, thus, *amā-hē kanā bū nā shkū-wē lūng-ā*, him well beating ropes-with bind *Dī* may be added to *nā*, thus, *ka-bū-nā-de*, striking, having struck It is, however, possible that *n* belongs to the root, in which case the suffix would be *ā* The suffix *nū* is the most common in forming this participle Thus, *ma pā chom-nū ma dā-to pa-yo-nū*, his-father running him kissed, *ma-dā hang-thi-nū ma-pā lūng a-wāng nū*, he arising his-father to he-went, *ma-pā a-wāng-thū-nū ma-charā-to pa-nhūn-nū*, his-father having-come-out his son entreated This form is, as already stated, also used to denote the finite tenses, or, in other words, the sentences are simply put together, without any connecting participle

There is no *Passive voice* Thus, *ni-do mi li nū*, I am struck, seems to mean 'me man strikes' I cannot satisfactorily explain the form *ni do mi-kai-lo-thi-ma*, I shall be struck In the parable we find forms such as *dū-nū*, he has been found, *fā-nū*, he has been recovered.

Compound verbs are freely formed Thus, *yēl*, divide, *pē*, give, *yēl bē*, divide-give, allot *wāng*, walk, *chom*, go, *wāng-chom*, go *wāng*, walk, *rhū*, enter, *wāng rhū*, go in The prefix *hā* seems to denote motion towards, thus, *ni bē ka-pā lūng hā-wā ni*, I my-father to go will. The prefix *pa* has apparently a transitive force Thus, *pa-thang-nū*, answered, *pa-mā-tā-nū*, wasted, *pa sol nū*, was lost, *pa-yo nū*, kissed There are apparently several verbs *yo* Compare the sentence *wā chā-rhang chē wē yo nā pa-yo nū* pigs food husks even although-he-wished-to-eat *Yo-na* perhaps corresponds to Meithei *yām-nā*, much, and *pa-yō-nū* may mean 'wanted.' Thus, *yo-nā pa-yo-nū*, he wanted much A causative prefix *ma* seems to occur in forms such as *ma-pūm-hā-wal*, he wasted, *ma-shi-wal*, he sent, *ma-chā-māng*, he is giving a feast

The **Negative particle** is *mā*, or, in adjectives, *mi* Thus, *ka-pē-mā-nū*, gave not, *ihopi-nā-mā nū*, ill was not, *tha-mi*, good-not, bad In one instance we find the Meithei negative *dē* thus, *li-de-nū*, disobeyed not

Order of Words.—The usual order of words is subject, object, verb The indirect object sometimes precedes, but generally follows, the direct one

TIBETO-BURMAN FAMILY.

KUKI-CHIN GROUP

ANĀL

SPECIMEN I.

(Babu Bisharup Singh, 1899.)

(STATE, MANIPUR)

Mī khē-gī ma-charā anhi ang-gā Anhukī manūng ma-charā ma-tom-bā
Man a-certain-of his-sons two were Two of from amongst his-son younger
 ma-pā kūng ka-thē-wal, 'ka-pā, nang asi-ni-hi makhai ni kanā fa-rang
his-father to said, 'my-father, you to-day-from whatever me with to-be-had
 mēm hē ka-pē-wā' Ma-pā woni-chā mēm ma-yēl-bē-wal Anī
wealth that give' His-father the-two brothers-for wealth divided Days
 chirēm hāthē ma-charā ma-tom-bā mēm-gī-ma-khai honnū hai-so-hā
a-few remaining his-son younger wealth-of-as-much-as carrying far
 lipā khē-hā chon-thū-nū ma-lang-mā ma-mēm-kī-ma-khai ma-pūm-hā-wal
country a-to having-gone wickedly his-wealth-of-as-much as wasted
 Mēm-kī-ma-khai pūma-thū-nū ma-chonā-bā bū ido-mā
Wealth-of-as-much-as having been-wasted that-place-in rice very
 tāng-lam-nū Ma-dā nang-pakā Ma-dā lipā hē kūng a-nū mī
dear-became He wretched-became. He country that in living man
 khē kūng wāng-chom-nū ambāi-nū Mī a-mā-to wā rhong shi-hā
a to having-gone joined-together Man thaticine to-pasture field-to
 ma-shi-wal Wā chā-rhang chēwē yonā payonū
sent(-him) Swine-(by) to-be eaten husks even although-wished-to-eat
 akū-rāmbhēn ka-pē-mā-nū Tū-thāl tē-sing-nū ma-dā manūmrā thē-cha-nū,
any-one gave-not Afterwards sense-having-come he to-himself said,
 'ka-pā-kong-kī sēl-li-nū ka-mī-nai nīkam-nā chā-nā-nū, nī-bē ka-poi
'my-father's money-taking servants in plenty are-eating, I belly
 tham thiē-nū . Nī-bē ka-pā kūng hā-wā-nī thē-ka-nī, "ka-pā,
being-hungry am nearly-dying I my-father to going will-say, "my-father,
 nī-bē Lē kūng-hā ka-mhā-thī, nang kūng-hā khē pa-mā-nū, nī-bē
I God to have-done-wrong, you to also have-done-wrong, I
 nang charā ithū-kā ka-ma-ti-ma-wā, nī-bē a-mī-nai khē thiū-ga-ning" Ma-dā
your son to-be worthy-am-not, I servant one will-be" He
 hang-thi-nū ma-pā kūng a-wāng-nū Han-so-hā wān-thūng ma-pā
getting-up his-father to came At-distance coming-in his father
 thi-nū, woam-sā-nū, chom-nū, ma-dā-to pa-yo-nū. Ma-charā ma-pā
seeing, being-compassionate, running, him kissed His-son his-father

kūng ka-thē-wal, 'ka-pī ni-bō Lō kūng-hā ka-mhā-thi nang kūng-hā
 to said, 'my-father I God to have-done wrong, you to
 khī pr-mbā-nū, nang charā i-thū-kā ka-ma-ti-ma-wā' Tū-hā ma-pā
 also have done-wrong, your son to be worthy-am-not' Thereupon his-father
 mi-nū hing kūng-hā ma-thē-wal, 'bū tha-tang-nū a-hol-nū ka-charā
 servants many to said, 'garments best bringing my-son
 a-pr-hīl-wī, ma-kū-hī kūpīl khī abnā-wā, ma-khū-hā khongūp abnā-wā
 let wear, his hand on ring a put, his feet-on shoes put
 A-charī hē thi-nū, athā a-vīl-nū, pa-sol-nū, dū-nū,
 My-son this had died, again came-alive, he-was lost, he was-found,
 ni-hing chā-nū ne-nū nūngi-nā anyā-sik-ī' A-mā-to dī-nū a-mā-hing nūngai-kē
 we eating drinking merrily let-us-remain' This saying they rejoiced
 Ma-tam tūng ma-charā ma-rhēm thi-lō ang-kā Ma-dā ma-in-bā
 Time that-at his-son elder field-in was He his-house-towards
 a-wīng-nū pūng vā-bī a-bī-nū a-dā-nū wā-nā-tū-nū Ma-dā mi-nai khō on-nū,
 coming drum beating sound dancing, heard He servant a calling,
 'ma-nā-o-hing dī-bī?' mi-nai kūng som-nū Tū-hā mi-nai hō
 'things-these what-are?' servant to asked, Thereupon servant that
 pa-thing-nū, 'wa-no a-wīng-nū, ikopi-nā-ma-nū ma-charā a-wāng-nū
 replied, 'brother has come, ill-not being his-son having come
 na-pī pīntrī ma-chī-mang' Tū-hā ma-dā ma-long-thi-nū in-thūng-hā
 your father feast is giving' Thereupon he getting-angry house-into
 a-wāng-rhū-wī ka-dī-hī rho-ma-nū Ma-pī a-wāng-thū-nū ma-charā-to pa-nhīn-nū.
 enter on saying refused His father having-come-out his-son entreated
 A-mā-to ma-pī kūng-hā pa-thing-nū, 'a-shū-wā, kūm hiyā-bang hē ni-bō ka-pā
 II. his father to answered, 'behold, years so-many these I my-father
 nang a-sipī to nū tokhū-rū ka-pā nang a-pē ni lē-dī-nū,
 your service in-doing even-once my-father your words I did-not-disobey,
 tū-lhān-tūng ma-rūp ma-pīng hā nūngai-nā chā-hā-hang-nū kēl a-chērā
 nevertheless my friends companions-with in-happiness to-eat goat young
 khē-rī ka-pī-mā Nang a-mīn som-bang sē-nū kūng-hā pē-ta-nū
 one-even has-not-been-given Your substance all-that woman to giving
 pr-mā-ta-nū na-charā hē ka-wāng-bō nang pāntrā khāng-chaka-nū' Tū-hā
 who-casted your-son this on-coming you feast have-given' Thereupon
 ma-pā ka-thē-wal, 'ka-charā-o, nang-bō ni-rū in-tē-tē-mā ambāyā-sē-nū,
 his-father said, 'my-child O, you me-with at-all-times live together,
 ni kanā tho-ki-makhī nang thim-pā a-nō hē thi-nū, a-thā
 me with whatever-is yours is your-brother this had-died, again
 a-vīl-nū, pa-sol-nū, fā-nū, ni-hing-to nūngai-bā-ka harāū-bā-ka
 he-came-alive, he-was lost, he-was-found, we merrily-to-remain gladly-to-remain
 chūm-kā'
 it-is-proper'

[No. 33]

TIBETO-BURMAN FAMILY.

KUKI-CHIN GROUP.

ANĀL

SPECIMEN II.

(STATE, MANIPUR)

*(Babu Bisharup Singh, 1899.)*SONGS SUNG AT THE TIME OF WAR AND ON THE OCCASION OF KILLING
A TIGER RESPECTIVELY

Rālē rālē, kādīyē, hūngūn rālē kādīyo.
The-e-is-war there-is-war, (the-enemy-)is-strong, here is-war be-strong

Rālē rālē, kādīyē, hūngūn rālē, kādīyo
The-e-is-war, there-is-war, the-enemy-is-strong, here is-war, be-strong.

Shā-rhāng-pāngtē ma-yēlbata dēndūnū, Sēmbū-pāngtē mhi bling-kēng-kūng
Tiger its skin is-striped, Sēmbū¹ eye wide-opened

Changhāl-pātē ma-yēlbata dēndūnū Sēmbū-pāngtē mhi bling-kēng-kūng
Wild-cat its-skin is-striped Sēmbū eye wide-opened

Lū-lāmē lū-lāmē, khūngbi pāngo, lū-lāmē, tarāng, lū-lām
Head-is-taken head-is-taken, war-song raise, head-is-taken, sing, head-taking

ka-thāyē Khūngbi pāngo, lū-lāmē. Lū-lāmē, lū-lāmē
good-is War-song raise, head-is-taken Head-is-taken, head-is-taken,

khūngbi pāngo, lū-lāmē, tarāng, lū-lām ka-thāyē, khūngbi pāngo,
war-song raise, head-is-taken, sing, head-taking good-is, war-song raise,

lū-lāmē, tarāng, lū-lām ka-thāyē.
head-is-taken, sing, head-taking good-is

FREE TRANSLATION OF THE FOREGOING

The war has broken out, the enemy is strong. He is here, be you strong

The tiger's skin is striped, the Sembu's eye is wide-open.

The wild cat's skin is striped, the Sembu's eye is wide-open.

A head is taken, a head is taken, raise the war-song A head is taken, sing a song.

Good it is to take a head. Raise the war-song, for a head is taken, and so forth

¹ A kind of bird having large eyes.

HIRŌI LAMGĀNG

The Hirŏi Lamgāng dialect is spoken by a small tribe in Manipur. Their total number is estimated to lie between 500 and 1,000. We have no information regarding their villages in the hills, but they are found in the plains at Lamgāng, in the southern part of the valley.

Mr. Damant mentions the Lumyang Kukis as a powerful and warlike tribe to the south of the Anāls. He states that they are gradually being driven north-wards by the Saktās, and that they claim to be the oldest branch of the whole Kuki family. This tribe is probably identical with the Hirŏi Lamgāng tribe.

AUTHORITY—

DAMANT, G. H.—*Notes on the Locality and Population of the Tribes dwelling between the Brahmaputra and Nengthi Rivers*. Journal of the Royal Asiatic Society, New Series, Vol. xii, 1880, p. 228.
Note on Lumyang Kuki on p. 239.

I have not come across any other authority dealing with this tribe.

Two specimens and a list of standard words and phrases have been received from Lamgāng, all prepared by Babu Bisharup Singh. The list of words abounds in verbal forms, the exact meaning of which cannot be ascertained. There are also some doubtful points in the specimens. The remarks on Lamgāng grammar which follow, and which are entirely based on these texts, must accordingly be used with caution.

Pronunciation.—The vowels of the prefixes seem to be indistinctly sounded. They are sometimes entirely dropped, and their colour is apparently influenced by the following vowel. Thus, we find —*la-chēn ā*, run, *ka-di yā*, die, *kū dūt*, to find pleasure at, *na-i-k pāu-thē*, of me, *let* I my (*la*) word, *pa-rai-dā*, striking, *a-prai*, strike, *ta kū*, mine, *te-kei-yū*, seven, *tū rūk*, six, etc. *Ka-lā* and *llā*, far, and several other instances of the same kind can only be accounted for through the supposition that the *a* in *ka* has a very faint sound. We find a similar contraction in cases such as *awā* and *āo*, that, *ha-wā*, *han* and *hāo*, thus. It is often difficult to decide whether a vowel is long or short. *U* is always marked as long, but this is the case in all texts prepared by Babu Bisharup Singh, and we can never know whether a *u* is really long or short. We often find the same word written sometimes with a long, and sometimes with a short, vowel. Thus, *thang* and *thāng*, in, *awā* and *āwa*, that. The use of the short vowel seems to be due to the adding of an accentuated suffix in *ta-ke*, what-from? why? from *tā*, what? *At* is sometimes interchangeable with *ē*, thus, *nas*, I, *nēmbe*, with me, *nang-ai*, thou, *na-i yē*, I. *Lāi*, God, *lē ka-long*, devil. In the same way *au* and *o* are sometimes interchanged, thus, *alai*, take, *klo*, taking. *O* and *ū* often seem to denote the same sound, thus, *kū* and *ko*, who? *Ē* and *ē* are sometimes interchangeable, thus, *pe* and *pē*, give, *hin-ki* and *hin-kē*, from, etc. The sound of final *ng* is apparently rather faint. Thus, we find *wāng*, *wān*, and *wā*, to come, *a-dū-thāng*, behind, *kū-dū-thā*, behind me, etc. Hard and soft consonants are sometimes interchangeable. Thus, we occasionally find the common prefix *la* written *ga*, etc. *R* is a common sound, but *l* is substituted, for it in *lūpā*, silver. We often find *rr* as final consonant, thus, *therr*, iron, *horr*, bring, etc. The doubling of the *r* seems in some cases to be due to the elision of a following short vowel, thus, *ka-ra-wā*, he comes, *karr-bāng dā*, he has come. It will be seen that *ō* is substituted for the initial *w* in *wāng*, *wā*, to come, after this double *r*.

We have no information about accentuation and tones

Prefixes and Suffixes.—There are in Lamgāng, as in the Nāgā languages, many prefixes and suffixes, which have originally had a definite meaning of their own, but are now apparently used without adding anything to the meaning. Most of the suffixes, however, seem to be used as postpositions in the inflection of nouns and verbs, and will be mentioned below. The vowels of the prefixes are often, as already stated, of uncertain colour, partly assimilating themselves to the vowel of the following syllable. They are also sometimes dropped altogether so that only the initial consonant of the prefix remains. Thus, *lam-klā*, distant, seems to consist of two words, *lam*, way, and *klā*, far. *Klā* must be compared with *lā* or *lhā*, far, in connected languages and certainly contains a prefix *ka*, compare Kōm *ka-lhā*, far. The form *klā* apparently represents an intermediate stage between *ka-lā* and *lhā*. Compare Tibetan, where the prefixes are still written, but have long since ceased to be pronounced. The most usual prefixes in Lamgāng will be mentioned in alphabetical arrangement. The *a* which will be given as their final vowel is, in many cases at least, an indistinct sound.

A —The prefix *a* or *ā* is very often used before nouns. Thus, *a-lhūt*, hand, *a-poi*, belly, *a-ka-nā*, ear. It is often prefixed to the governing noun after the genitive of a personal pronoun. Thus, *naī a-kāng-rūp*, my companions, *nang a-chā-pā*, thy son, etc. It is sometimes translated 'thy'. Thus, *a-hn-rūlo*, thy-presence-in-also. It also occurs before verbs, especially in the imperative, thus, *a-jā-dā*, he heard, *a-rūng*, pasture; *a-son*, listen. In *a-rāngō*, formerly, it is apparently prefixed to an adverb. We sometimes find *arr* instead of *a*, thus *arrbāng-dā*, came, *arrpom-dā*, embraced. This *arr* is perhaps a contraction of two suffixes *a* and *ra*. Compare *ka-ra-wā*, comes. In *i-sāng*, high, the prefix *i* seems to be identical with *a*. The original meaning of the prefix *a* cannot be ascertained. In some places it may be compared with the Burmese prefix *a* which forms nouns from verbal roots, thus *a-kā*, the side of a building, from *lā*, to cover on the side. But it is also possible to compare the possessive pronoun or, more correctly, pronominal prefix *a*, his, which is used in most Kuki-Chin and Nāgā languages. It must then be supposed to have lost the special meaning of a pronoun of the third person and to have become merely a definite article. We find a corresponding phenomenon in Rāngkhōl where *ā* seems gradually to supersede the pronominal prefixes of the first and second persons in the conjugation of verbs.

Ka —The prefix *ka* is often a pronominal prefix of the first person. Thus, *ka-pā*, my father, *naī ka-hn-thā*, I my-presence-in, to me, *naī-l pāūthē*, *i e naī ka-pāūthē*, of me, *lit* I my word. This meaning is probably, in many cases, the original one. But the use of this prefix is so wide that we must probably infer that more than one word are the origin of it. Thus *ka-poi*, belly, *ka-tham*, hunger, *ka-ni*, sun, *lo-mo*, child, *ka-thā*, good, *ka-sāng*, high, *ka-lā* and *klā*, far, *llō*, taking, receiving, *ka-ni*, two, *ka-dūm*, three, *ka māng-thok*, he was lost, *ka-tik-mē*, I am unworthy, *ka-am*, was, etc. This prefix is occasionally also written *ga*, thus, *ga-dūm* (drum-)beating, *ga-mā*, without. The prefix *karr* seems to contain *ka* and another prefix *ra*. Thus, *karr-bāng-ā*, he has come, *Larr-dām-dā*, dancing. In the Nāgā languages *ka* or *ke* and in Bodo *ga*, are the regular adjectival prefixes. Compare Introduction, p 15.

Ma —The prefix *ma* is often the possessive pronoun of the third person. Thus, *ma-chā-pā*, his son. It is, however, used in many words where such a meaning can no more

be found. Thus, *ma-sa iōi*, husks, *ma-don*, branch; *ma shon*, young, *ma-pūm*, all, *ma-hi* up. *ma-th m*, I will say, *ma-pi-mā*, thou gavest not, *ma-to lān*, doing, etc. In *ma-ra-iōi* *āi*, coming, *ma-ra-iōi-thūng-lā*, when he came, *ma* seems to be combined with another prefix *ra*.

Nā, which generally is the pronominal prefix of the second person, is used in a wider sense in *ma-ra chā* his son, etc.

Pa—A prefix *pa* occurs in words such as *plūng*, mind, *aplat*, tongue, *pa iōi*, hand, *pa-lā*, four, *pa-ra nga*, five, *pa-then-dā*, entreated, *a-pa-hi*, put on, etc. In *pa-lā-lā pa-ra-qa mā*, illness without, a prefix *ra* is apparently added after *pa*. The prefix *pa* in *pa-mang*, to waste, seems to be different, and to impart a causative meaning to the verb. It is connected with the Mikir *pi* and the Bodo *fi*, Tibetan *b*.

Ri—A prefix *ri* has been mentioned above as added to the prefixes *a*, *la*, *ma*, and *pa*. It is perhaps connected with the prefix *ro* in *na-lā-ro prai ma-ro-iōi*, I may be. I do not, however, understand this form.

Si—seems to be a prefix in words such as *sa chāi*, stripes, *ma-sa iōi*, husks, etc. In *sa-lāi*, horse, etc., it is no prefix, but means 'animal'.

To—A prefix *to* occurs in a few words. Thus, *tu-rūh*, six, *tis-siyā*, seven, *ti-rēt*, eight, *to-lāi*, nine, *to-am*, to be, *to-prai-na-ra*, to strike, *to-fāl*, till.

Articles—There are no articles. The numeral *khat*, one, may be used as an indefinite article, and definiteness is indicated by the use of relative clauses, prefixes, and demonstrative pronouns.

Nouns—Gender is only apparent in the case of animate beings. It is distinguished, in the case of human beings, by the use of different words. Thus, *a pā*, father, *a-nū*, mother, *a-lā*, brother, *a-charr*, sister. Or the suffixes *pā*, male, and *nū*, female, are added. Thus *a-cha pā*, child male, son, *a-cha-nū*, child female, daughter. The same suffixes are also used in order to distinguish the gender of animals. Thus, *sa-kol-pā*, a horse, *sa-lā-nū*, a mare.

Number—There are two numbers, the singular and the plural. When it is necessary to mark the plural, some word meaning 'many,' 'all,' etc., is added. Thus, *a-pa-lā-nem-lāi*, father many, fathers, *a-pa-lā-nem-lun-lāi*, father many presence from, from fathers, *pa-sel-pai-lā-tha-ret*, man good-many, good men, *ma-sarāvor-rēt*, servants, etc.

Case—The Nominative and the Accusative do not, as a rule, take any suffix. An *ā* is sometimes added to the nominative. Thus, *sa-kol-lā-ngaū-kī sāpal ā-in-thūng-lā-lā am*, horse white-of saddle house place-in is, in the house is the saddle of the white horse. This *ā* is probably identical with the *ā* which is added to the personal pronouns, where it also takes the forms *ai* and *i*. It is probably originally a demonstrative pronoun. The suffix *nā*, denoting the agent, is once, in the second specimen, added to the subject of a transitive verb. Thus, *sangar-nā khel-dā*, the wild cat asked. *Nā* is once added to the subject of *iōi da*, went, thus, *sangār nā iōi-dā*, the wild cat having-gone, lit. wild-cat that going-was. This latter *nā* is perhaps a demonstrative pronoun. Another suffix of the agent, corresponding to *in* in Lushai and connected languages, perhaps occurs in forms such as *cha-pāng ma-pā hmyā the-dā*, the son his-father to said. The *ng* in *chā-pāng* is perhaps the suffix *ing* or *in*. Other instances are *ma-pāng dai-da*, his father saw (lum), *ma-mang ā-raū ma-pūm po-māng dā*, he his-property all

having-wasted, etc. It is, however, also possible that this *ng* only marks a slight nasal pronunciation of the preceding vowel

The Genitive is often expressed by putting the governed before the governing word, without any suffix. Thus, *a-pā in-thā*, thy-father's house-in. In *rū ma-don-thā*, tree its-branch-on, on the branch of the tree, the possessive pronoun *ma*, its, seems to denote the genitive. The suffix *li*, from, is often added to the governed word, thus, *sa-hol la ngai-li sāpal-ā*, horse white of saddle. Other relations are indicated by means of postpositions. Such are *ā*, with, by means of, *a-dū-thāng*, before, *a-dil-thā*, behind, *hin*, with, *hunyā*, to, *hin li* or *hin-lē*, from, *hin-thā*, to, *ē*, and *ing*, in, at, to, *li*, from, *lén* and *lēng-thā*, on, *mē*, with, *ngin*, for, *thā*, in, to, *thang*, towards, to, *thū* and *thūng*, in, on, with, *thūng-li* and *thūng-ti*, from. Many of these postpositions are probably individual nouns. Thus, *thūng* occurs in the sense 'village' in sentence No 241, and it probably means 'place'. But in most cases we do not know these words otherwise than as postpositions.

Adjectives.—Adjectives usually follow, but occasionally also precede the noun they qualify. Thus, *ma-chā-pā thom-pū* and *thom-pū chā pāng*, the younger son. The suffix *pū* in *thom-pū* is probably a suffix of the relative participle. In other cases the ordinary verbal suffixes are added, thus, *bū tāng-dā*, food became dear. The comparative degree is sometimes only indicated by the position of the compared nouns, thus, *ma-charr nū ma-nāo isāng-ā*, his-sister his-brother tall-is, his brother is taller than his sister. The suffix *sēt* may be added in order to form comparatives and superlatives. Thus, *lhat la-sāng-sēt*, one high-much, higher, *ma-mā la-sāng-sēt*, he high-much, highest. The superlative is formed by adding *lang-lang* in *la-thā-lang-lang*, best.

Numerals.—The numerals are given in the list of words. They follow the noun they qualify. There are no traces in the specimens of the use of generic prefixes or suffixes.

Pronouns.—The following are the *Personal pronouns* —

Singular,—

<i>nai</i> , I.	<i>nang</i> , thou	<i>ma-mā</i> , he
<i>nai-li</i> , <i>nai-a</i> , <i>la</i> , my	<i>nang-a</i> , <i>na</i> , thy	<i>ma-mā-li</i> , <i>ma-mā</i> , <i>ma</i> , his

Plural,—

<i>nain</i> , we	<i>nangin</i> , you	<i>ma-mān</i> , they.
<i>nai-li-li</i> , our	<i>nanga-na-li</i> , your	<i>ma-mān-ā</i> , <i>mān-a</i> , their

A suffix *ai*, *ē*, or *ā* is often added in the nominative of the two first persons. Thus, *nai-yē* and *nai-yā*, I, *nang-ai*, and *nang-ā*, thou. In the Genitive the short form *la* is often added to the nominative of the first person. Thus, *nai li pāuthē*, that is *nai la-pāuthē*, I my word, of me, *nai la-hin-thā*, I my-presence-in, to me. In the second person *a* or *ā* is added instead of *na*, thus, *nang-ā pāuthē*, thy word, of thee, *nang a-chā-pā*, thy son. *Nai-la-ti*, mine, seems to mean 'I my property' or something like that. *Nang-i-hin*, thine, probably means 'thee-with'. Compare *nai-la-hin la-am-li-ma-lhai*, I-my-presence in being-of-all, all that I have. The stem of the third person is *ma*, thus, *ma-li-m*, they-two. The plural is formed by adding *n*. In sentence No 198 we find *nai-ni*, we, and in No 200 *ma-mā-n*, they, with a suffix *n*, corresponding to the forms in Kōm, Hallām, and Langrong. The form *nangin*, you, seems to be derived from *nangin*, i.e. *nangē* and *n*. In No 160 we find *nangan-jū*, you, apparently derived

from *nangā*, thou The addition *jū* is probably an emphasising demonstrative pronoun. The forms *na-lī-lī*, our, and *nanga-na-lī*, your, have no plural suffix The final *lī* is the common genitive suffix, but the forms *lī* (= *e la*), and *na* before *lī* seem to indicate that *lī* is treated as a noun

Demonstrative pronouns — *Ha-wā* or *hāo*, this, *a-wā* or *ā-o*, that. The simple stems of these pronouns are apparently *ha* or *hā*, and *a* or *ā* Compare Kōm *hi* and *hi-wa*, this Another stem *si*, corresponding to Meithei *asi*, this, occurs in *si n*, this-day, to-day The word *jū* in *nangan-jū*, you, is probably the same as Rāngkhōl *jū*, that

Relative pronouns — There are no relative pronouns, their place being supplied by relative participles The usual form of these participles is the root with the prefix *la* without any suffix Thus, *laū kū-nūm m*, jhum cutting man, cultivator, *yāo ka-sēl m*, a shepherd, *na la-tūm ā-raū*, I getting property, the property which I shall get, *la-pāk a-wā-thā la-am m khat*, country that-in living man one. The suffix *nā* is added to the verb in *wah ro-chāl-nā ma-sa-wā a-wā*, pigs eaten husks that, the husks which the pigs ate The suffix *pū* in *thom-pū chā-pāng*, the younger son, is apparently also a suffix of the relative participle In *nanga-lī ā-raū ma-pūm la-sū-ū lun-thā pī-dā po-mang-dā na-chā-pā ha-wā*, thy property all harlots to giving wasting thy-son this, this thy son who wasted and gave away all thy property to harlots, the forms ending in *dā* may be considered as relative participles The suffix *dā* is very common in the inflection of the verbs, and it generally denotes the past time

Interrogative pronouns — *Kū* and *lo*, who? *tā*, what? *ta-lī*, why? *ta-yām*, how much? *ta-yā*, how many?

Indefinite pronouns — The only indefinite pronoun which occurs in the specimens is *kū-khat-son*, any-one, composed of the interrogative pronoun *kū*, the numeral *khat*, one, and the indefinite particle *son*

Verbs — The root alone, without any suffix, is often used to denote present and past times Thus, *na la-prat*, I strike, I am striking, *ka-am*, he is, *ka-ra-wā*, he comes, *la-chūm*, it is proper, *a-rēn*, thou boughtest, *mamā la-wā*, he went The commonest suffixes which are used in the same times are —

Ā, thus, *chā-dā la-an-ā*, (they) are eating, *ka-dī-rak thi-yā*, I am about to die, *ka-am-ā*, they were, *kū-dū-yā*, he found (it) sweet Some of these forms perhaps contain a suffix *yā*, which belongs to the past tense Thus, *na-yā ka-prat-yā*, I struck

Cha seems to convey the idea of past time Thus, *nūngāi-chē*, they made merry, *thē-cha-dā*, he said, *pāp cho-cha-nū*, sin I committed.

Dā is a very common suffix, and denotes the past Thus, *bū tāng-dā*, rice dear became, *ma-pā lūnyā thē-dā*, his father to (he) said, *ka-pā komo a-nā-chā ma-charr laū-dā*, my uncle's son his sister has-taken, the son of my uncle has married his sister

Kā only occurs in one or two places Thus, *sa-lol ā-kūm ta-yām sū-lā*, (thus) horse's years how-much amount? how old is this horse? and perhaps *ha-lī lon-thā ma-māng sī sa-jīk ma-pē-gā*, this-hill's top-on he cattle grass giving-is. The *g* in *ma-pēgā*, however, is perhaps the final consonant of the root, in which case the suffix would be *ā*

Nū — This suffix is apparently also added to the present as well as to the past tenses Thus, *na la-thok-nū*, I am, I was, *na-yā chē-nū*, I have walked, *na-yā pa-rat-nū*, I have struck

The list of words contains many other suffixes, so arranged as to give the idea that there is a regular conjugation. We have no instances of their use, and I can therefore only reproduce the forms given. These suffixes are —

Aping, in *na-lā-wā aping*, I go, I went, *nang-lā-wā aping*, thou wentest

Ampin, in *na-n-lā-wāng ampin*, we go, *na-n-lā-wā ampin*, we went

Ampati, in *nang-lā-wāng ampati*, thou goest, *nang-in-lā-wā ampati*, you went

In, in *na-n-lā-prai-in*, we struck

Lom, in *ma-mān-lā-wā-lom*, they went

Nā, in *ma-mā-lā-thok-nā*, he is

Ngan, in *nang-an-jā-lā-thok-ngan*, you are

Ngan-ti-nū, in *nang-in-lā-thok-ngan-ti-nū*, you were

Ni, in *nang-lā-thok-ni*, thou art

No and *no-mā*, in *nang-in*, *ma-mān*, *a-prai-no*, you, they, struck, *ma-mān-lā-wāng-no-mā*, they go. *No* is probably identical with *nū*

Paktē, in *nang-lā-thok-pak-tē*, thou wast

Riyaū, in *na-lā-prai-riyaū*, I had struck

Most of these additions are certainly separate words with a meaning of their own. Thus is also the case with the elements *jāl*, *lam*, and *thi*, which occur in the specimens in forms such as — *la-do-fan-jāl*, he has been found again, *wā-lar-do-lam-dā*, he went and joined, *ma-mān-lā-thok-lam-dā*, they are, they were, *la-di-rah-thi-yā*, I am dying. But I am unable to see the real meaning of these words.

A *Present definite* and an *Imperfect* are formed by adding the verb *am*, to remain, to the root or to the participle in *dā*. Thus, *tong-dā-lā-am*, he is sitting, *chā-dā-lā-am-ā*, they are eating, *na-lā-prai-lā-am*, I was striking.

A kind of *Perfect* is effected by adding the verb *thok*, to be, thus, *lā-māng-thok*, he has been lost.

The suffix of the *Future* is *ni*. Thus, *na-lā-pā-lin-thā-wā-ni-ma-thē-ni*, I my father to go-will (and) say-will. The list of words furnishes the following forms: *na-lā-thūk-ni-ka-di*, I shall be, *na-lā-pai-ni-ngdi*, I shall strike, *nang-a-pai-nā*, thou wilt strike, *ma-māng-lā-prai-rā*, he will strike, *na-ni-a-prai-ni-lān*, we shall strike, *nang-in-a-prai-nān*, you will strike, *ma-mā-ni-lā-prai-rang*, they will strike. I do not understand all these forms, *na-lā-thūk-ni-ka-di*, I shall be, must be compared with forms such as Hallam *la-om-lā-ti*, I shall be. Compare p. 196 above. The suffix *rā* of the third person singular and *rang* of the third person plural is probably a postposition meaning 'for', 'in order to'. Compare Infinitive. The other suffixes have probably a similar meaning.

The root alone, or with one of the prefixes *a* and *la*, is often used as an *Imperative*. Thus, *wā*, go, *a-lāu*, take, *lā-thok*, be. We also find imperatives formed by means of the suffixes *ā*, *nā*, and *pā*. Thus, *ka-chēn-ā*, run, *ap-nā*, put, *chēt-pā*, go. I cannot analyse the forms *yū-koong*, sit, and *ma-ha-pā-thūt-chā*, cause me to be. The first person plural is formed by adding *anchē* or *inchē*, thus, *chānchē nēanchē nūngā-in-chē*, let us eat, drink, and make merry.

The root alone, without any suffix, is often used as an *Infinitive* or *Verbal noun*. Thus, *na-n nūng-āi-nā kampā-dā-ta-am-lā-chūm*, we merrily gladly to remain proper-is. Adverbial sentences are formed by adding postpositions to this form. Thus, *ma-di-thūng-ki*, dying from, after he had died, *marra-wān-thūng-tā*, his-coming-at, as soon as he came,

ma-plūng sung-dā, his mind-wise-becoming-in, when he came to senses, *ma-añ-lā-nū*, his being-in, while he was, *ma hān sūt-nā*, up-looking-at, when he looked up, etc. The suffixes *dā*, *nū*, and *pā* are sometimes added to the verbal noun. Thus, *kar-dām-dā*, dancing, *ka-thok nū*, to be, *yē-pā*, to fill. The suffix of the *Infinitive of purpose* seems to be *rang*. Thus, *a-lāng-rūp thūng nūng-āi-nā ka-do-chāng-rang*, my-friends with merrily together-eating-for, in order to make merry with my friends, *ta-yā pang kū-dū-rang*, how-much nice-being-for, how nice would it have been. The suffix *ā* in *ka thok-rā*, to be, *ta-prai-na-rā*, to strike, is probably identical with *rang*. The purpose of an action is also denoted by adding an imperative in connection with the participle *ē dā*, saying. Thus, *wak a-rūng ē-dā ma-mā lai thā si-dā*, 'pigs tend,' saying his fields-to (he) sent, he sent him to his fields in order to tend pigs.

Participles — The Relative participles have been dealt with under Relative pronouns. The usual suffixes of the *Adverbial participle* are *dā* and *nā*. Thus, *kami-pā-dā*, gladly, *nūng āi-nā*, merrily. A suffix *lā* or *lān* occurs in *ma-sa-wāi chā-mī-lā ka-poi yē pā sūk-nā*, husks eating belly to-fill washing, *nang-a sēpā ma-to-lān nang a-pāūthē na ma-ka-toi-la-mā-to-mē*, thy service doing thy word I transgress-did-not. These forms may also be considered as conjunctive participles. They are originally probably verbal nouns with a postposition. The same is the case with forms such as *mao-ma-kī*, wickedly, *ta-dī*, on saying, etc. The common form in *dā* may often be considered as a *Conjunctive participle*. Thus, *bū horr-dā la-chū-pā a-pa-hūl*, cloth bringing my-son cause-to-wear. The suffix *lā* is used in the same way in *ma-mā ka-dūngē a-prai-lā rūn-yā a-ktū*, him well beating ropes-with bind.

There is no *Passive voice*. *Fā-dā*, he has been found, literally means 'his finding (took place)', *nai ma-prai-dā*, I am struck, *lit* me he strikes, etc.

Compound verbs are freely used in order to modify the meaning of the verbs. Thus, *wāng*, come, *chēn*, run, *wāng-chēn*, run towards, *thēm*, divide, *pi*, give, *ka-thēm-pi*, he divided and gave, *wā*, go, *karr-do*, join, *wā-karr-do-lam-dā*, he went and joined. In most cases we have no materials for deciding which meaning the members of a compound have. Thus, *ma-hai-pi*, give, *hāi-sok*, draw, *won-pi-sū-dā*, he pitied, *pa-thēm-dā*, he entreated, etc. *Po* seems to give a transitive force to the verb, thus, *po-māng*, to waste. *Hān* or *hang* seems to denote motion upwards, thus, *ma-hān-sūt-nā*, looking up; *hang-yong*, to jump up. The suffix *rah* seems to mean 'to begin,' 'to be about', thus, *la-di-rah-thi-yā*, I am about to die. *Thok* probably corresponds to Lushēi *chhuak*, to go out, thus, *ma-pāng wāng-thok-dā*, his father came-went-out, etc.

The *Negative particle* is *mā* or *māng*. Thus, *la-thā-la-mā*, good-not, bad, *pi-māng*, gave not. When it is added to verbs it generally occurs in the form *mē*. Thus, *ma-pi-mē*, thou gavest not. The prefix *ka* in *ka-mā* seems to show that the negative particle is still felt as a verbal root. In *a-ma-dā*, was not, the negative is apparently used as an ordinary verb.

I have not found any *Interrogative particle*.

Order of Words — The usual order of words is subject, object, verb. The indirect object sometimes precedes and sometimes follows the direct one.

TIBETO-BURMAN FAMILY.

KUKI-CHIN GROUP

HIRŌI-LAMGĀNG

SPECIMEN I.

(STATE, MANIPUR)

(Babu Bisharup Singh, 1899)

Mī khat-kī ma-chā-pā hīnī ka-am. Māna la-kī thom-pū
Man one-of his-sons two were Them from-amongst younger
 chā-pāng ma-pā hīniyā thē-dā, 'a-pā nai-ha-tūm ā-raū a-wā
son his-father to said, 'father to-me-to be-allotted goods that
 nai-ha hīnthā mahai-pī ' A-pā ā-raū ma-hī-nī ngin ka-thēm-pī
me towards give ' His-father goods them-two for divided
 Nī hī-nī khat am-thirā ma-chā-pā thom-pū ā-raū ma-pūm pū-dā
Days two one remaining his son younger wealth all carrying
 lam-klā laipāk khat thā wā-da mao-ma-kī ā-raū ma-pūm po-māng-dā
distant country one to having-gone wickedly wealth all wasted.
 Ma-māng ā-raū ma-pūm po-māng-dā laipāk awā kūm-i bū
He wealth all wasted country that year-in rice
 tāng-dā, āwa-thūng ma-māng manūkadal nang-dā Ma-māng laipāk
became-dear, thereupon he very became-wretched He country
 awā-thā ka-am mī khat hīn-thā wā-karrdo-lam-dā Awā mī wak
that-in residing man one to went-and-joined That man sicine
 a-rūng ē-dā ma-mā laū-thā sī-dā Wak ro-chāk-nā
pasture saying his field-to sent (him) Sicine (by) which-was-eaten
 ma-sa-wāi awā yaūnā chāmī-lā ka-poi yēpā sūh-nā kū-khat-son
husks that even by-eating belly to-fill wished-although any-one
 pī-māng Ma-plūng sing-dā ma-māng ma-thainā thē-cha-dā, 'ka-pā
gave-not His-mind became-sensible he to-himself said, 'my-father's
 ā-raū klo ma-sarāwor-rēt ka-wāt ka-mā bū chā-dā ka-amā
money taking servants deficiency without rice eating are-living.
 Nai-yā ka-poi ka-tham ka-dī-rak-thī-yā Nai ka-pā hīn-thā wā-nī
I-whereas my-belly of-hunger am about-to-die I my-father to will-go
 ma-thē-nī, "a-pā, nai-yā Lāi hīn-thā pāp cho-cha-nū ahin-rūko pāp
will-say, "father, I God to sin committed you-before-too sin
 che-cha-nū. Nai-yē nang a-chā-pā ka-thok-nū ka-tik-mē A-sarāwor sēn-klo
committed I your son to-be fit-am-not. Servant hired
 khat mahai-pū-thūt-chā " Ma-māng rīp-dā ma-pā hīn-thā
one cause-me-to-be " He got-up his father to

arrbāngdā. Lam-klā ma-am-lānī ma-pāng dai-dā, won-pi-sā-dā,
came Place-far when-he was-yet his-father saw, was-compassionate,
 wang chen-dā, ma-lolō arrpom-dā, yon-dā Āo-thū ma-nā-chā thē-dā,
ran, his-neck embraced, kissed Thereupon his-son said,
 'a-pā, nai-yē Lāi hin-thā pāp cho-cha-nū ahin-rūko pāp cho-cha-nū
 'father, I God to sin committed you-before-too sin committed
 Nai-yē nang a-chā-pā ka-thok-nū ka-tik-mē' Ma-pāng ma-sarāwor-rēt
 I your son to-be worthy-am-not' His-father his servants
 hin-thī thē-dā, 'bū ka-thā-lang-lang horr-dā ka-chā-pā a-pa-hil,
 to said, 'clothes best bringing my-son cause-to wear,
 ma-khūt lēn khūtpārr ap-nā, ma-khū lēn khongūp ap-nā, ka-chā-pā
 his hand on ring put-on, his-feet on shoes put-on, my-son
 hawā ka-di-karrhē-lā, woi-khat ka-kīn-jērrpa-dā, ka-māng-thok,
 this from-being-dead, again has-become alive-because, he-was-lost,
 ka-do-fan-jāk, nain chān-chō nēan-chē nūngāi-in-chē' Awā-to-nū
 has-been-found-because, ice eating drinking let-us-be-merry' Thus
 ma-mān nūngāi-chē
 they rejoiced

Han-thū-dīm-pang ma-chā-pā ka-wōrr laū-thā ka-am. Ma-māng ma-in-thang
 At-that-time his-son elder field to was He his-house-towards
 marr-wannā khong ga-dūm karrdām-dā a-jā-dā Ma-māng ma-sarāworrr khat
 in-coming drum beating dancing heard. He his-servant one
 on-dā, 'ta-plē-dā?' khōl-dā Ma-sarāworrr arrthāng-dā, 'a-nāo-pā
 calling, 'what-is this?' asked His-servant answered, 'your-brother
 karrbāng-dā Ma-māng ka-koi-ka-parrnā-ga-mā karrbāng-ā ē-dā
 has-come He illness-without has-come saying
 na-pāng pāntrā khāng-dā' Āo-thū ma-māng ma-plūng pa-thi-dā
 your-father feast has-given' Thereupon he his-mind being-angry
 arrbāng-lūt ta-di ro-mō Awā-kē ma-ramē ma-pāng wāng-thok-dā
 enter on-saying refused. This reason-for his-father came-out
 ma-mā pa-thēm-dā Āo-thū ma-māng ma-pā hin-thā arrthāng-dā, 'a-son,
 him entreated Thereupon he his-father to answered, 'look,
 kūm hau-rak-pang nanga sēpā ma-to-lān woi-khat-son nang a-pāu-thē nai
 years so-many your service in-doing once-even your commandment I
 ma-ka-toi-ka-mā-to mō, hāo-thū-kāk nangai nai a-kāng-rūp thūng nūngāi-nā
 disobey-did-not, nevertheless you my companions with merrily
 ka do-chāng-rang kēl ma-son khat ma-pi-mē An-to-ma-nā nanga-kī ā-raū
 together-to-eat goat young one have-not-given Whereas your wealth
 ma-pūm kasū-bī hin-thā pi-dā po-māng-dā, na-chā-pā hawā marra-wān-thūng-tā,
 all harlot to by-giving wasted, your-son this his-returning-on,

nang pāntrā khāng-dā.' Āo-thū mā-pāng thē-dā, 'ka-chā-pā, nang nēmbē
you feast have-given Thereupon his-father said, 'my-son, you me-with
 ka-dēt-ka-mā ka-am-pamēn, nai-ka-hin ka-am-ki-makhai nanga-ki. Na-nāo-pā
ceaselessly are-in-company, me-to(ich) whatever-is yours-is Your-brother
 hawā mā-di-thūng-ki, woi-khat ring-dā; ka-māng-ka-rahēl-dā, fā-dā, nāin
this from-being-dead, again came-alive, from-being-lost, was-found; we
 nūngāi-nā kampā-dā ta-am ka-chūm'
merrily gladly to-remain it-is-proper'

[No. 35.]

TIBETO-BURMAN FAMILY.

KUKI-CHIN GROUP.

HIROI-LAMGANG

SPECIMEN II.

(STATE, MANIPUR)

(Babu Bisharup Singh.)

A PIECE OF FOLKLORE TAKEN FROM THE LIPS OF A LAMGANG

Aringo sangār-lē pa-wā khat-lo ka-thok-dā Sangār-nā pa-wā
Formerly wild-cat-with bird one-friendship was Wild-cat bird
 hin-thī, 'in tong-pli-dā?' ē-dā khēl-dā Āo-thū pa-wā hawā, 'nai-ki
to 'house where-is?' saying asked Thereupon bird that, 'my
 in rū-būl ka-am,' ē-dā arthāng-dā Harakhūn sangār-nā wā-dā
house bamboo-root is,' saying replied In-morning wild-cat went
 pa-wā hawā a-ma-dā Ma-māng ma-hān-sūt-nā pa-wā hawā rū
bird that was-not He on-looking-up bird that bamboo
 ma-don-thī am-dā Āo-thū ma-māng ma-plūng pa-thu-dā, hang-yong-dā,
the-branch-on was Thereupon he his-mind being-angry, on-jumping-up,
 ma-shon khat ka-yong-dā, nichāni-dā ma-khūt-thū mēek ēdā wāng-yong-dā.
young one caught, on-his-going-to-eat his-hand-on dung voiding flew-away
 Sangār hawā mēek ma-chāh-nā kū-dū-yā 'Ma-dak ngālbi chā-bā-ni
Wild-cat that dung on-eating found-it-nice 'Flesh very v-eaten
 ta-yā-pang kū-dū-rang,' ē-dā sangār hawā ngo-dā sūn-cha-dā
how-much (it)-would-be-nice,' saying wild-cat that angrily departed

FREE TRANSLATION OF THE FOREGOING

Once upon a time a wild cat made friends with a bird. One day he asked the bird where it lived and learnt that it was at the root of a bamboo. The next morning the wild cat went there, but the bird was gone. The cat then looked up and saw the bird on the branch of the bamboo. He got angry, jumped up, and seized a young bird. When he was going to eat it, the bird voided dung on his paw and flew away. The wild cat ate the dung and found it very good. 'How nice it would have been to eat the flesh,' he thought, and went angrily away.

STANDARD WORDS AND SENTENCES

English	Rangkhol (Cachar)	Hallam (Sylhet)	Langrong (Hill Tipperah).
1 One	In kūt .	In khāt .	Khāt ku, or pā-l at
2 Two	In nī .	In-nī .	In-nī kā, or pa nī
3 Three	In tum .	In-thūm .	In-thūm kā, or pā tūm
4 Four	Mīn-lī (mī-lī) .	Mān lī .	In līk-kā, or pa lī
5 Five	Rungā .	Ra-ngā .	Re-ngā-kū, or pā ngā
6 Six	Rnōk (ga-rūk)	Ā-rūk .	Rūk-kā, or pā rūk .
7 Seven	Sarī .	Sa-rī .	Sarri-kā, or pā sarri
8 Eight	Gurūt (ga-rīt) .	Ā riet .	Riet-kā, or pā-riet
9 Nine	Gūōk .	Ā kūōk .	Ū-kā, or pā kūōk .
10 Ten	Shōm .	Sām .	Sām kā, or pā shōm
11 Twenty	Shōm-nī .	Sām nni .	Shām an nī-kū, or shām nī
12 Fifty	Shōm rungā .	Sām rang .	Shom-rungā .
13 Hundred	Ra jā kūt .	Rāa khāt (or rā-jā khāt-tā)	Rā-ja kū
14 I	Gē-mā .	Kai, kei-mā	Kai mā
15 Of me	Gēnī	Kā .	Kai mā tā
16 Mine	Gēnī .	Kei-mā-tā, or kī-tā .	Kai mā tā
17 We	Gēmā-hai	Kei-nī (or kei-mā-nī)	Kai mā-nī, or kai nī
18 Of us	Gēmā hai-nī	Kān .	Kai-mā nī tā, or kai nī tā
19 Our	Gēmā-hai nī	Kei-nī kām-tā	Kai mā-nī tā, or kai-nī tā
20 Thou	Nang .	Nang-mā, or nang	Nang mā
21 Of thee	Nangmā .	Nā .	Nang mā-tā .
22 Thine	Nangmā	Nang-mā-tā, or nā-tā	Nang mā tā
23 You	Nangmā-hai	Nang-m-ngāi (or nang-mā-nī)	Nang mā-nī
24. Of you	Nangmā-hai-nī	Nān	Nang mā nī tā .
25 Your	Nangmā-hai-nī	Nang-nī nān-tā (or nang-mā-nī-tā)	Nang-mā-nī-tā

Almāi (Manipur)	Chara (Manipur)	Hirōi Langāng (Manipur)	English
An khat	A khat .	Khat .	1 One.
An ni . .	A-di . .	Ki-ni . .	2 Two.
An-thūm	A thūm .	Ka-dūm . .	3 Three
Man li .	Mi li . .	Pilli . .	4 Four
Rā ngā . . .	Ra ngā . .	Pa ra ngā . .	5 Five
Ka rūk . .	Ū ruk . .	Tū rūk . .	6 Six.
Sari . . .	S ri . .	Tih syā .	7 Seven.
Ka rēt . .	Arē . .	Ti rēt . .	8 Eight.
Kūo	A ko . . .	Ta kū . . .	9 Nine
Som . .	Som . .	Som . .	10 Ten.
Som ni . .	S ma-di . .	Som ki-ni .	11. Twenty
Som rangā .	Som ra ngā .	Som pa ra ngā . .	12. Fifty
Rēkhat .	Arja kha' .	Arja khat .	13 Hundred.
Kai	Kai .	Nai	14 I.
Kai-ka-chaung	Kai ka-chong, ka- .	Nai k pāūthē, ka-	15 Of me
Kai ka ni	Kai	Nai ka ti .	16 Mine
Kai ni	Kai li ni (ka ni)	Nam	17 We
Kai ni-ka-chaung	Kai ni ka chong	Nam pāūthē .	18 Of us.
Kai ni	Kai ni . .	Nai ki ki . .	19 Our
Nang . .	Nang .	Nangā .	20 Thou
Nang na-chaung	Nang chong na-	Nanga pāūthē, na-	21 Of thee
Nang na-ni	Nang . .	Nangi hin	22. Thine
Nang-ni	Nang ni . .	Nangin . .	23 You.
Nang-ni na-chaung .	Nang ni chong .	Nanga nā pāūthē	24. Of you.
Nang-ni	Nang ni .	Nanganaki .	25 Your

SOUTHERN CHIN SUB-GROUP

To the south of the Chin Hills there are several tribes which are related to the Northern Chins. Two of them are relatively well known, viz., the Khyangs or Shōs and the Khamis. Both will be dealt with separately below. Many southern tribes, such as Anu, Kun, Pallaing, and Sak or That, are mentioned in the Census reports and gazetteers, but we do not know anything about their dialects.¹ Major R. M. Ranney has drawn up the following notes regarding the most important tribes bordering on the Yaw country in the Pakōkku district —

'The Welaung Chins inhabit the villages at the headwaters of the Myittha river. They are bounded on the north and west by Baungshé Chins, on the south by Chinbōks, and on the east by Taungthas of the villages round Wethet which is distant four days' journey.

'The Chinbōks live in the hills from the Maw river down to the Sawchaung. They are bounded on the north by Welaung and Baungshé Chins, on the east by the Burmans, on the west by the Arakan Yomas, and on the south by the Yindu Chins.

'The Yindus inhabit the valleys of the Salinchaung and the northern end of the Mōn valley, bounded on the south by the Chinbōks, otherwise the same as Chinbōks.

'The Chinbōks inhabit the southern end of the Mōnchaung and stretch across the Arakan Yomas into the valley of the Pichauung. They are bounded on the south by the Chinbōks on the Minbu frontier, on the east by the Burmans, and on the west by the Arakanese.

'The Welaung Chins are stated to be of Baungshé origin. The Chinbōks claim a similar origin. The Yindus state that their origin is similar to that of the Taungthas, an industrious race who inhabit the Yaw and Myittha valleys in Burman territory, and who claim to have come from Popa hill. The Chinbōks, further south, point out a rock which they state is the body of a Min or official who was killed in a quarrel with his brother when they were emigrating from Popa, and was turned into a stone. The brother returned to Popa. The Chinbōks claim Burman origin. Further than this the Chins appear to have no history. In appearance they resemble Burmans though some have better features.

'There appears to have been no attempt at government farther than an incomplete village system. Each village has a *thugya*. The title is hereditary and does not necessarily indicate a man of influence.

'There is no religion farther than propitiating and consulting nats or spirits.

'The system of cultivation carried on by the different sections or tribes on the South Yaw frontier is similar, and the crops produced vary but slightly. It is all *taungya* cultivation.

'The houses resemble those of Burmans except that they are stronger and better built. During the cultivating season the villages are abandoned and temporary huts are built in the fields as well as sheds for storing grain.

'Men, women, and even small children are never without their pipes and tobacco, and smoke constantly.

The most remarkable custom of these people is their habit of getting drunk on every possible occasion.

'All women have their faces tattooed. The process is commenced when they are small children and gradually completed, the operation extending over several years.'

We have very little information with regard to the dialects spoken by these tribes. There are said to be two dialects spoken by the tribes on the headwaters of the Myittha.

The Chinbōks speak three distinct dialects, the northern from the Mōn to the north bank of the Chē, the central, spoken on the south bank of Chē and the Kyauksitchaung, the southern, spoken by the Kadin and Sawchaung Chins.

The Yindus and the Chinbōks are also said to speak separate languages. The Chinbōk dialect is identical with that spoken in the Laungshē township.

The Chinmes, who inhabit the sources of the eastern Mōn, are said to be a sort of connecting link between the Baungshés and the Chinbōks.

Messrs. Scott and Hardiman have printed vocabularies of Chinbōk, Taungtha, and the dialect spoken in Yawdwin, i.e., probably, the northern Chinbōk dialect. The pronominal prefixes, which are so characteristic of the Kuki-Chin languages, seem to

¹ Daingnet, which has formerly been considered as a Chin dialect, turns out to be a corrupt form of Bengali.

occur in all these dialects Chinbōk and Taungtha seem to be akin to Shō Chinbōk *che*, I, *lye-mi*, we, and Taungtha *lye*, I, *lye-bu*, we, seem to correspond to *lyē*, I, *kyē-me*, we, in Shō Yawdwin is also apparently a southern dialect Here we find the prefixed negative *m* in *ambean*, bad, from *a-bean*, good But the materials at my disposal are not sufficient for entering upon these questions The vocabularies apparently contain many misprints, and I am therefore obliged to leave the question about these dialects open

The first numerals in these dialects, compared with those occurring in Lai and Shō, are —

	Lai	Taungtha	Yawdwin	Chinbōk	Shō
One .	pū kat	pa khat	tu mat	tu mat	mat
Two .	pō-nī	pa nīp	nhi	nhi	nhi
Three	pō-thum	pa thum	tum	thum	thum
Four .	pō li	pa li	pyi	phi	lihi
Five	pō-nga	pa nga	mha	mha	ngha
Six .	pō-ruk	pa ru	kroak	khruk	sop
Seven	pō-sērī	pa-rari	khri	serr	sbēy
Eight	pō ryeŋh	pa rip	khret	shīt	shet.
Nine	pō-kwa	pa kwa	ko	ko	ko
Ten . .	pō-ra	pa rhā	rhar	shrā	ha.
Twenty	pō-kūl	ru nīp	ma kōn	um ku	kūl
Hundred	za kat	tayā	pra	phya	phyā

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SHO OR KHYANG

The Khyengs or Khyangs inhabit the country on both sides of the Arakan Yomas. According to Major Fryer their geographical limits are comprised within the 18th and 21st degrees of North latitude. In the Chittagong Hill Tracts Captain Lewin found them chiefly on the spurs of the great hill range which separates that district from Arakan. There are now about 100 Khyangs in the Boh Mong Chief's circle. The territory inhabited by the Khyangs in the north is rugged and inaccessible. In the south they dwell on the fertile banks of streams, and can procure the necessaries of life without difficulty, moreover, though still retaining their individuality, they are gradually adopting the more civilized manners and the mode of agriculture of the Arakanese. Mr Houghton remarks —

'The Southern or tame Chins, as they are sometimes called to distinguish them from the Northern or wild Chins, inhabit both sides of the Arakan Yomas and are found in the Akyab, Kyaukpadaung, and Sandoway districts on the west, and the Minbu, Thayetmyo, Prome, and Henzada districts on the east. They are very closely related to the wild Chins, Mros, Kamis, etc., for though the languages of these are mutually unintelligible, a comparison of their vocabularies shows the difference to be merely one of dialect, and philologically of no great importance. The tame Chins are in fact merely a tribe which formerly inhabited the present Lushai or wild Chin country, and which has been forced south by a *vis à tergo* at probably no very distant epoch. This movement to the southward is still going on, though slowly, for tribes and clans must be very hard pushed indeed before they definitely abandon their ancestral hills and valleys. There is a tendency amongst the southernmost Chins to merge into the Burman race, and this is also the case amongst those who have gone farthest from the Yoma to the eastward. One reason however which prevents the Chins from assimilating rapidly with the Burmans is their practice of keeping pigs, which are used both as an article of diet and for offering to the nâts and the "Khun." These pigs are destructive of any kind of garden in or near the village, and hence to avoid disputes Chin houses must always be by themselves and not intermixed with Burman ones.'

The people call themselves *A-shō* (Houghton), *Hion* or *Shou* (Fryer), *Shyū* or *Shoa* (Hodgson). They are called Chins by the Burmans, and *Khyang* or *Khyeng* is the Arakanese pronunciation of this same word. According to a tradition they have come down from the sources of the river Chindwin. Others claim to be of the same lineage as the Burmese and Arakanese, descendants of Burmese refugees, or remnants of an army lost on its way westwards. The number of Chins in Burma at the census of 1891 was 95,499.

While the most northerly Shōs have not been much influenced by the civilisation of the surrounding tribes, the more southerly gradually assimilate themselves to the customs and manners of their neighbours.

A translation of the Parable of the Prodigal Son and a list of words has been received from the Chittagong Hill Tracts. It is however almost impossible to form a fair idea of the dialect from these texts. I have therefore also used the grammars by Messrs Fryer and Houghton, mentioned under authorities below, for the compilation of the grammatical sketch. The language described in both is practically identical. With regard to the dialect spoken in the Chittagong Hill Tracts our oldest information about it is the vocabulary furnished by Captain Lewin. This is, however, with two or three alterations, reprinted from the vocabulary prepared by Captain Phayre in Arakan, and published by Hodgson. Another vocabulary published by Captain Phayre in 1841 differs only slightly. Captain Phayre remarks that there is some difference between the

dialects spoken by the Northern and the Southern tribes. The words published by Hodgson were taken from a man belonging to the Northern tribes.

In the grammatical sketch I have throughout compared the statements given by Messrs Fryer and Houghton with the forms occurring in the specimen and list of words received from Chittagong. It will be seen that there are many instances of disagreement, not more however than might be expected between dialects spoken in such relatively distant countries.

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Pronunciation.—The spelling is very inconsistent, both in the specimen and in the list of words received from Chittagong, and it is impossible to form an exact idea of the pronunciation. The short forms of the personal pronouns which are generally prefixed to

verbs are a good instance of the great variety in the spelling. Thus we find *ka mar*, I am, *kā-chet-ai*, I will go, *ko-bun-āl*, I found (him) again, *ku-du-āhe*, I am about to die. It is probable that these pronominal forms are pronounced without a marked stress when prefixed to other words. Then vowel is then probably much reduced and indistinct, its colour being influenced by the vowel of the following, accented, syllable. But there is also in other places great inconsistency. The word *kēi*, I, is for instance also written *keāi*, *kāi*, *lke*, and *ke*. The pronominal stem *ai*, he, that, has also the forms *oi*, or *o*, and *e*. *E* is interchangeable with *ei* and *i*, thus, *shēl* and *sheil*, cow, *chengā* and *singā*, to. The word for 'son' occurs as *chāu*, *chau*, *cho*, and *cha*. In the same way we find *pāu* and *po*, father. The sound intended is probably *o* or *ā*, the *a* in English 'all'. The verb *chon*, to run, is also written *chan*. Mr Houghton gives *sān* for Southern Chin, and the same sound is probably also meant in the specimen. In the Chittagong list *a* is apparently very often written for *ā*. The personal pronoun of the second person is given as *nung* in the list, and as *nāng* in the specimen. Houghton gives *naung* and Fryer *naun*. In the same way we find *a-khal* and *ai-kūl*, they, etc. Houghton states that the Southern Chins do not pronounce their vowels distinctly, and this fact accounts for many of the inconsistencies mentioned above. We must, however, also remember that the preparation of the specimens has been attended by extraordinary difficulties.

An *h* is sometimes added after a vowel at the end of a word. Thus especially after the postposition *ā*, in, to, which is then occasionally written *ah*. Houghton mentions this *h* which he calls *spiritus lenis*, and says that the breath must be expelled after pronouncing the vowel, the breathing being of various strength. He transliterates it *h*. Thus, *ā lhom-lo-wā*, at a distance, but *oi pi e-āh*, that country in, *ā-ngā-ah*, the servants to.

The *io* in *ā-lhom lo-io-ā* is euphonic. In the same way a euphonic *y* is inserted before *ā*, when an *i* precedes, thus, *lāi-y-ā*, in the fields.

The consonants *j* and *ch* seem to be interchangeable, thus *ai-na-lache*, eating, *thoong-ba-lājeh*, arising. *J*, however, occurs very rarely. *Ch* is also interchanged with *s* or *sh*, thus, *chengā* and *singā*, to, with, *ā-thon-āi-cho* and *ā-thon-āi-sho*, to be. In other words *ch* corresponds to *s* in the dialects described by Houghton and Fryer, thus, in *cho*, son, *chet*, go, *chon*, run, etc. In all such cases the real sound seems to be *s*.

An *r* occurs in some words after *l*, *kh*, and *p*. Instead of *khra*, moon, Lewin has *klhau*, and *l* is probably the real sound. Houghton remarks that the Southern Chins are unable to pronounce *r*, and substitute *l* for it in Burmese words. In the parable, *r* occurs in the following words: *klhron*, man, Houghton and Fryer *khlaung*, *mutho kra*, a harlot, *krau*, to fall, Houghton *klau*, Fryer *klū*, Burmese *krā*, *kro*, time, Houghton *khyn*, Fryer *khoa*, *ko* and *leong*, to tend, Houghton and Fryer *klong*, Burmese *kyaung*, *ki ok*, lost, Houghton *klūh*, *pi angā*, out, Houghton and Fryer *plaung*, Burmese *pi angā*, *pre*, country, Houghton *plē*, Burmese *prañ*. It is probable that *r* in such words is due to the Burmese orthography, and that *l* is spoken.

The writing of aspirated letters is very inconsistent. Thus we find *klhron* and *klrong*, man, *mlhai* and *mai*, to be, *nha* and *na*, thou, *ni* and *nhi*, two, etc. The aspirated *s* has been transliterated 's'. The consonants *gn* are often written instead of *ng*, thus, *āgnā* for *ā-ngā*, servant. Compare Houghton *ngho*, Burmese *ngā*, to hire. In *singnā*, to, *ngn* is written instead of *ng*. *K* seems to be softened before a vowel in *ai-peg-ah*, to-eat-gave-not.

We have no information regarding tones in the Chittagong dialect. But it is probable that it has the same three tones which Houghton and Fryer mention. Houghton describes them as the short acute, the heavy grave, and the rising tones, Fryer as rising tone, falling tone, and emphatic stress.

These descriptions are not sufficient to form a clear idea of the tones. Houghton further remarks that the Chins speak habitually in a lower tone than the Burmans.

Articles—There are no articles. The numeral *māth* or *ngāt*, one, is used as an indefinite article, and definiteness is expressed by means of demonstrative pronouns or relative clauses.

Nouns—The prefix *ā* often occurs before nouns, thus, *ā-po*, father, *ā-cho*, son. It is in many cases perhaps originally the pronominal prefix of the third person. We find, however, *ā-po* used in the sense of 'my father'. In *ā-ngā*, a servant, the *ā* seems to be a formative prefix. Compare Burmese *ngā*, to hire. Fryer mentions another prefix *la* or *kh*, in *ka-nhi*, sun, *khlo*, moon. The list of words gives *lha-ni*, sun, and *khra*, moon.

Gender—Gender is only apparent in the case of animate beings. The gender of human beings is generally distinguished by the use of different words. Thus, *pā*, father, *nū*, mother, *tā*, (elder) brother, *bē*, sister, *pata*, *ie*, *pa-tho*, man, *mata* or *mutho*, woman, *pata chá*, man young, son, *mata chá*, daughter. Instead of *mata* Houghton gives *natho*, and Fryer *nhato*, and the form beginning with *ma* is perhaps due to the influence of the Burmese *ma*. Another word for 'male' is *pa-chung* or *pu-chung*. It is used as a suffix. Thus, *ā-chau pu-chung*, child male, son. The corresponding female suffix is *nū*, thus, *chūnnū*, *ie*, *chá nū*, daughter.

Several male suffixes are used in order to distinguish the gender of animals. A suffix *ei* occurs in *shēl-ei*, an ox. Houghton gives *thi* or, after sonants *dhi*. Fryer says that this suffix is borrowed from the Burmese. Another male suffix is *hē* or *hē-o*, thus, *mā-hē*, a he goat, *sa-khi-hē-o*, a male deer. Houghton gives *nsa*, and Fryer *thsa*. The latter remarks that this suffix is used for quadrupeds and reptiles. Houghton and Fryer give *lhu* as the male suffix for birds, thus, *ā-lhu*, a cock. The list of words gives *a-li-pha*, a cock. This word seems to contain two male suffixes, *li*, corresponding to *lhu*, and *pha*. This latter suffix corresponds to Houghton's *pā* and *po*. Houghton and Fryer give still another male suffix *han*, according to Fryer the suffix for the dog kind, thus, *ur-han*, a dog. The Chittagong list of words gives *ūi*, without any suffix. There seems to be only one female suffix, *nū*, thus, *shēl-nū*, a cow, *mā-nū*, a she goat. Houghton and Fryer give *nū*.

Number—According to Houghton and Fryer there are three numbers, singular, dual, and plural. Both give *hoi* as the suffix of the dual, but add that the numeral 'two' is generally used instead, except in a few compounds such as *ta-nau-hoi*, elder brother younger brother both, the elder and younger brothers. The suffix *hoi* is sometimes added to the verb, thus, *on-u-hoi*, were. It seems to be identical with the plural suffix *hai* in Rāngkhōl and connected dialects. The list of words always uses *ni*, two. The only instance in the parable is *ā-chau pu-chung ni*, two sons. Houghton gives the following suffixes of the plural, *hyā*, *dū*, and *di*, Fryer *hio*, *lor*, *tal*, and *nū*. In the parable there is no instance of a plural suffix, the number always appearing from the context. The list of words contains two plural suffixes, *nūng*, apparently corresponding to Fryer's *nū*, to abound, and *ti*, corresponding to Houghton's *di* and Lushēi *tī*. Thus, *pā nūng*, fathers, *chá-nū ti*, daughters.

Case.—The *Nominative* and the *Accusative* do not take any suffix. Houghton mentions a suffix *ni* in the accusative, but he gives no instances. It seems to occur in *lai-ni*, me *amghāt-ni*, him, etc. The suffix of the subject of transitive verbs is *lā*. Thus *ā-nqā-lā hopel* the servant said. In the second specimen we find *na*. Houghton gives *uā*, *lā* and *nā* as the suffixes of the instrumental. The *Genitive* is expressed by putting the governed before the governing noun, thus, *pā im-ā*, (my) father's house. In the list of words gives a genitive suffix *l heo*, thus, *lhrong pai l heo*, of a good man. In *nānq-lo* thine the same suffix is written *lo*. Compare Fryer's *lā* and *gū*. Houghton calls this suffix an ablative suffix, and compares Burmese *la*. The suffix *tha* is apparently used in a similar sense, thus, *chā-nū ngat tha*, from a daughter. Compare Comparative, below. The nominative is often used as a *Vocative*, thus, *pāi*, O father. Sometimes *o* is prefixed, thus, *o-pāi*, O father. Houghton mentions *o* as a suffix, thus, *bhor-yo*, O chief. Other relations are expressed by means of postpositions. Such are *ā*, in, to, *chenqū* to, from, *nānq* and *ong*, with, *tha* or *thal*, from, etc.

Adjectives.—Adjectives usually follow the noun they qualify, and suffixes and postpositions are then added to them and not to the qualified noun. Houghton states that adjectives with the suffixes *lā* or *gū*, and *di*, that is to say as relative participles, often precede the noun they qualify. In the parable the superlative always is placed before the noun and, according to Houghton, every adjective which is modified by an adverb is put in the same position.

The particle of Comparison is *tha*, from, thus, *ā-bē tha la lling*, his sister than I tall, I am taller than his sister, *ā ling tha ā-ling*, tall than tall, taller. Mr. Fryer gives *lon* as the particle of comparison. Words meaning 'much,' 'very,' 'great,' may be added to the adjective, thus *a-tha la pai-tai*, him-than I good-very, I am better than he. Fryer gives *san*, great, thus *san aphoi*, great good, better. He and Houghton state that *hēk* may be added to denote the highest degree. Thus, *a-bhor-hēk*, the best. *No-lek*, younger, seems to mean 'young small.' Compare No. 233 in the list of words.

Numerals.—The numerals are given in the list of words. The form for 'one' is given as *mat* in the Chittagong list, and as *māth* in the specimen. Compare Fryer's *pum-hot*, one, and Chumbok *tu-mat*, one. In No. 101 and following we find another form *ngat*, which corresponds to the forms *hā* and *hot* given by Houghton and Fryer. Buchanan gives *moo*. These forms of the first numeral are apparently connected with the forms in the Mon-Khmér group of languages. Compare Môn *mooi*, Anam *mōt*, one. The form *mi* for 'two' which occurs in No. 117 is perhaps a mishearing for *m* or *ni*. In Buchanan's list, however, we find *palmeē*, two. The numerals *sok*, six, and *shet*, eight, correspond to the Burmese forms *lhyauk* and *shūt*, or *shē*, as against the other Chin languages. *Kūl*, twenty, in the Chittagong list is identical with the forms in some Central Chin dialects. Lewin gives *lar*, and Houghton's *go* and Fryer's *gor* are clearly identical. The numerals are adjectives and follow the noun they qualify.

There are several generic prefixes. The Chittagong list occasionally uses the prefix *pāi* before numerals applying to human beings, thus, *pā pāi-mi*, two fathers. Fryer has *pun*, which before *h* and *m* becomes *pum*, thus, *pumhot*, one. Houghton gives *pūn*, or, before the two first numerals, *pa*. In the specimen we find *mācho lu-māth*, goat young one, where *lu* is a generic prefix. Houghton gives *sūn* for animals and birds, *thēk* for fishes, arrows, etc., *bā* for reptiles, *lun* for long things, and *lo* for flat things. Fryer has *sum* for quadrupeds, *thēk* for fish, and *yum* for reptiles.

Pronouns—The following *Personal pronouns* are given by Houghton (H) and Ffyer (F) —

Singular,—

<i>lyē</i> , I	<i>naung</i> , (H), <i>naun</i> (F), thou	<i>ayā</i> , he, she, it
<i>lyē</i> , I a, my	<i>naun(g)</i> , <i>na</i> (Γ), thy	<i>ayā</i> , his
<i>lyē gu</i> (H), mine.	<i>naung-gu</i> (H), thine	<i>ayā-gu</i> , his

Dual,—

<i>lyē-nhi</i> , we two	<i>naun(g)-nhi</i> , you two	<i>na-hoi pa nhi</i> , <i>yahoi</i> (H), <i>ya-nhi</i> (F), they two
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Plural.—

<i>lyē-me</i> , we	<i>naun(g)-me</i> , you.	<i>na-hyā</i> , <i>yā-ti</i> , <i>ayā-hyā</i> (H), <i>ayatti</i> , <i>ya-ti</i> (F), they
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Houghton also adds *pa-nhi*, two, in the first and second persons dual. In the specimen and the list of words received from Chittagong the personal pronouns are represented as follows —

There is no mention of a dual, but forms ending in *ni* are given as plural forms, in addition to such ending in *mi*. They are probably duals.

First person—Instead of *lyē*, I, we find *lāi*, *lēi*, *lhē*, and *le*, all probably representing *liē* or *lyē*. Instead of *lyē-gu*, mine, the list gives *lāi l heo*, and the specimen *lāi-ko* in *lāi-ko le lon*, my share, *li* probably 'me-of my share'. The form *lai-ni* occurs thrice, and is translated 'me'. *Kāy-ā* is 'me-to'. In the plural we find *lēi-mi*, we, but in the conjugation of verbs *lhē-mi* and *lei-mi*, which seem to be duals. I cannot analyse the form *lūt-la*, our.

Second person—For 'thou' the specimen gives *nāng*, the list of words *nung*, and also *nung-mi*, in *nung-mi ni-mai*, thou art. *Nung-mi* is perhaps 'you two'. *Nung-l heo* in the list, and *nāng-lo* in the specimen, correspond to Houghton's *naung-gu*, thine. 'You' is translated by *nung* in the list, but we also find *nung-nya mai*, you were, and *nung-mi mal*, you strike. *Nung-mi* and *nung-nya* are probably the dual. Compare *nāng-mi-ā* in the parable.

Third person—The stem of the personal pronoun of the third person seems to be *ai* or *oi*. Thus, *ai-lā mal-shā*, he strikes, *ai-l heo*, his. The form *ayā* occurs in *ayā mai*, he is. We also find the form *ā-ni* which is the usual form in Chinbōk. Other forms for 'he' are formed by adding some noun meaning 'man.' Thus, *oi-krong-ong* and *oi-lhron-ga*, that man, he, *ai-nghāt-mi*, he. I cannot analyse this latter word, which is also written *enghāt* in *enghāt mai*, he was. *Oi* seems also to be the first component of *ochingah*, he, which occurs thrice in the specimen. The list of words furnishes *choi-khron-g*, he. *Choi* is probably a demonstrative pronoun, corresponding to Lushēi *chu*, that, thus, *choi-khron-g*, that man. *Nāng won* is translated 'his property' in the parable. *Nāng* is probably written for *nā*, from the demonstrative base *nā*, that, he. The pronoun *nā*, that, also occurs in some old Kuki dialects, such as Pürūm, etc. Compare also the plural *na-hyā*, they. The whole sentence *nāng won nāng-mi-āh o-chingah la-ni fat-peh* must therefore be translated 'his property them-to he dividing gave'. In the plural we find *ā-nhi*, they, or perhaps 'they two,' in the parable, and the following forms in the list *ai-lūl*, *a-khal*, and *a-kal*, they. *Kāl* means 'twenty', and is perhaps used to denote an indefinite number. *At-ā pēh*, their, in No. 31, seems to mean 'he gave.'

Demonstrative pronouns — *Ni*, thus, *tho*, that Instead of *tho* Fryer gives *to* and *to-ni*, and the parable and the Cluttagong list *ai* or *oi*, *ai-ni* and *ai—ni* *Ni*, thus, may also be added to other pronouns, apparently in order to emphasise, thus, *kar-ni*, me; *ainghāt-ni*, he, and perhaps *nung-ni*, thou See Personal pronouns, above A pronoun *mai*, thus, seems to occur in *mai-nhi-la-je*, them of, or perhaps 'and'

Relative pronouns — There are only a few instances of relative clauses in the parable *nāng chau mutho kraḥ mātḥ-ong khom-ong wān-thong āi-kungām pai mātḥ-ā nā-peḥ-nāng*, thy son woman bad-conducted one-with joining property-threw-away (compare Houghton's *tong*, to throw away), him-for feast one thou-gavest, thou gavest a feast for thy son who lost his property in company with a harlot Here the two clauses are simply put together without any word denoting the relation between them Another instance is *kei-ā imhai on e-kha-ni nāng-ko*, me to being all-thus thine, all that I have is thine A participle here supplies the place of a relative pronoun. *E-kha-ni* probably corresponds to Fryer's *kho-kho*, all Fryer and Houghton state that the suffixes of the relative participle are *gu* (Fryer), *gū*, *lū*, and *di* (Houghton) Compare *lāi-tan-di*, cultivator, *mā-kong-di*, a shepherd, in the list Houghton remarks that the ordinary tense termination may also be used to form relative participles, thus *tū-ā lō-wō khlanng*, now came man, the man who has now come, compare *āni ā-lhom-lo-wā ā-mi-kho-ā*, he far-off he-was-time-at

Interrogative pronouns — Several forms occur, but I can do little more than to enumerate them

Who? — The list of words gives *nung-woṅ*, but in 240 we find *u—yam*, thus *ni wan ni u tha ā-lī yam*, thus thing this whom from you bought? This form corresponds to Captain Lewin's *u-ām* and Hodgson's *u-lam* Houghton and Fryer give *ani* and *ani-nū*

What? — The list of words gives *yom*, Captain Lewin *imam*, which seems to be a misprint for Hodgson's *imhām* In the parable we find *ethomyam*, what is the matter? The interrogative pronoun seems to be *e—yam*, and *thon-i* apparently corresponds to *tān-ē* to be suitable, to be the matter with, to be, in Houghton's vocabulary Another form *ya* or *ya—om* occurs in *nung mi ya*, thy name what? *ni-thak Kashmir prē ya lam-la*, here-from Kashmir country how far? *pā im-ā chā pa-chung ya mai om*, father's house-in child male how many are? *ni chey e-ya achak mai dākā*, this horse-of which age is? *E-ya* in the last instance seems to mean 'how much' *Dā-kā* is probably an interrogative particle, compare *Lai dako* *Ia* in *e ya* is perhaps written for *yo*, compare *hyau-īm*, how much? given by Hodgson and Lewin Houghton gives *pa-hyō*, and Fryer *pi-hio*, how many? *Pa* and *pi* in these forms must be compared with the generic prefix with numerals Compare however *pi*, which, what? in Fryer's sketch The parable seems to give an instance of this pronoun in the sentence *kū-po ku āgnā-chnā pā hobong om*, for which I think we must read *kū-po ku āngā-chengā pā-ho bong om* (or *ā-mas*), my-father's many servants-to how-much bread is? Compare *phong*, to bake, in Houghton's vocabulary *Baung*, what? is mentioned by Houghton and Fryer Compare *Siyin ā-bāng*, what?

Indefinite pronouns — Indefinite pronouns seem to be formed from the same stems as the interrogative ones Houghton gives *am-pa sīsī*, anybody, and *baung-pa sīsī*, anything In the parable we find *u—hi*, anybody, thus, *u-lā-hi ām-ā ai-pegah*, anyone him to food-gave not

Verbs.—Abbreviated forms of the personal pronouns are prefixed to the verbs in order to indicate the person and number of the subject. These prefixes are as follows: *ka*, I, *na*, thou, *a*, he, she, it, they, *na*, we two, you two, *ma*, we, you. The vowels of these prefixes are sometimes long and sometimes short in the parable, and their quality also varies, apparently after the quality of the following vowel. The dual and plural forms *na* and *ma* are taken from Houghton and Fryer. The former remarks that the prefixes cannot be dropped in the first and second persons, while *a* can be prefixed at pleasure to the third person, and also to the imperative. The practice in the parable and in the Chittagong list is very inconsistent. We find *kā*, *ka*, *ke*, *lo*, and *lu*, I, *nā*, *ni*, and *ngē*, thou, *lhi-mi*, we, *nya*, you. Very often the prefixes are dropped.

The root alone, without any suffix, is freely used to denote present and past times; thus, *nung ni mal*, thou strikest, *no-leh chā-lā ā-po-ā hopeh*, the youngest son his-father-to said, *lhe ke mal*, I am striking, I have struck, *pū chū-nū la-nah*, (m) uncle's daughter I-have-taken, etc. This form is also used as a kind of relative participle, thus, *āni ālhom-lo-wā ā-mi-khoā*, he way-far-at he was-time at, when he was still far off. For *khoā* the specimen gives *khoāh* and *khoyā*, and Houghton *kheā* for *khoā*. Some suffixes are apparently added without altering the meaning. In the parable we find a few instances of the suffix *ai* or *āi* used in this way. Thus, *no-khom-ai*, joined, *pān-āi*, called. In the Chittagong list we find *lhe ke chet-āi*, I go. In *lhē ke ka ta nēi*, I am, we have perhaps the same suffix. *Ēi* in *tan-ēi* may, however, represent *ē*, see Compound verbs, below. A verb *thon*, to be proper, to be, seems to occur in the parable. Compare *tān-ē*, to be suitable, to be the matter with, to become, to be, in Houghton's vocabulary. In *om-i*, there is, *i* seems to be used in the same way as *ai*. Houghton gives *ū*, and Fryer *u* as the suffix of the present tense, and *ai* is perhaps an attempt to denote the sound *ū*. Houghton remarks that *ō* is substituted for *ū* when the final vowel of the verb is *ō*, thus, *lyē ka lō-w-ō*, I come. According to the same authority the more northerly Chins use *hū* instead of *ō*. Compare Siyin *hi*. Another suffix which seems no more to have a distinct meaning is *shā*, also written *cho* and *cha*. Thus, *ai-lā mal-shā*, he strikes, *ai chet-cha*, he goes, *khe ke chet-cha*, I went. In *lhe ke mal-ai-shā*, I strike, *ai* and *shā* are both added.

A *Present definite* is, according to Houghton, formed by combining the participle ending in *nā* with the verb *ān*, to be, thus, *baung saih-nā na ān-ū*, what doing you are? The Chittagong list uses the root as a present definite, thus, *ai-ni chah pek-ā ka leong*, that hull-of top-on I tending-am.

An *Imperfect* seems to occur in *lhe ke mal-hā-a*, I was striking. Houghton and Fryer have no corresponding form.

Past tense—Houghton gives *ni-ū* and Fryer *ni-u* as the suffix¹ of the past. The former states that the Northern Chins use *ni-hū* instead of *ni-ū*. There is apparently no corresponding form in the parable. *Āi-kungām poi mātā-ā nā-pek-nāng*, him-for feast one thou gavest, may perhaps contain this suffix in the form *nāng*, but it is more probable that *nāng* is the personal pronoun of the second person, the order of words being apparently false throughout the specimen. In *nūng āyung ngē chet*, thou wentest, *āyung* or *āyung ngē* means 'formerly.' Compare *ayang-gyi-gyi* in Houghton's vocabulary. *Ngē* is, however, probably a miswriting for *nē* or *na*, the pronominal prefix of the second person.

The suffix of the *Future* is *ai*. Houghton gives *aih* and Fryer *ei*. The *h* in *aih* is the 'spiritus lenis'. See Pronunciation, above. Thus, *kā chet-ai*, I will go, *kō*

hopel-ai, I will say. *Shū* may be added, thus, *lhc̄ la būp āi*, or *būp-āi-shā*, I should beat. The latter form seems to be properly used as an infinitive of purpose. In *lhe ke tan-ē-ai*, I may be, we have the same suffix. With regard to *ē* see Compound verbs, below. The future suffix *ai* is different from the ordinary affirmative suffix *ai*, *i*, or *ū*, mentioned above.

The suffix of the *Imperative* is, according to Fryer, *e*. Houghton gives *e* and *we*, *bhoi*, *naunq e*, and *naunq-bhoi* in the singular, *bhoi-zū* and *zū-he* in the plural. He also mentions the imperatives *ān-baith-i* and *ān-i*, be thou. The suffix *e* is also found in the vocabularies of Hodgson and Lewin. In the Chittagong list it occurs in *lawē*, *i e*, *lā-ē-ē*, take, and probably also in *chel-ū*, walk, and *tan-ei*, *i e*, *thon-ē*, be. A form corresponding to Houghton's *naunq-e* seems to occur in the corrupt passage *chenang-kei āhai ei qlo āunthāje lapao*, let us eat and be merry. I understand this passage as follows: *che-nang-e ā-hai-onq-lo āunthāje lā-pyā-onq*, come to-be-merry and to-feast. The imperative is usually formed without any suffix in the list, thus, *che*, go, *mal*, strike, *peh*, give. Sometimes *a* or *ā* is prefixed, thus, *a-ū*, eat, *ā lau*, bring. I have not been able to analyse the passage *nāng lai-m opong ā-tho-āi*, you my servant make. *Ā-tho āi* is the imperative of a verb which occurs in many connected forms of speech, and means 'to do'. *Oponq* may correspond to Burmese *a-phauṅ*, companion.

The suffixes of the negative imperative are *ne* and *di* (Houghton) or *ti* (Fryer). There are no instances in the parable.

Infinitive—Houghton states that verbal nouns are formed by means of the prefix *a*; thus, *a lo*, the coming. By suffixing the postposition *ā* an infinitive of purpose is effected, *e q*, *avi a-i-nān-ā*, in order to seize him. The same idea may also be expressed by adding the suffix *onq*, thus, *ayā mān-onq*, in order to seize him. Fryer says that the future is used as an infinitive. The suffix *ā*, without any prefix, seems to occur in the parable in *ai āunthāth-m ei qol lro-ah na-theh*, he him swine to-tend sent, perhaps also in *oē-thānāh thā cahmeah*, he was in want, if *cahmeah* can be explained as *ai-ā mā-ah*, to eat was not, compare however *cyath-yan*, food, in Mr Houghton's dictionary. The suffix *ei q* seems to occur in *ā-hai-onq-lo*, to be merry. The form ending in *āi* or *āi-sho*, probably identical with the future, is used in several places. Thus, *ko-hon lui-yāi teng-khin-ai*, the stomach to fill he wished, *nāng chau ā-thon-āi-cho heyā*, thy son to-be is-unfit, *lei-m pyā-teai-sho thomat*, our feasting good is, it is good that we should feast. In the list of words we find another infinitive ending in *na*, thus, *tan-ei-na*, to be.

Participles—Fryer mentions the relative participle ending in *gu*, for which Houghton gives the suffixes *gū* or *kū* and *di*. The latter further mentions a present participle ending in *tū*, an adverbial participle ending in *nā* and having the meaning of a conditional, and a conjunctive participle ending in *na*, *aih-gū*, or *aih-gū-pli-dā*. Before this *na* a suffix *pa* is inserted, or *hā* is prefixed to *na* if the participle refers to the first person, and *di* if it refers to the second or third person. A conjunctive participle ending in *agu*, after, also occurs in the fable given by Fryer and reprinted below.

In the parable and the Chittagong list we find the following forms. A suffix *ong* or *iong* seems to form Adverbial participles, thus, *khom-iong*, joining. Compare the postposition *ong*, with. In *leiah imhaion ekham nāng-lo*, me to being all thine is, a similar suffix *on* seems to form a Relative participle. Conjunctive participles are formed by adding a suffix *nā* or *nāh*, thus, *mal-nā*, beating, *lhed-nāh*, pitying. Often *la-che* or *lāche* is added, thus, *ai na-la-che*, eating, *thognā lā-che*, *i e*, probably *thong-nā-lā che*,
2 x 2

arising Another suffix of the conjunctive participle ends in *ba-lā* or *be-lā*, and seems to correspond to Mr Houghton's participle in *pa-na* Thus, *thoong-ba-lā-geh*, having arisen; *chon ung-be-lā*, having run The form *mal-del-shā*, having struck, seems also to be a conjunctive participle. *Chetū-lachē*, going, apparently corresponds to the participle ending in *tū* mentioned by Mr Houghton In *ochingah kanisai-pel*, he dividing gave, there is probably no participle, but *kanisai pel* is a compound verb I am also uncertain about *chet-cha*, gone, in No 219 The same suffix seems to occur in *oicol-lā ai-cho*, swine by eaten, and in *anla ālolo cho-poi-oi*, which perhaps should be corrected to *āni-la ā-lolo-cho-po-oi*, he having come to senses said, but I am unable to analyse the single words

A Noun of agency seems to be formed by means of the suffix *di*, thus, *lāi-tan-di*, a cultivator, *mā-leong-di*, goat-tender, shepherd

There is no *Passive voice* Instead of 'I am struck' we find 'he strikes me', or 'I suffer a striking' Houghton gives *l'hán* and Fryer *sun-cy* as the verb used to form compounds with the meaning of a passive The Chittagong list gives *l'he mal l'he l'e mē*, I am struck, *yā lhē mal lhē mē*, I was struck, *l'hel mal l'hamei shā*, I shall be struck These forms perhaps contain a verb *l'hám* corresponding to Mr Houghton's *l'hán*, thus, *lyē mal-l'hám-ai-shā*, I beating-suffer-shall In the parable we find *āni l'rol pungdung lo-bun-āl*, he was lost, now he is found again, *lit* I found him again.

Compound verbs are freely formed in order to modify the meaning, thus, *ho-pel*, said, perhaps corresponding to *hau*, say, and *pel*, give, in the vocabularies of Houghton and Fryer, *la-mi-fai-pel*, divided and gave, compare *phē*, divide, in Houghton's vocabulary Fryer remarks that the letter *n* frequently precedes verbal roots To this *n* corresponds a prefix beginning with *n* in the parable, thus, *na-thel*, send, *ni-honjal*, wasted all, *no-l'hom-ai*, joined Another prefix *po* seems to occur in *nolāi lo-pohuth*, sin I did Houghton and Fryer mention several verbs which are added in order to form compounds with a modified meaning, thus, *bo*, to return, *dat* or *dhāl*, to dare, *l'ho* or *thē*, to be able, *la*, to get, to must, *sē*, to cause, *wei*, to wish, etc In the parable we find *āl*, again, *āhe*, to be about, *ē* or *i*, apparently only emphasising, or, according to Mr Houghton, conveying the sense of the middle voice, *jal*, all, and *hānā*, much Thus, *tho-wāl*, came back, *ku-du-āhe*, I am dying, *l'he l'e tan-ē-ai*, I may be, *lom-ong*, cohabiting, compare Houghton's *l'hán-ē*, *ni-hon-jal*, wasted all, *mānpol-nānā*, abused much, was angry, etc

Negative—Houghton and Fryer both state that a hard initial consonant is softened in the negative verb, not, however, among the Northern Chins Houghton mentions several negative particles, most of them containing the syllable *nū*, *i e*, the ordinary suffix *ā* with *n* prefixed. He also states that in the negative verb no distinction is made, as a rule, between the present, past, and future tenses According to Fryer the negative particle is *n*, *m*, or *mā*, and may be prefixed to the verb, or to the suffix, or to both In the parable the negative particle is *ā*, thus, *ai-peg-ah*, to eat gave not, *he-yā*, it is not proper, compare *pi-ā*, bad, in the list In *heongnā*, disobeyed not, *n* seems to be prefixed to *ā*, if *ngn* is not simply a miswriting for *ng* The negative *ā* perhaps corresponds to the suffix *ai* which, according to Houghton, is prefixed to *di* in order to form negative participles Thus *lō-wai-di l'hlaung*, the man who does not come According to the same authority negative participles are also formed by prefixing *a* and suffixing *lōn* or *lō*, *boi* or *bō-bai* In the parable *wāng-ā-lā* seems to be a negative participle, thus,

ām im-dukā wāng-ā-lā, he house-into not-entering Another negative *the* seems to occur in *nāng lai-m mā-cho hu-māth ā-pek-the*, you me goat-young one gave not

The *Interrogative particle* is *mo* or *mū* and, according to Houghton, also *li* There is no instance in the parable. Another particle *dākā* seems to occur in No 221 See *Interrogative pronouns*, above.

The **Order of words** is extremely inconsistent in the parable The regular order, however, seems to be subject, direct object, indirect object, verb.

Difference of dialect.

The preceding sketch shows that there are at least two dialects of Shō,—a northern spoken in the Chittagong Hill Tracts, and a southern spoken in Sandoway and the neighbouring districts Some of the principal points where the two dialects differ will be mentioned in what follows For convenience's sake I have used the following abbreviations —

Ch.=forms occurring in the specimen and list received from Chittagong.

F =Major Fryer's grammar

H =Mr Houghton's grammar

Ho =Captain Phayre's list, published by Hodgson, 1854

Ph =Captain Phayre's old list, published 1841

I have drawn attention to the fact that we often find *r* in Ch., corresponding to *l* in F and H We find the same uncertainty in the old lists, thus, *khro*, moon in Ph, but *khiau* in Ho Captain Phayre remarks that *l* often is pronounced almost as *y*, and in his old list he gives *lyāng*, man, corresponding to Ho *klāng* He thinks that the word *Lhyāng* or *Khyeng*, the name of the people, may be a corruption of the word for 'man.' All these facts show that the pronunciation cannot be distinct

In many instances we find final *m* and *n* interchanged, thus, Ch *alhom*, way, Ho *lām*, H *alhán*, Ph *lang* F *alhem*, big, H. *lhēn*. Ch and Ho *im*, house, F *iam*, H *in* Ch F, Ho *thum*, three, H *thūn*, etc

Sometimes both forms occur in the same dialect, thus, Ch. *thom* and *thon*, to be suitable, to become, F *lhoam* and *lhon*, to meet with, etc. In Ch. *mu-tho*, a female, as against H *na-tho*, the two sounds are initial. It will be seen that *n* prevails in H, and I have not found any instance of a final *m* in this dialect In the northernmost dialect, on the other hand, final *m* is most frequent It seems probable that *m* is in most cases the original sound, and that it has been changed to *n* under the influence of Burmese, where final *m* becomes *n* or *ng*

The numeral 'ten' is given as *ngħa* or *ha* in F and H *Ngħ* and *h* are thus interchangeable, and the form *ngat* or *ngāt*, one, in Ch. can thus be identified with H *hā*, and F *hot* Considering the inconsistent spelling in Ch there is no difficulty in assuming that *ngat* is written for *ngħāt* Ho gives *nħāt*, while Lewin has *mħat*, corresponding to the form occurring in the parable Compare also Buchanan *poo-nħo*, five, F. and H *ngħo*

Sometimes *l* and *n* are interchanged, thus in the suffix of the agent, Ch. *lā*, F *na*, H *nā*, compare Lai *ne*, Banjōgi *ni*, Siyin *nā* The *l* in Ch is probably false and due to the inability of the interpreter to distinguish the two sounds

Other discrepancies are due to the use of prefixes, thus, Ch. and Ho *thi*, iron, F and H *nthi* Ch *lū-li*, head, Ho *lū*, F *ma-lu*, H *a-lū*, etc

In the declension of nouns the most important difference is to be found in the formation of the plural. This point is, however, of small importance, there being no real suffixes of the plural. And the number of words which convey a plural sense is, of course, so great that a comparison is here impossible.

With regard to adjectives we have found the same particle of comparison in Ch and H, while F. seems to differ.

The personal pronouns are, broadly speaking, the same in Ch, F, and H. The greatest difference is to be found in the third person, but is there also insignificant. The interrogative pronouns, on the other hand, are quite different in Ch from the forms in F, H. Ch. is, however, very confused, and the form *u-yam*, who, in Ch, and *u-liam* in Ho might perhaps be the same as *a-m*, *i e*, probably *a+* the demonstrative pronoun *n*, in F. H.

The difference in the conjugation of verbs is greater. Ch. uses the root alone to denote present and past tenses, while H. adds the suffix *ñ*, and F. *u* in the present, and form the past tense by means of a suffix *m*, with the same addition *ñ* or *u*. With this addition we may compare *o* in Tibetan, *ñ* in Khāmti, Shān, etc. The future, on the other hand, is identical in Ch, F, and H, and this fact is of special importance. The other discrepancies in the conjugation of verbs are of relatively small importance. In the formation of the negative F and H state that a hard initial is softened. This principle does not occur in other languages of the Kuki-Chin group. The *prefixed* negative in F agrees with the Burmese negative, while the negative in the Kuki-Chin group is *suffixed*. Compare Introduction, p. 19.

Such are the chief differences between the northern and the southern dialects. The dialect spoken in the Minbu district is again different from that of the Sandoway district. And there are also many other dialects, but Mr. Houghton states that the differences are philologically unimportant.

I have printed the Parable of the Prodigal Son as I have received it. I have in a few places subjoined, within parentheses, corrected forms. As a second specimen I have reprinted a short fable according to the text given by Major Fryer, and have added an interlinear translation. In the list of words I have made no corrections, but I have added the corresponding forms from Messrs. Fryer and Houghton, and these make it possible in many cases to see what is the meaning of the corrupt forms in the Chittagong list. I have retained the sign *a* to denote the sound of *a* in 'organ' in the words taken from Major Fryer.

[No 36]

TIBETO-BURMAN FAMILY.

KUKI-CHIN GROUP.

SHŌ OR KHYANG

(DISTRICT, CHITTAGONG HILL TRACTS.)

SPECIMEN I.

Khrong mǎth-ā ā-chau puchung-ni mhai Mai-nhi-la-je no-lēk chá-lā
Man one-to child male-two were Them-two-of younger son
 ā-po-ā hopek, 'Pāu kái-ko ke kon kāy-ā pek.' Nāng
father-to said, 'Father me-of my share me-to give' His
 won nāng-ni-āh oohungah ka-ni-fai-pek. Kro-khong-ah no-lek a-chāu
property them-two-to he divided-gave Time-short-in younger son
 pongiyal ai-nghāth-ni ā-lhom-lo-wā pre-āh chet Oi-āh oi-krong-ong
gathered-all and(?) way-far-in country-to went There he
 ni-hon-jak. Oohungah metia won ai-khokhā ai-mitiah a-thon.
wasted-all He after-spent(?) goods that-village-in famine arose
 Oohungāh thā eah-meah Oi-khrong-ya khrong mǎth-ā oi-pre-āh
Him of food-was-not(?) He man one-with that-country-in
 no-khom-ai Oi ainghāthni owok kro-ah na-theh 'Oi-lā owok-lā ai cho
joined He him swine tend-to sent He pigs-by eaten
 ai-na-lache ko-hon-lui-yāi ting-khinai U-lā-hi āni-āh ai-peg-ah An-lā
eating belly-to-fill intended Anyone him-to food-gave-not He
 ālolo-cho-po-woi, 'Kāi-po ku āgnā-chegnā (i e āngā-chengā) pā-ho
said-to-himself(?) 'My-father's many servants-to how-much
 bong om-i, kái-chā mut-ā ku-du-āhe Keāi thognā (i e thongā)-lāche
bread is, I hunger-with I-dying-am I arisen-having
 ā-po-cheng-āh kái-chet-ai oi-ah ko-hopek-ai, "O-pāu, keāi nādāgā-sing-ā no-lāi
my-father-to I-go-will him-to I-say-will, "O-father, I God-to sin
 ko-pohuth, keāi nāng chegnā (i e chengā), nāng-chau ā-thon-ai-cho heyā,
I-committed, I thee to; thy-son to-be is-not,
 nāng kai-ni opong ā-tho-ai." 'Āni thoong-ba-lā-jeh ā-po singya (i e singā)
thou me servant(?) take" He arisen-having his-father to
 kái Āni ā-lhom-lo-wā ā-mi-khoāh, āni ā-po-lā ā-mu Ā-po-lā khed-nāh,
went He way-far-at he-was-time-at his father he-saw His-father pitying,
 chonung-be-lā, ā-cho nhālung krau, āi-ni-lbā-je ā-nhom Ā-cho-lā
running, his-son's neck-on fell, and he-kissed His son
 ā-po-ā hopek, 'O-pāu, keāi nādāgā sing-ā no-lāi ko-po-huth,
his-father-to said, 'O-father, I heaven to sin I-committed

nāng singnā, keai nāng-cho a-thon-ai-sho he-yā ' Ā-po-lā āgnā ah (i e ā-ngā-ā)
thee to, I thy-son to-be is-not ' His-father servants-to
 ho-pek, 'Iu poi ā-lau, āni-āh sau-sok, āni kuth-ung koi-chip
said, 'Cloth good bring, him-on put, his hand-on ring
 māth thon, āni ā-khung fānāp thon, che-nang-kei āhai-ongko āni-lbā-je
one put, his foot-on shoe put, come to-make-merry and
 kāpao (i e ka-pyā-ong), e-kung-um kei chau ā-du-pungdung ā-heng-yāl,
to-feast, for my son he-dead-was-after he-came-alive-again,
 āni krok-pungdung ko-bun-āl ' Ānhi pyā-al
he lost-after I-found-again ' They feasted.

Āi-chā āni chāu chāng-cha lāi-yāh a-mai Āni im-kenā thowā-thāi-
Now his son the-elder field-in he-was. He house-near drew-nigh-
 kho-yā ni-thon ni-dung ā-iok. Āni-la āgnā (i e ā-ngā) māth pānāi ānilhaje
when dancing music he-heard He servant one called and
 e-hi, 'E-thoniyom?' Āgnalā (i e ā-ngā-lā) hopek, 'Nāng no-leck-cho
he-asked, 'What-is-the-matter?' The-servant said, 'Thy younger-brother
 tho-wāl, nāng-po-lā poi-pek, e-kungum āni khoāth-cho āni ka-bun-āl'
came-back, thy-father feast-gave, for he safe-being him got-again.'

A-tā mām-pok-nānā Āni im-dukā wāng-ā-lā, e-kungum āni
The-elder-brother abused-loudly He house-into entering-not, therefore his
 ā-po pranga ā-kāi, ānilhaje ā-pol. Āni-la ā-po-āh hopek, Keai ni-yā
father outside he-went, and he-entreated He his-father-to said, 'I these
 ku kum keai āgnā (i e ā-ngā) nāng, nāng khau heongnā keai, nāng
many years I servant thy, thy order disobeyed-not I, thou
 kai-ni mā-oho hu-māth ā-pek-the kā-khām-bo-nāng kolo kāyāpu Nāng
me goat-young one gavest-not my-friends-with merry to-feast Thy
 chau mutho krak māth ong khom-i-ong wān-thong āi-kungām pai
son woman bad-conducted one-with cohabiting all-lost him-for feast
 māth-ā nā-pek-nāng' Ā-po-lā ā-chau hopek, 'O-chau, nāng kai-ni ko-nāng
one thou-gavest His-father his-son-to said, 'O-son, thou me with
 nha-mai Kei-ah imhaion, ekha-ni nāng-ko Kei-ni pyā-wai-sho thomai,
thou-art Me-to being all-this thine We-two to-feast good-is,
 e-kungum nāng no-lek-cho ā-du-pungdung ā-heng-yāl, āni
for thy younger-brother he-died-after he-is-alive-again, he
 krok-pungdung ko-bun-āl'
lost-was-after I-found-again'

[No 37]

TIBETO-BURMAN FAMILY

KUKI-CHIN GROUP.

SHŌ OR KHYANG

SPECIMEN II

(DISTRICT, SANDOWAY, ARAKAN)

FABLE OF THE TWO WILD DOGS AND THE TIGER

(Major G. E. Fyler, 1875.)

Note—The vowel *a* denotes the sound of *a* in 'organ', the acute accent indicates the rising tone, the grave accent the falling tone

Yōkhā	pōm-ūi	zūm-nhī	pōn-ā	ōn-ū-hóí	Klā	agū	pōm-ūi-
Formerly	forest-dog	two	forest-in	lived	Time	after	forest-dog-
hān	zūn-hōt	pōm-ūi-nū	zūn-nhī	a-tank-ey-ū	Na-wō	na-	
male	one	forest-dog-female	two	were-born	They-quarrelled	they-	
hau-ey-nū-agū	pōm-ūi-nū	zūn-nhī	pūm-hōt-zūn-hōt	phé-ey-ū-hóí			
talked-having	forest-dog-female	two	one one	divided			
Pōm-ūi-hān	zūn-hōt	kūān-agū,	a-nū-nā,	'Kīe	holai	kā	khōn-ū,
Forest-dog-male	one	remaining,	the-mother,	'I	suffering	I	found,
kīe	dōn	ka	buan-ey-ei	a-shāng-ey-ū	A-pō-na,	'Kīe	ka-payā
I	only	I	get-shall	it-proper-is	The-father,	'I	my-wife-of
bor-bō,	kīe	dōn	ka-buan-ey-ei	a-shāng-ey-ū	Na-wō	na-	
master-am,	I	only	I-get-shall	it-proper-is	They-quarrelled	they-	
hau-nū-agū	akīé-tāyī	ōn-duān-ā	sit-ū-hóí	Phō-agū	akyé-tāyī-nā,		
talked-having	tiger	abode-to	they-went	Arrived-having	the-tiger,		
'Kīe	ōn-duān-ā	na-phō-ū,	tō	a-sō	zūn-nhī,	a-nū-ā	pūm-hōt,
'My	abode-to	you-came,	those	young-ones	two,	mother-to	one,
a-pō-ā	pūm-hōt	pe-bri-agū	pōm-ūi-hān	sō	zūn-hōt	kūān-agū	
father-to	one	to-give-finished-having	forest-dog-male	young	one	remaining	
a-mlung-ā	khon-ū	a-phē-ū	A-nū-na	a-pō-nā	na-sō	yō	
middle-in	severed	he-allotted	The-mother	the-father	their-child's	corpse	
mhū-agū	kāt-ū-hóí,	'akīé-tāyī	ō,	nīkhā	na-sei-ei	n-shāng-ey-nū.'	
seen-having	cried,	'tiger	O,	thus	thou-cut-shouldst	not-proper-is	
Na-sō	yō	akīé	mhōn-gōn-ā	tong-ū	bō-ū-hóí.		
Their-son's	corpse	tiger	before	there	returned.		

FREE TRANSLATION OF THE FOREGOING

In the olden time, two wild dogs lived in a forest, and after a while had three young ones, a male and two females. Subsequently they quarrelled, and on dividing (their

property) each took one of the females. The male which remained the mother claimed saying, 'He is my share, I have borne him about with me, with great suffering, therefore I ought to have him.' The father said, 'I being the husband and lord over my wife, ought to have him.' Thus disputing they went to the abode of a tiger (to have their case decided). On arriving there, the tiger said, 'So you are come to me, are you?' and having given one of the young ones to the father, and one to the mother, he cut the remaining male down the middle, and gave half to each of them. The parents looking on the dead body of their young one, lamented bitterly and said, 'My lord tiger, you ought not to have divided in this way.' Then they threw down the dead body of their young one before the tiger, and went away.

KHAMI

The Khamis are settled on the Koladyne River in Arakan, and on the upper part of the Sangu River, in the Bolimong Chief's circle of the Chittagong Hill Tracts. The Arakanese Khamis state that they were formerly settled in the hills now occupied by the Shōs. According to Major Hughes they lived in the hills about the middle of the nineteenth century. Sir Arthur Phayre found them in the hills bordering the Koladyne River, and stated (in 1854) that they had not been settled there more than five or six generations. They had gradually expelled the Mrū, and were themselves driven westward and southward.

Their number in Burma, at the Census of 1891, was 14,126. About 500 Khamis have been returned from the Chittagong Hill Tracts, but Captain Lewin states that 'their numbers fluctuate, as year by year some families either go to, or return from, their relatives living on the Kolaian in Arracan. The journey is always made by a well-known pass across the hills, leading from the Sungoo River over Modho Tong. The distance is a short two days' journey.'

According to Sir Arthur Phayre there are two divisions of the tribe, the Kamis and the Kumis, which are called *Awa Kumi* and *Aphyia Kumi* by the Arrakanese. *Awa* means 'mouth of a river,' and *aphya*, 'the source.' Mr Houghton was, however, not able to hear of any such people as the *Kumis* in Arakan. In the texts now received from Chittagong we find the word written *lhu-mi* and *lhai-mi*. The correct form seems to be *lha-mi*, and this word is also used in the general sense of 'man,' 'human being,' the abstract idea of a man in general being unfamiliar to this and other connected tribes in the same manner as the abstract ideas of 'hand,' 'foot,' etc. The Burmese and Arakanese usually call this people *lwoey-mi*, dog's tail, a nickname which Captain Lewin thinks is due to the fact that the Khami wears 'a very scanty breech cloth, which is so adjusted, that a long end hangs down behind them in the manner of a tail.' Mr Houghton suggests that the form *Kumi* is a corruption of *lwoey-mi*.

The Rev L Stilson states that the tribe, which he calls *Kemi*, does not extend farther south than about twenty miles north of Akyab. In stature this people are generally below the average of the inhabitants of the country. In features, they resemble the Burmese, but they are mostly of a lighter complexion. They wear but little clothing. According to Major Hughes they are divided into 22 clans, and they live in numerous small villages. They are said to be an industrious race. The following account is abstracted from Sir W Hunter's Statistical Account of Bengal —

'Owing to their proximity to the independent and predatory tribes, the Kumis are more warlike than the majority of the hill people within our boundary. Their villages are generally situated on the top of a lofty hill, and are regularly stockaded and fortified. The village has generally but one door, and this is defended by a winding passage treble stockaded. The door itself is of solid timber, studded from top to bottom with thickset bamboo spikes. Outside the village are lofty look-out stations placed at intervals, where a watch is kept day and night, the steep slopes of the hill are rendered difficult of ascent by *chevaux de frise* of bamboo, while the ravines below are strewn with caltrops. In one village Captain Lewin noticed a most extraordinary stronghold in a tree. It was a small house built of shot-proof logs of timber, and elevated about a hundred feet from the ground in the branches of an enormous tree that grew in the village. The hut was capable of holding about twenty persons, it was loopholed all round and in the floor, and was reached by a ladder which could be drawn up when necessary. The Kumi houses are all built of bamboo, with a thatch of palm shaped leaves found in the jungle, and are elevated eight or ten feet from the ground.

'The religion of the Kumis is the same as that of the other Tougthá ["Sons of the Hills"] tribes, and they offer sacrifices to the spirits of the hills and rivers.'

An account of the law prevailing among the Khamis has been published by Major Hughes

There is no written literature The dialect spoken in the Akyab district, Arakan, has been reduced to writing by the Rev L Stilson, of the American Baptist Mission, who printed a reader and a spelling book about the year 1850 But the books remained unused as the mission was withdrawn from the Khami territory

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A translation of the Parable of the Prodigal Son and a list of standard words and phrases have been received from the Chittagong Hill Tracts Both are very corrupt, and the remarks on Khami grammar, which are based on these texts, are given with the utmost reserve

Pronunciation—The spelling is very inconsistent, and very little can be said regarding the sounds of the language A spelling like *who* for *hū*, which occurs twice, shows that no reasonable system of transliteration can be expected It would be of no use to mention all the irregularities in the spelling, and I shall only draw attention to such

put is seen to give a clue to the actual pronunciation. *A* is sometimes interchangeable with *o*, thus, *tā-a*, and *tu-o*, belly, *tā-cha* and *tāi-cho*, sister, *a* and *o*, to, in It is probable that *o* is, in such cases written for *ā*. Before *n* and *m*, *a* and *ā* are interchangeable with *u* or *ū*. Thus, *nānq* and *nunq*, thou, *dan-di* and *dūng-di*, young, *cu-pu* and *cu-pu*, woman, *ang-thao* and *ang-da*, to stand, etc. In *nūm-pū* the *u* seems to be correct, compare, *ca*, Rungkhoh *nū-pānq*, but in most of the other

same connected languages usually have *a* or *ā*. *A* is also interchangeable with *eo*, thus *ku-o* and *ku-o* horse, *Pannica* and *Heongo*, then, the particle of comparison, *can-dee* and *can-dee*, etc. The actual sound is perhaps *ō*. The same sound is perhaps intended in *kā* and *Heo*, put. An *e* is probably meant in words such as *pa*, *pāy*, *pai*, *to*, *to*, to give. It is however also possible that the vowel itself is very indistinctly pronounced, the sound being influenced by the surrounding vowels. In a similar way *u* and *ū* are interchangeable with *o* and *ō*, to go. *U* is interchangeable with *u* in *Ihai-mi* and *Uhai-mi*. This is the name of the people the word for 'male' being *nūng-chū*. The form of the word which is used in Arakan is *Ihai-mi*, and the same sound is probably intended in the Chittagong texts. *U* and *eo* are both found in *dāu* and *dei*, to die. The actual sound is *eo* in this word, and so also Taungtha *a-shi*. But Shō has *eo* and the *eo* sound is perhaps also meant in the specimens. *Im*, a house, is perhaps *im* or *im* for *im*. We may infer this from the form *um* given by Sir Arthur Phay. *I* and *U*, *to*, from, we apparently have the same sound, the *ū* being a little pronounced with the rounding of the lips peculiar to *o*. In the same manner *eo* is pronounced when the lips are rounded while pronouncing *e*, and we have *eo* in the word *long* *thong*, or *long*. *U* is apparently written for *o* in *eo* and *eo*, etc. In other words it seems to represent an *ū*, as, for instance, in the form *eo* and *eo*. This suffix is generally, in connected languages, identical with the word for 'to be'. In the list we find *ueh*, mother, for which Captain Lewin gives *ueh*. Compare Shō *ueh* and *ueh*. Latter says that *nhu*, two, is pronounced *nūh*, thus *ueh* and *ueh*. The diphthongs *ai* and *ue* are perhaps written for the same sound, thus, *tu*, water. The form *tū* actually occurs in one of the lists published by Mr. Houghton. In a similar way we find *thue* and *thu*, to say (I have *thue*, perhaps for *thū*, *ang-mu* name, probably for *ang-mū*, compare Shō *ang-mu*. Four' is *p'u*, i.e., *plu*. In connected languages this numeral takes the form *plu* and *plu* is therefore probably written for *plū*.

Two *u* and *ū* vowels are perhaps contracted in *nhu* if this word is written for *ueh* and *ueh* is not, thus, *Iach nang chopo lau nhu*, I thy son (to be) not worthy. *Nhu* can, however, also be explained as *n hu*. Compare the suffix *u* or *hu* of finite tenses in Shō. Epiphonic *q* and *ie* are sometimes inserted between two vowels, thus, *pya-yo*, give not, *pa-yo* to give, *ang-tha-uea*, I will arise.

Final consonants are sometimes silent, thus *dei* and *dei*, to die, *ning thūn* and *ning-thu*, back, etc. Latter remarks that all final consonants are silent, they are formed in the mouth, but not pronounced. In other words, they are semi-consonants or tone-indicators. It is especially very often added at the end of a word, thus, *kāi-āh*, me-to, *thue pah* and *thue pa*, said, *am-nah* and *ām-na*, brother.

K seems sometimes to be written for *ch*, thus *tā ko* and *chā*, to go, *leppo* and *chopo*, son, *innū* and *chinū*, daughter. *Ahuah*, I will say, is certainly only a miswriting for *thue ā*, or *thū ā*, I will say. *D* is perhaps written for *u* in *dung* for *nung* or *nāng*, thou

N is sometimes interchangeable with *m* and with *ng*, thus, *am-yeo* and *an yeo*, he went, *nāā* and *ngāā*, father, *bānā* and *bāngā*, in, etc. In the specimen *gn* is always written instead of *ng*. This sound seems also to be interchangeable with *h*, thus, *hā*, to get, but *kā* *gna-ai lothue*, I getting property, my share. Latter has *nā*, to get.

Both *w* and *v* occur, thus, *van-reh* and *wan-reh*, together with. The pronunciation is of course here the same in both cases. It seems, however, from the vocabularies published by Mr Houghton, that both sounds exist in the language.

The writing of the aspirates is very inconsistent, thus, *ām-pho* and *ām-po*, father, *phākā* and *pākhā*, to strike, etc.

There are also instances of interchange between hard and soft consonants, thus, *palun-thung* and *bolungthung*, merry, *ang-thāo* and *ung-da*, to arise, etc.

A consonant between vowels is often doubled, thus, *hunn* instead of *hūn*, he. This is probably only a peculiarity of spelling, and does not mark a different pronunciation of the consonant.

One of the vocabularies published by Mr Houghton shows that the language possesses at least two tones, the light and the heavy one. The tones are not marked in the Chittagong texts.

Articles.—There are no articles. A word *long*, *leong*, or *lhong* seems to be used as an indefinite article with nouns denoting human beings. Thus, *lhu-mi lhong-reh*, one man. *Leong* is a generic prefix with numerals. In *kēppo leong mā yē rē*, how many sons? it is used in a similar way. The numeral *hā-rē*, one, is used as an indefinite article in No 138 and f.

Nouns.—Several prefixes are used before nouns, apparently without any meaning of their own. Thus, we find *ām-po*, father, *ām-nā*, younger brother, *ung-mue*, name, *ka-nao*, neck, *ka-nū*, ear, *ki-ni*, sun, *ka-si*, star, *ka-wa* and *ta-wa*, bird, *ki-yo* and *tū-ya*, belly, *le-bāo*, mouth, *pā-lai*, tongue, *chi-lhi*, deer, etc.

Gender.—Gender is only distinguished in the case of animate beings, and only when it does not appear from the context. In the case of human beings different words are often used, thus, *ngāā* and *po*, father, *neh*, i.e., probably *nū*, mother *yā* and *nā*, brother, *ta-chā*, sister *nūm chū*, man, *nūm-pū*, woman. The two last words are also used as prefixes in order to distinguish the gender, thus *nūm-chū chū*, (i.e., *cho*), man young, son, *nūm-pū chū*, daughter. The common suffixes in the case of human beings seem to be *po*, male, and *nū*, female. Thus, *cho-po*, child male, son, *kinnū* and *chinnū*, daughter. The form *chinnū* is probably more correct than *kinnū*. It consists of *chī=cho*, child, and the female suffix *nū*. If the *i* is not only written for *o*, it must be due to the following vowel which is probably *ü*, and not *u*. In the case of animals we find the male suffixes *pā-tā*, for large animals, and *lo*, for smaller animals, and *nū* for the female. Thus, *shi-ra pā-tā*, a bull, *shi-ra nū*, a cow. *ū lo*, a dog, *ū-nū*, a bitch. The male suffix for birds is *lū*, thus, *ā-lū*, a cock. The word *go-gio-ma*, a harlot, is Burmese, and the female suffix *ma* does not occur in Khami.

Number.—We have apparently three numbers, singular, dual, and plural. The dual of nouns is always denoted by adding the numeral 'two'. But there is apparently a dual suffix *ho*, which occurs after pronouns, and is also found in Shō. The plural suffixes are apparently *nai* and *nā*. Sir Arthur Phayre states that *noi* means 'much', and every word meaning 'much', 'many', etc., can probably be added in order to convey the meaning of plurality. Such words are perhaps *bat-ba* and *lē*. *Bat-ba*

ba lhai, that-of the-price rupees two a-half The word *tānlā*, a rupee, is thus replaced by *tlāp*

Pronouns—There is great confusion in the list with regard to the *Personal pronouns*. The following forms seem to be certain —

Singular,—

<i>kāi</i> , I	<i>nāng</i> , thou	<i>hū-mi</i> , he
<i>kāi</i> , my	<i>nang</i> , thy	<i>hū-mi</i> and <i>hū-mi-o</i> , his

Plural,—

<i>kāi-chī</i> , we	<i>nāng chī</i> , you	<i>hū-mi-chī</i> , they
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First person—The form *lāi-la*, of me, is probably the case of the agent. The form *kāi-ma*, is said to mean 'mine'. A dual form seems to occur in *lāi-hoi lon ā*, we should-make-merit, and perhaps in *nāng lāch lai-hoi tcan-reh*, thou art ever with me. I understand this sentence as follows: *nāng lāi lāi-hoi tcan-rē*, thou I we-two together (are)

Second person—The list gives *dung-di*, thou and you. For 'your' it gives *dung-di tung lhi*. The specimen always has *nāng*, and the *d* is probably only a miswriting. In the specimen we also find *nāng*, thine. The form *nāng chī*, you, is inferred from No 160, *nung-lē dung-di tē*, you are. The writing of *l* for *ch* has been noted under Pronunciation. In No 220 we find the form *nung-ē*, thy, i.e. *nāng* with the genitive suffix *ē*. See Nouns above.

Third person—The list gives *hū-nē* and *hunnū*, he. I have written *hū-mi* with the specimen, but I am not certain about the correct spelling, the forms *ha-nai*, *ha-ne*, and *ho-nai* being recorded from Arakan. But *ni* also occurs in the curious form *ni-mi-hi-mi van*, for his sake. It is probably identical with the demonstrative pronoun *ni* which occurs in many connected languages. *Hū* is also used alone as a personal pronoun, thus, *hū-o*, him to in No 231. A form *ame*, he, seems to occur in *ame-a-cham bo*, he divided. The list gives *hū-nē-kē-ya*, they, but in No 161 we find *ni-chī*, and in No 167 *hū-mi-chī*. *Hū-nē-lē-ya* is also translated 'their', and is perhaps written for *hū-mi chī-ē*, with the genitive suffix *ē*. *Hū-nē-kē-lā*, of them, probably contains the suffix of the agent. A form *hunnū*, they, occurs in *hunnū bolungthung loya-guai*, they began to make merit.

Demonstrative pronouns—The following forms occur—*hunnū*, this, *hū-mi*, that, *ommo*, that. *Hunnū* probably means *hi-mi*, *hi* being the stem. We find also *hi-inna*, herefrom, and *hi* may also be added to personal pronouns in order to emphasise, thus, *nāng-hi*, thy, in the specimen. The forms *hi-nāi*, this, and *hō-nāi*, that, are recorded from Arakan.

There are no *Relative pronouns*, relative participles being used instead. There is apparently only one instance in the specimen, *kach aice na nāng*, my being is thine. The passage is perhaps corrupt, but we may infer that the suffix of the relative participle is *na* or *nā*. Compare the form *hoi-nā*, good. In one of the vocabularies published by Mr Houghton we find *ā-pēh-de lha-mi*, given-having man. Here we have the suffix *de* which is probably identical with *di* in *dan-di*, the younger. Instead of *chopo dan-di*, the younger son, we ought perhaps to read *dung-di cho po*, young being son. In *boi-boy sum-lan-khum*, all spent when, the verb *sum*, without any suffix, is apparently used as a relative participle, *kan-khum* probably meaning 'at the time'. The future is perhaps used in the same way in *kāi gna-ai lo-thue*, for *kāi ngā-ā lo-thue*, I get-shall property, the share which I shall get.

Interrogative pronouns—*Ami-mo*, who? *ā ti-mo*, what? *ā-ti a-mo*, why? *mā-yē-rē-mo*, how many? Thus, *nāng-ē nung-tho-o āmi-mo ung-hūt*, thy back-at who walks? *him la*

a-ti, this what? *Ami-mo* seems to consist of the pronoun *āmi* or *ame*, he, and the interrogative particle *mo*. *Ati-mo* apparently also occurs in *athimulam*, because, *ie*, probably *āti-mo-lam*, what-for? why? *Athen-no lon āh*, for, seems to contain *ā-ti-mo*, what? and a word *lon-ā*, which apparently means 'reason-for'

Indefinite pronouns — *Īā* or *hā-pa* means 'anybody', thus, *hā pa-pya-yo* or *hā-pa pya yo*, anybody gave-not. The form *ā-pāi-me*, anybody, is recorded from Arakan. *Boi-boy* is translated 'all', and *ati-lo* seems to mean 'nothing', thus, *hu-ni-khi ati-lo*, he (began) to-be-in want *lit* him-to nothing. *Ati-lo* consists of the interrogative stem *āti*, what, and the negative *lo*. Compare, however, Burmese *lo*, to be wanting.

Verbs.—The pronominal prefixes which form so characteristic a feature in most languages of the Kuki-Chin group are apparently wanting in Khamí. We find, however, some traces of a prefix *a* in the third person singular. Thus, *a-lhoom*, he joined, *ā pēh*, he fell. The same prefix is also used before an imperative, in *ā-pāu*, give. The absence of the prefixes may be owing to inadvertence. We find, however, a somewhat corresponding fact in Rāngkhōl, where the prefix of the third person singular is often used in all persons and numbers. In *lāi ām-khā la khām*, I striking I receive, I am struck, we apparently have the pronominal prefix *la* of the first person singular.

The root alone, without any suffix, is generally used to denote present and past time, thus, *kāi ām-po hū-ni im-cho-o om*, my father that house-small-in lives, *ing lam tha*, music dance (he) heard, *icāt-ni lāi kām-lo chwei*, to-day I way-far have-walked. In *kāi-chī*, we are, the verb seems to be dropped. *Kāi-a*, I was, is perhaps written for *kāi-ā*. Latter gives *au*, to be.

A *Present definite* seems to be formed by prefixing *batmo*, thus, *kāi batmo pā-khā*, I am striking. I cannot analyse the form.

There is no instance of an *Imperfect*. *Kāi yang-ni-o pā-khā*, I was striking, literally means 'I past-time-in strike.'

Past tense — The form *yāng-ni pā-khā kāi* (sic), I had struck, literally means 'past-time strike I'. A suffix *pa*, *bo*, or *ban*, occurs in several forms of the past tense. Thus, *thue-pa*, said, *a-cham-bo*, he divided, *lāi tuk-kū-ban*, I went. The last mentioned words are, however, also translated 'I go'. A verbal suffix *pa*, signifying completion, is recorded from Arakan, and seems to be identical. A suffix *ta* occurs in *tākān nat-ta*, famine arose, *hing-ta*, came alive, etc.

The suffix of the *Future* seems to be *a* or *ā*, thus, *kāeh āng-thāwā kāeh ampo-khā chāiyā*, I will-arise my father-to go-will. Another suffix *mi*, probably the Burmese *mi*, seems to occur in *lāi tēo-mi*, I shall be. The form *kai pākhā panyā*, I may strike, seems to be an ordinary future, and literally to mean 'I striking give-will.'

In *lāi pā-khā kinnū*, I shall strike, we have a third suffix, *nū* or *ki-nū*. Campbell gives *neuh*, and Latter *nāh* and *ga-nāh*. This suffix is according to Latter also used in the present tense. Compare No 179 in the list.

The root alone is used as an *Imperative*, thus, *pah*, give, *kheu*, put, *lo*, take. The future is used as an imperative of the first person plural, thus, *bhō ban-chay-a*, food let-us eat. In No 168 we find *nāt-mi*, be.

The root is also used as an *Infinitive* or *Verbal noun*, thus, *ki-yo ko kām-o-nho*, stomach to fill wished, *im the kun-o*, house enter would-not. A verbal noun is apparently also formed by prefixing *ām*, thus, *ām-khā*, striking, from *pā-khā*, strike, e.g., *kāi ām-khā la khām*, I striking I receive, I am struck. The suffix of the infinitive of

purpose is *a* or *ā*, identical with the suffix of the future, thus, *pa-ya*, to give, to spare, *kon-ā*, in order to make merry, *pā-lhā-wa*, to strike. In *nāi-ba*, to be, the *ū* is probably written for the euphonic *w*.

Participles—The various forms of the *Relative participle* have been mentioned under Relative pronouns. Another suffix of this participle seems to be *rāng* in *nāi-rāng mi*, being, *lit* being-man. The suffix *wāi*, in *tāllhū-wāi*, going, is probably the same as *rāng*. In *tāllhū-bau*, gone, we have the same suffix *bau* which we found in the past tense.

There is no certain instance of an *Adverbial participle*. *Pālhā*, beating, may be one, and also *thue-ah* in *hūni thue-ah thu-thu*, he said to himself, *lit* perhaps 'he saying said'. A *Conjunctive participle* is perhaps *ung-pā-lhā*, having struck.

The idea of a *Passive voice* is effected periphrastically. The verb *lhām*, probably meaning 'to get,' 'to suffer,' seems to be generally used for that purpose. Thus, *lāi-ām-lhā ka lhām*, I striking I suffer, I am struck. *Pālhā āmtē linnū*, I shall be struck, seems to mean *lit* 'strike-being-future'.

Compound verbs are apparently very freely used, thus, *la-yā*, run-go, run, *la-lhao*, take-put, bring. Sometimes the reduplication of the root seems to denote intensity, thus, *loi-ma-loi*, entreat. I have found the following prefixes *ang* or *ung*, *na* or *ne*, and *pā*, thus, *ang-thāo*, to arise, *ung-te* to sit, *nē-lhra*, to pity, *pā-lhā* to strike, *pā-nāh*, to kiss. *Tā* in *tāllhū*, go, is probably also a prefix. Compare also *an-yeo* and *am-yeo*, went, where, however, *an* and *am* is perhaps the pronominal prefix. Adverbial modifications are effected by adding words such as *bom-bom*, highly, well, *nā-nung*, much, etc.

The *Negative particle* is *o*. Thus, *pa-o*, gave not, *a-o*, disobeyed not. In *loi-ē-nā*, good-not-being, bad, *ē* is used instead of *o*. A negative *lo*, corresponding to the Lushēi form, seems to occur in *hū-ni-lhi ati-lo*, him-to nothing, he began to be in want. *Lo* is, however, perhaps identical with the Burmese *lo*, to be wanting. The meaning of the sentence would then be 'him-to everything was wanting'.

The *Interrogative particle* is *mo*. See Interrogative pronouns.

Order of words.—There is no consistent order of words in the specimen. It seems, however, that the rule is subject, direct object, indirect object, verb.

Dialectic differences.

It will be seen from the list of authorities that several Khami vocabularies have been published, and it is of interest to compare them. The comparison of nouns and verbs is, however, almost impossible, because we never know whether the translations given of the same word in different lists are really synonymous. I shall therefore only compare the numerals. To avoid repetition I have used the following abbreviations—

Ch—The forms occurring in the specimen and the list received from Chittagong.

PI—Sir Arthur Phayre's Khami vocabulary, published by Hodgson.

PII—Sir Arthur Phayre's Khami vocabulary, published by Hodgson.

HI—Maung Hla Paw Zan's Khami vocabulary, published by Houghton.

III—Mg Tha Bwin's Khami vocabulary, published by Houghton.

Hu—Major Hughes' Kamee vocabulary.

L—Lieut Latter's Khumi vocabulary.

S—Rev L Stilson's Kemi vocabulary.

I have not considered the two vocabularies published by Sir Arthur Playfair in 1841. His Koladon Koomi mainly agrees with PII, and his Mee Koomi with S. The two vocabularies given by Captain Lewin in most particulars agree with PI.

Ch. is taken down in the Chittagong Hill Tracts, and PII in the hills on the upper part of the Koladyne River. Hu. and L. belong to the same district, while the rest, HI, HII, PI, and S are from Akyab. These vocabularies can therefore be divided into two geographical groups, one northern comprising Ch, Hu, L, and PII, and one southern comprising HI, HII, PI, and S. The following table shows the numerals in these lists —

	Ch	Hu	L	PII	HI	HII	PI	S.
One	ha rě	ha ree	nhāh	bā	han tā	han	hā	hān
Two	nū rě	ahu re	nū	nhū	ka nī	nī	nī	nī
Three	thung	lun re	thān	tām	ka tōn	thong	ka tūn	thūng
Four	plū	pa lū re	p'lū	pa lū	ma li	mlě	ma li	ma li
Five	pā	pan re	pāng	pān	bun ngā	ba ngā	pāng ngā	bo ngā
Six	tě-rū	ta ru re	t' rū	ta rū	ta ru	tu ru	ta ū (<i>sic</i>)	ta grū
Seven	sě rū	sa ru re	s' rū	sa rū	erī	rě ri	sa ri	s i i
Eight	tāi-ya	ta ya re	tě-ya	ta yā	te-ya	ka yā	ka vā	ka yā
Nine	tā kā	tnkkā re	t kha	ta kau	te-kā	ta lā	ta ko	ta kō
Ten	hoh	hā re	ho	han	ka su	khā-suk	hā-suh	khā sa
Twenty	ā pūm		a pong rě	a pum rě	pe-so	kū-suh	kū suh	kū sa
Fifty	wai pā		wi pāng rě	wi pā ri	khwe-bun ngā	kūi pang ngā	kū-i pāng ngā	khru bongā
Hundred	chūng vāi		chūn wai rě	chūm wā ri	ta yā		ta rā	ta grā

The two groups which were distinguished above from a geographical point of view, appear again here. They correspond to the divisions called *Aphyā Kūmī* and *Awā Kūmī* by the Arakanese.

Mr Stilson has given a short grammatical sketch of the dialect spoken on the Mee River, a branch of the Koladyne, some seventy miles above its mouth at Akyab. I take a few notes from this work, comparing it with the forms in Ch. and in the notes furnished by Lieutenant Latter.

Nouns.—*Gender.*—S gives the male suffix *pā*, and the female *nū*, corresponding to *po* and *nū* in Ch., *poh* and *nū* in L. L. further mentions the male suffixes *chiāu*, for human beings, *p'tung*, for large animals, *loh*, for small animals, and *lūhē*, for birds. Ch. has *pā-tāi* corresponding to *p'tung*, and *lo*, corresponding to *loh*. The suffix *lū-hē* probably occurs in *ā-lū*, cock.

Number.—S has the plural suffix *kī*, HI. *tak*, L. *chī*. Compare the plural suffix in pronouns in Ch.

Case.—S gives *nāi*, *mā*, and *lā* as the suffixes of the Nominative, compare Ch. *lah*. The genitive is, according to S, expressed by putting the governed before the governing noun, or by means of the suffix *ung*. Ch. has the same principle, *e* and *o* corresponding

to S *ung* The suffix *ā*, corresponding to Ch *o* may be added to the object. L has no remarks on case

Pronouns.—‘I’ is *kāi* both in S and in L ‘Thou’ is *nong* in S, and *nan* in L, compare Ch. *nāng* The pronominal plural suffix is *sī* in S, corresponding to *chī* in Ch L has no instances The interrogative pronouns in S. are *apāi-me*, who? and *ta-ai-me*, what? L does not mention them

Verbs.—The suffixes *kā* and *te* are added to the verb, without modifying the sense, in S, Hu. gives *de*, *dat*, and *ka* L has no suffix. S has no suffix of the past tense, but *pa* may be added in order to denote completion L give the suffix *bau*, corresponding to *bau* in Ch The suffixes of the Future are *ma-kā* and *ti* in S, *mahung* in HI, and *nāk* or *ga nāk* in L Ch. has *ā*, *kinnū*, and *mi* The suffixes of the Imperative are *vi*, *ɿ*, and *le* in S No suffix is added in L and Ch. In the negative imperative *na* is added in S, *nōk* in HI, and *mok* in L There is no instance in Ch. The suffix of the Infinitive of purpose is *kā* in S, and *ā* in Ch The negative particles are *a* in S, *o* in Hu and Ch, *auk*, *au*, and *amon* in L The latter also knows a negative prefix *b* The interrogative particles are *ba*, *me*, and *tang* in S, *mon* or *maun* in L, and *mo* in Ch

It will be seen that the differences between the dialects are not important, and that L generally agrees with Ch. as against S We are therefore justified in saying that the different vocabularies belong to the same language But there are two groups of dialects, one spoken in the north, and one in the south.

The translation of the parable which follows has been printed as I received it I have only hyphenated the words and suffixes, and corrected obvious mistakes I have also given the List of Words without corrections. I have, however, tried to add to it correct forms in a second column In preparing this I have taken the forms given by Latter and Campbell, the latter within parentheses Campbell's list is full of misprints and my corrections are not always certain. In the words taken from Latter I have placed the final consonants which he says are silent between marks of parenthesis, thus, *che(k)*, go Instead of his apostrophe, ('), to denote the vowel sound between two consonants I have used a small ^a above the line, thus, *k^anī*, sun Instead of his *u*, I have given *ū*, and instead of his *oo*, I have given *u*

[No 38]

TIBETO-BURMAN FAMILY.

KUKI-CHIN GROUP

KHAMi

(DISTRICT, CHITTAGONG HILL TRACTS)

Khu-mi lhong-reh cho-po long-nhu-reh om Cho-po dandi am-pho na-yeo
Man one-of sons two were Son young father to
 thue-pa, 'Gnā-āi, k̄ai gna-ai ko-thue k̄ai-āh pah' Huni ko-thue ame-a-cham-bo
said, 'Father, my share-of goods me-to give' He goods he-divided
 No-ākra-khāmo cho-po dan-di wan-reh om-tan Cho-po dan-di
Not-many-days-after son younger together all-gathered Son younger
 kam-lo-ah pre-than chāah Hu-ni-oh nowvom sung-kra kothue Boiboy
far country went There riotously wasted goods All
 sum kankhum, hu-ni-oh tākān nai-ta Hu-ni-khu ati-lo Hu-ni
spent after, there famine arose He was in-want He
 an-yio pre-banā khu-mi vanreh a-bhoom Hu-ni hu-ni-oh ao t̄ai-chā-pay-a
went country-in man with joined He him some to-feed
 pittām-la Hu-ni ao chā ki-yo koi kāmō-nho Hā pa-pya-yo
sen'-field He husks belly to-fill intended-wilfully Anybody gave-not
 Hu-ni thue-āh thu-thu, 'Kāeh am-pho ko-lu-lo a-lāi-nāh toko
He himself said, 'My father's many servants bread
 noy-mano pai-ya, k̄āeh angla dee Kāeh āng-thāw-ā k̄āeh
enough to-spare, I with-hunger perish I arise will my
 am-po-khi chāi-yā ām-pho-khi khui-ah, "Gnā-āi, k̄āeh ka-ni-ka-long
father-to go-will father-to say-will, "Father, I God-to
 gnarā om-lo, nāng khio, k̄āeh nāng cho-po-lon-nhu Nāng
sin committed, thee to, I thy son-not-worthy. Thou
 kai-o nāng-hi alainah pan'' Hu-ni ang-thao, am-po-khi chah Kam-lo-
me thy servant make'' He arose, father-to went Distance-far-
 bāng hu-ni ām-po hu-ni-oh nhu-u, ne-khira Hu-ni la-yā,
at his father him saw, had-compassion He ran-went,
 hu-ni-oh ka-nao ā-peh, hu-ni-oh pā-nāh Cho am-pho khio thue, 'Gnā-āi,
his neck fell, him kissed Son father to said, 'Father,
 kaeh kan-ka-long gnara om-lo, nāng khio, kaeh nang cho-po-
I God-to sin committed, thee to, I thy son-
 lon-nhu' Am-po alainah thue-pah, 'Hoi kan lakhao, hum-oh khuu,
not-worthy' Father servant said, 'Best robe bring, him-on put,
 hu-ni-oh keu ku-chā-buth khuu hu-ni khao fā-nāi ā-pāu, bho ban-cha-ya,
his hand ring put his feet shoe gave, food let-us eat,

pa-lun-thung-o-kowa, athunno-konāh kaeh cho dāu, a-leh-hing-ta, hu-ni
let-us-be-merry, for my son was-dead, again-alive-is, he
 tama-we, a-leh-ta' Hu-ni-lo bo-lung-thung-ko-ya-gnai
lost-was, again-is-found' They to-be-merry-began

Waimo hu-ni-oh cho-po lan la om Hu-ni im-o tom-ka chah
Now his son big field-in was He house-to near came
 ing lam tha Hu-ni ālānāh lhong-reh khau hu-ni ding,
music dancing heard He servant one called he asked,

'Himla-ate?' Hu-ni hu-ni-oh thue, 'Nāng ām-nāh am-yeo,
'What-is-this-going-on?' He him-to said, 'Thy younger-brother came,
 nāng am-pho rine pa, athi-mu-lam hu-ni hu-ni-oh ti-bu-bu hā' Hu-ni
thy father feast gave, because he him safe got' He

a-gey-tho-pa im-the-kun-o Hu-ni-oh am-po nāmā theo, hu-ni-oh
got-angry house-enter-would-not His father out came, him

koi-ma-koi Cho-po lah am-po-na thue, 'Ya-ko-lu-bo nāng klan-po
entreated Son eldest (sic) father-to said, 'So-many-years thy never

ana ao, kaeh am-nai wan-reh kon-ā maya-cho pa-o, nāng
order disobeyed, my friends with to-amuse goat-young gavest-not, thy

cho-po go-gro-ma wan-reh pa-vā, ni-ni-hi-ni-van po-wa pa
son harlots with devoured-living, him-for feast gavest

nang' Am-po cho-po o thu, 'Nāng kāeh kaihwa wan-reh, kaeh awe-na
thou' Father son-to said, 'Thou me ever with, I have-what

nāng, kāi-hoi kon-a, athi-mu-lam nāng ām-nā dāu
thine, we should-make merry, for thy brother was-dead

a-leh-hing-ta, hu-ni tāmā-we a-leh-ta'
again-alive-is, he lost-was again-is-found'

STANDARD WORDS AND SENTENCES IN SOUTHERN CHIN DIALECTS

English.	Taungtha (W B Tydd)	Chinbōk (W B. Tydd)	Yawdwin (A Ross)	Shō (Chittagong Hill Tracts)
1 One	P ^a -khat	Tumst	Tumat	Mat .
2 Two .	P ^a nīp	Nhī	Nhī	Nī
3 Three . .	P ^a thām	Thum	Tum	Thām . .
4 Four .	P ^a h	Phī	Pŷī	Lhī . .
5 Five . .	P ^a -nga	Mha	Mha . .	Ngha .
6 Six .	P ^a ru . .	Khrūk	Kroak	Sok-e .
7 Seven	P ^a -sari . .	Serr	Khri ,	Shēy
8 Eight	P ^a -rip . .	Shit	Khret	Shet
9 Nine . .	P ^a kwa . .	Ko	Ko .	Kā .
10 Ten . .	P ^a -rhā .	Hsrār	Rhar . .	Hā .
11. Twenty	Rui nīp	Um-lu	Ma-lōn .	Kūl
12 Fifty	Rui ngā		Mha-gŷip	Ngha gŷip
13 Hundred . .	Ta-yā	Phŷn	Pra	Krāt
14. I . .	Kye	Che	Kamat .	Kēi
15 Of me . .				Kēi kheo
16 Mine .				Kēi
17 We	Kye bu .	Kye-mī	Lhī	Kēi mī
18 Of us .	..			Kēi mī kheo
19 Our .	.. ..			Kūt-ka (sic)
20 Thou	No	Nan	Hin	Nung (i.e., nang, and throughout)
21 Of thee .	...			Nung-kheo
22 Thine				Nung Lheo
23 You .	Nm . .	Nan . .	Hin	Nung
24. Of you .				Nung kheo .
25 Your .		..		Nung

Shō (Houghton)	Shō (Fryer)	Khami (Chittagong Hill Tracts)	Khami (Latter and Campbell)	English.
Ha	Hot	Ārey	Hā rē	1 One
Nhū	Nhū	Nūr	Nūr rē	2 Two
Thūn	Thum	Thūng	Thūn-rē	3 Three
Mhū	Mhū	Plū	P ^a -lū	4 Four
Ngho	Ngho	Pā	Pāng	5 Five
'Sok	Sop	Tē rū	T ^a -rū	6 Six
'Sī	She	Sō-rū	S ^a -rū	7 Seven
'Se	Shap	Tāi ya	Tē ya	8 Eight
Ko	Go	Ta-kā	Ta kā	9 Nine
Ngha or ha	Ngha or ha	Hoh	Ho	10 Ten
Go	Goi	Ā pūm	A pong rē	11 Twenty
Haul kyit	Ngho gip	Wei pā	Wī-pāng-re	12 Fifty
Phyā hā	Pia hot	Chūng-vūi	Chūm wai-rē	13 Hundred
Kyo	Kie	Kāi	Kāi	14 I
Kyē or ka	Kie or ka	Kāi-la	Kāi chē	15 Of me
Kyē-gu	Kie ku	Kāi ma	Kāi chē	16 Mine
Kyē-me	Kie-me	Kāi chē	Kāi chē-ē	17 We
Naung	Naun	Kāi chē-lāo	Kāi chē-ē	18 Of us
Naung	Naun or nā	Kāi chē-ey	Nāng	19 Our
Naung gu	Naun ku	Dung-di	Nāng	20 Thou
Naung me	Naun me	Dung di lāo	Nāng-chē	21 Of thee
		Dung-di chē		22 Thine
		Dung-di		23 You
		Dung di lāo		24 Of you
		Dung di nung-lhū		25 Your

English.	Taungtha (W B Tydd)	Chumbök (W B Tydd)	Yawdwin (A. Ross)	Shō (Chittagong Hill Tracts)
26 He	A-ko	A-ni	Amhut	Choi-khrong
27 Of him				Ai-kheo
28 His				Ai-kheo
29 They	A-ko bu	A-ni mi	Amhut	Ai kâl
30 Of them				Ai kâl kheo
31 Their				Ai-â-pêk
32 Hand	Kut	Kut	Kût	Kût
33 Foot				Khâ
34 Nose	Rhâ	Ngha	Hâ	Naktô
35 Eye	Mi	Mekawi	Myer	Mik
36 Mouth	Ka	Um rong	Ma-raung	Kâ
37 Tooth	Ha	Ha	Ha	Hâ
38 Ear	Na	Ngha-phun	Hah-wai	Nâkkû
39 Hair	Sam	Luk swi	Lâ	Tsom
40 Head	Lu	Lup-pan	Kha-luk-kwai	Lûki
41 Tongue	Lo	Um-hi	Ku mlaï	Lei
42 Belly	Am	Pwe	Kûp-pwe	Hun
43 Back				Ngûng
44 Iron	Shi	Amser	Mashi	Thi
45 Gold	Shwe	Swi	Rhwi	Hâ
46 Silver	Rhun	Ngwi	Ngwi	Hên
47 Salt	Pa	Pa	Pa o	Pa
48 Water	I	Nga	Nu waing	Nû
49 Elder	Nâ la (elder), (younger)	Kap-phwe (elder), (younger)	Ka-pû (elder), (younger)	Tu
50 Younger	That	Kap-pe (elder)	Ka pe-nu (elder), (younger)	Bu
51 Man	Man	Chan	Pa mi	Khrong
52 Woman	Man	Nga mi	No-mi	Mani

Shō (Houghton)	Shō (Fryer)	Khami (Chittagong Hill Tracts)	Khami (Latter and Campbell)	Eng
Aya	Aya or ya	Hā-nō	Hā or nī	26 He
Na hyā, yā ti or avā hyā	Ayattī or yattī	Hā nō ilao	Hā nī o	27 Of him
		Hā nō ey	Hā nī ohō	28 His
		Hā nō-kō ya		29 They
		Hā nō-kō la		30 Of them.
		Hā nō-kō ya		31 Their
Kut	Mā kuth	Kuk	A lū	32 Hand
Chon or kho	Mā kho	Khō a	A-kō(k)	33 Foot
khut tō	Mik	Natrā		34 Nose
A mi	Mā hau kho	Mōi	A mī(k)	35 Eye
ā kho	Mā ho	Lōbāo	L* baung	36 Mouth
ho	Mā nho	Ho	Hā	37 Tooth
A nhō	Shom	Kannū	Kānnau	38 Ear
A 'sān	Mā lu	Tsam	Chām	39 Hair
A lū	Mā le bong	Lū	A lū	40 Head
Amlō-bā	Mā-lhung	Pa lāi	(Ku yow)	41 Tongue
ūk	Nthi or thi	Ta ya	Ning thon	42 Belly
lung	Hā	Ning thūn	T* mau	43 Back
thi	Heam	Tammū		44 Iron
Hā	A-po	Mākū		45 Gold
Hān	A-nū	Tānlā		46 Silver
pō	A-ta (elder), A-nau (young-er)	Nā āi	Ng* ā i	47 Father
nū	A-ta (elder), A-nau (young-er)	Nēh	Nga au i	48 Mother
A tu (elder), a nau (young-er)	A si	Yā	(Toi cho)	49 Brother
A nū bi	Khlaung	Tai oha	Noung bū-ohāñ	50 Sister
A khlaung	Nha-to	Nām-ohū	Noung bū oha (or nong-pu)	51 Man
a tho		Nāmpū		52 Woman.

English	Taungtha (W B Tydd)	Chinbok (W B Tydd)	Lawdwin (A. Ross)	Shü (Chittagong Hill Tracts)
53 Wife . .	U	Ohu	Kūk-lhara	Mata
54 Child	A tō	Anghā za	A-mo-fha	Cha
55 Son	<u>Tha</u> (Burmese)	Ka-zat-pa mi	Ka-fha	Pata cha
56 Daughter . .	<u>Tha</u> mi (Burmese)	Ka zat-ngu mi	No-mi sa	Mata cha
57 Slave . .	Shun		Alkrang	Mā
58 Cultivator .	Khu bi khan	Ukrangnik	Raiksa	Im-tan di
59 Shepherd				Mā leong-di
60 God .		Ku	Khu	Nanākkū
61 Devil		Umcha	Khāram	Bhūt
62. Sun .			Khā-mi	Kha mi
63 Moon .	Kha	Cha	Khā	Khra
64 Star	A chi	Ek'serr	I-shi	Āshō
65 Fire . .	A rhum	Shran it s'mi	Rhangsa	Mhōi
66 Water .	Tui	Tui	Tui	Tūi
67 House	Īm	Īm	Īm, pyu, rein	Im
68 Horse .	Se	Se	Lhō	Shō
69 Cow	Sōm-sat	Pan nu	Puk-nu	Shēil
70 Dog	U-ur	Uwī	Wī	Ūi
71 Cat	Min	Min	Myin	Min
72 Cock	At-rhwi	Ai lhur	Ī-rhwi	Ālpha
73 Duck				Bompa
74 Ass				Bēgūn
75 Camel				Ūt .
76 Bird	Wa	Kha .	Khā	Ha
77 Go .	Thip-yap	Seto	Thut	Chēt-āl
78 Eat	Thā	Ik (to eat)	Ka-e, ē-nak	A ēi
79 Sit	Nwān .	Ngo	Ka-ngauk-lhai	Om

[illegible]

English	Taungtha (W B Tydd)	Chinbok (W B Tydd)	Lawdwin (A Poss)	Sho (Chittagong Hill Tracts)
80 Come	Kong-khi	Lao-u	Lau-pyi	Kāi
81 Beat	Vup	Ma vi i		Mal
82 Stand	Thā	Un di-wi	Dilao-ki	Ya
83 Die	A-shi	Suksu	Shē-khai	Dū
84 Give				Pēk
85 Run	Thwōn	Tāng	Taungsi	Chan
86 Up				Ālāng
87 Near	A-nitha	Ayōk	Ungsit	Āo-cha
88 Down				Nēm ja
89 Far	A-rhur	Chōk	Alsa	Ā lam-lha
90 Before	Lamma	Ma	Pā-hei pa	Āyung
91 Behind	Hu	Ngu-ya	Ka-mhwet ka	Nūngung
92 Who				Nungwong
93 What				Youn
94 Why				I kē-wom
95 And				Kei la-nung
96 But				Ābātā-ko-chey
97 If				Nung-chē-ti chey
98 Yes				As
99 No				Yā
100 Alas				U
101 A father				Pā ngat
102 Of a father				Pā ngat lhēo
103 To a father				Pā ngat cheng a
104 From a father				Pā ngat cheng ā
105 Two fathers				Pā pā-m
106 Fathers				Pa nung

Shō (Houghton)	Shō (Fryer)	Khami (Chittagong Hill Tracts)	Khami (Latter and Campoeli)	English.
Lo-wo	Lo-o	Ya	You(k)	80 Come
Deng-e	A-deng e	Phāḷā	(Pukkow)	81 Beat.
ūn-e		Ung da	(Un-doh)	82 Stand.
i wo	Du-o	Dōk	Do(h) or d'wi	83 Die
-e	Pek-e	Pāi	Pē	84 Give
San-o	Son-o	Um-pring	(Hā-lung-bang)	85 Run.
Bū	A-seng-u	Itling	Tēo or (kung-sha)	86 Up.
Sen	Lho	Kōsā	(Kum-lo-wa)	87 Near
Lhō	Mhon-gon	Thai bāng	Mon o	88 Down.
Mhān-gān, ayang-gyi-gyi	Anu	Pha lo	Ning-thon	89 Far .
Nhuklān	Baung or pi	Mo-bāng	(Mi mo)	90 Before
Ani		Nin-thūn bāng	(A-ti-mo)	91 Behind
Baung		Āmi mo	(Wai)	92 Who
Pa lha-tunū		Āti mo	(Nu hai)	93 What.
Kū		Ātia mo	(Nain)	94 Why
Na khan bā sina-hā	A-na, di-na (suffixes)	Hā-nai dung khān		95 And.
Nā (suffix)	Ō-ō or shi ba	Hā-nāi bū lo		96 But
Si yu or si ba	Nahi nu	Nāi		97 If
Si nu		Na-o		98 Yea.
A po	A-po	Ah		99 No
A po	A-po	Ngā-ai leong rē	(Ai ha-rē)	100 Alas
A po-wa	A-po-ā	Ngā ai leong rē ilāo		101 A father
po-gu	A-po-ā	Ngā ai khe-o		102 Of a father
po pa nāi	A-po agu	Āmpā leong khe-o		103 To a father
po hyā	A-po pun nāi	Āmpā leong rē		104 From a father
		Ngā ai leong nū		105 Two fathers
		Ngā-ai chi (or ai nūpo)		106 Fathers

English	Taungtha (W. B. Tydd)	Chinbök (W. B. Tydd)	Yawdwin (A. Ross)	Shö (Chittagong Hill Tracts)
107 Of fathers .				Pa nung .
108 To fathers				Pa nung cheng ä
109 From fathers				Pa nung tha
110 A daughter				Chünñü ngat .
111 Of a daughter				Chünñü ngat tha
112 To a daughter				Chünñü chengä
113 From a daughter				Chünñü ngat tha
114 Two daughters .				Chünñü pāi mi (sic)
115 Daughters				Chünñü nung
116 Of daughters .				Chünñü ti kheo
117 To daughters				
118 From daughters				Chünñü ti tha
119 A good man			..	Khrong pai ngat
120 Of a good man			...	Khrong pai kheo
121 To a good man .				Khrong pai cheng ä
122 From a good man				Khrong pai tha
123 Two good men				Khrong pai pa-chök ni
124 Good men				Khrong pai nung .
125 Of good men .		..		Khrong pai nung-cha ä
126 To good men		..		Khrong pai nung cherä
127 From good men				Khrong pai nung tha
128 A good woman	Kura a-shin	Ngu-mi nik	Lami tumat kaum shi	Mata ngat pai
129 A bad boy	Khan shippa (a bad man)	Chan ak-nit (a bad man)	Krang shi tumat (a bad man)	Teä mi-cha pai-ä
130 Good women				Mata pai nung
131 A bad girl			Ambean (bad)	Matacha pai ä
132 Good	Ashin	Nik	Abean	Pai
133 Bad-	Tha g'-shin .	Akrai nik	Ada abean .	Pai täi .

SLS Hoi ch oi)	Sho (Fryer)	Khami (Chittalong Hill Tracts)	Khami (Latter and Campbell)	English
A p' h' va	A-po h' va	Am p' n' n' n' l' o		107 Of fathers
A p' h' va w' a	A-po h' va w' a	Am p' n' n' a		108 To fathers
A p' h' va a' u	A-po h' va a' u	Am-p' n' n' a' n' u' l' h' o		109 From fathers
'S' t' u		K' i' n' n' u' l' e' o' n' g' r' o		110 A daughter
'S' o' u		K' i' n' n' u' l' e' o' n' g' r' o' l' o		111 Of a daughter
'S' o' u' w' a		K' i' n' n' u' l' e' o' n' g' r' o		112 To a daughter
S' o' u' g' u		K' i' n' n' u' l' e' o' n' g' r' o' l' h' o		113 From a daughter
'S' o' u' p' a' n' i		K' i' n' n' u' l' e' o' n' g' n' u' r' o		114 Two daughters
'S' o' u' l' a		K' i' n' n' u' n' u		115 Daughters
'S' o' u' l' a' i		K' i' n' n' u' n' a' i' n' u' l' o		116 Of daughters
'S' o' u' h' a' w' a		K' i' n' n' u' n' a' i' n' u		117 To daughters
'S' o' u' l' a' a' u		K' i' n' n' u' n' a' i' n' u' l' h' o		118 From daughters
A k' h' l' a' n' g' l' e' i	A k' h' l' a' n' g' a' p' h' o' i	K' h' a' i' m' i' h' o' y' n' u' l' e' o' n' g' r' o	(K' h' u' m' i' h' o' i)	119 A good man.
A k' h' l' a' n' g' l' e' i' a		K' h' a' i' m' i' h' o' y' n' u' l' e' o		120 Of a good man.
A k' h' l' a' n' g' b' l' o' i' a		K' h' a' i' m' i' h' o' y' n' u' l' e' o' n' g' r' o		121 To a good man.
A k' h' l' a' n' g' b' l' o' i' g' u		K' h' a' i' m' i' h' o' y' n' u' l' h' o		122 From a good man
A k' h' l' a' n' g' b' l' o' i' p' a' n' i		K' h' a' i' m' i' h' o' y' n' u' l' e' o' n' g' n' u	(L' o' n' g' n' u' r' o' h' o' i)	123 Two good men
A k' h' l' a' n' g' b' l' o' i' h' a		K' h' a' i' m' i' k' a' i' b' a' t' l' o' n' g' h' o' y' k' o	(K' h' u' m' i' h' o' i)	124 Good men.
A k' h' l' a' n' g' b' l' o' i' h' a' w' a		K' h' a' i' m' i' k' o' y' n' u' l' e' o		125 Of good men
A k' h' l' a' n' g' b' l' o' i' h' a' g' u		K' h' a' i' m' i' h' o' y' n' u' y' a		126 To good men
N' a' t' h' o' b' h' o' i	N' h' a' t' o' a' p' h' o' i	K' h' a' i' m' i' h' o' y' n' u' l' h' o' o		127 From good men
'F' a' m' i' p' o' 'a' i		N' u' m' p' u' i' h' o' y' n' u' l' e' o' n' g' r' o	(N' o' n' g' p' u' i' h' o' i)	128 A good woman.
N' a' t' h' o' b' h' o' i' h' y' a		D' u' n' g' d' i' l' e' o' n' g' r' o' h' o' y' o' n' a		129 A bad boy
H' a' n' u' 'a' i		N' u' m' p' u' i' h' o' y' n' u' n' a' i		130 Good women.
A b' h' o' i		N' u' m' p' u' i' l' e' o' n' g' r' o' o' h' u' h' o' y' o' n' a	(N' o' n' g' p' u' i' h' o' i)	131 A bad girl.
P' h' o' i' h' u' k	A- p' h' o' i' o' r' a' b' h' o' i	H' o' y' n' u	A- h' a' n' i	132 Good.
	S' a' n' a' p' h' o' i	H' o' y	(N' o' i' h' o' i)	133 Better

English.	Taungtha (W. B. Tydd)	Chintheik (W. B. Tydd)	Yawdwin (A. Pease)	Shan (Claver or Hill Tracts)
134 Best	A shun rho	Ak nil pya	Ada nkani	A thinka pai tai
135 High	A-kan	Āk thun	Uken	Ā lin,
136 Higher		.		Ā ling tha ā lin,
137 Highest		.		At tha ā ling
138 A horse				Si i ngat
139 A mare				Si -nā i ngat
140 Horses				Si nāng
141 Mares				Si -nā nāng
142 A bull	Sōm sat	Se jat	Khet -h	Si he ngat
143 A cow	Sōm nu	Pan nu	Pak nu	Si -nā ngat
144 Bulls				Si l rā
145 Cows				Shul nā lōng
146 A dog				Ui ngat
147 A bitch . .				Ui nū ngat
148 Dogs				Ui nāng
149 Bitches				Ui nā nāng
150 A he goat .	Mō (a goat)	Mo (a goat)	Mai (a goat)	Ma he ngat
151 A female goat				Ma nū ngat
152 Goats				Ma hō nāng
153 A male deer				Sakhi heo ngat
154 A female deer .				Sakhi nū ngat
155 Deer	Thamin	Kyiran		Sakhi heo nāng
156 I am				Khōke la tan-āi
157 Thou art				Nungni ni-mai
158 He is				Aya mai
159 We are				Khō-ni mai
160 You are				Bai ta o (sic)

Ss' (Hoangh o')	Sb' (Frer)	Khami (Chittagong Hill Tracts).	Khami (Latter and Campbell)	English.
A-bhoi lek or a bhoi 'sūn	Aphoi lek	Hoy-tap	(Hoi-na-hoi)	134 Best.
Lhūng	A-lhūng	A chung	(A-shiang)	135 High.
Lhūng-b'c	Sa a lūng	Hu ni tlang wa a chānglō	(Hu tlong a-shiang)	136 Higher
Lhūng lek	A-lhūng lek	A chāng tap	(Hu a-shiang-bē)	137 Highest.
S-nā		Kcong o hū rō	Kounggnau p' tang	138 A horse
S-nū	He-nū	Kcong-o-nū hū rō	Kounggnau nū	139 A mare
S nā h'ā		Kcong-o nā	(Kong o bang)	140 Horses.
S nū h'ā		Kcong o-nū na		141 Mares.
'So thi	Sho-thi	Shura patai	Chio p' tang	142 A bull.
'Sa nū	Sho-nū	Shura nū ha rō	Chio-nū . . .	143 A cow
'Sa-thi h'ā		Shura patai na	(Nū bang)	144 Bulls
'Sa nū h'ā		Shura-nū nū	(Nū bang)	145 Cows.
Ui hā	Ui hau	Ūi lo hā	Ūi loh	146 A dog
Ui nū	Ui nū	Ūi-nū hā	Ūi nū	147 A bitch
Ui 'an h'ā		Ūi lo na		148 Dogs
Ui nū h'ā		Ūi nū na		149 Bitches.
A mi nā		Me-hu patai ha rō	(Me-e)	150 A he goat.
A mi nū		Me-nū ha rō	(Me-e nū)	151 A female goat.
A mi h'ā		Me-hu patai nū	(Me-e bang)	152 Goats.
'Sai-gi nā		Chikhi patai ha rō	(Ta-kī)	153 A male deer
'Sai-gi nū		Chikhi nū ha rō	(Ta kī nū)	154 A female deer
'Sai-gi h'ā		Chikhi na	(Ta-kī bang)	155 Deer
Kyē ka tūn-yū	Kie kə moi-u	Kai te	Kai nū (or kai om)	156 I am.
Naung na moi yū	Naun nā moi u	Nāng dung-di tō	(Nang om)	157 Thou art.
Aya moi yū	Aya na moi u	Hānu teo	(Hā om)	158 He is
Kyē-me ma moi yū	Kie-me mā moi u	Kai-chō	(Kai-che om)	159 We are.
Naung me ma moi yū	Naun me mā moi-u	Nang lu dung-di tō	(Nang-che om)	160 You are.

Shō (Hough et)	Shō (Fryer)	Khami (Chittagong Hill Tracts)	Khami (Latter and Campbell)	English
Nā hyā moi yu	Ayatā mā moi u	Nī chē tō	(Hū-nī che om)	161 They are
Kyo kā moi ni u	Kie kā moi ni u	Kuī a		162 I was
Nauug nā moi ni ū	Nann nā moi ni u	Dung-di chī om		163 Thou wast.
Aya mā-mi ū	Ava nā moi ni u	Hūnni om	(Hū nāi kache boh)	164 He was.
Kyē-me mā moi ni ū	Kyē-me mā moi ni-u	Kuī-che om	(Kuī che kache boh)	165 We were
Nauug-me mā moi ni ū	Nann me mā moi ni u	Dung-di nung kō om	(Nang che kache-boh)	166 You were
Nā hyā moi ni u	Yn'ī lio nā moi ni u	Hū ni chī om	(Hūni che kache-boh)	167 They were
Tau-e	Moi-e	Nai mi	(Om)	168 Be
	Moi ci	Nai ba		169 To be
	Moi aga	Nai vang mi		170 Being
		Kūi tō-o mi		171 Having been.
		Kūi te o mi		172 I may be.
Kvē kā moi aih	Kvō kā moi-ci	Pakhā	(Pakhau)	173 I shall be
Deng-e	Deng e	Pakhā-wa	(Pakhau che)	174 I should be
Deng tū or deng na	Deng-ci	Pakha	(Pakhau boh)	175 Beat.
Deng pam	Deng ga	Ung pakha	(Pakhau bon)	176 To beat
Kyō kā deng ū	Kyō kā deng u	Kai pakha kinnū		177 Beating
Nauug nā deng ā	Nann nā deng u	Dung-di pakhā		178 Having beaten.
Ayā deng ū	Aya nā deng u	Hūnni pākha		179 I beat.
Kyē-me mā deng ū	Kyē-me mā deng u	Kuī che pakha		180 Thou beatest.
Nauug me mā deng ū	Nann me mā deng-u	Dung di pakha		181 He beats
Nā hyā deng ū	Ayatā mā deng u	Ni-che pakha		182 We beat.
Kvī kā deng ni ū	Kyō kā deng ni u			183 You beat
Nauug nā deng ni ū	Nann nā deng-ni u			184. They beat.
Ayā deng ni u	Aya nā deng ni u			185 I beat (<i>Past Tense</i>)
				186 Thou beatest (<i>Past Tense</i>)
				187 He beat (<i>Past Tense</i>)

Shò (Houghton)	Shò (Fryer)	Khami (Chittagong Hill Tracts)	Khami (Latter and Campbell)	English
Kvò-me ma deng-ni ü	Kie-me ma deng-ni u			188 We beat (<i>Past Tense</i>)
Naung-me ma deng ni ü	Naun me ma deng-ni u	.		189 You beat (<i>Past Tense</i>)
Na-hva deng-ni ü	Yati hio na deng ni u	..		190 They beat (<i>Past Tense</i>)
Kvò deng ra ka an-ü		Kai baumo .		191 I am beating
..		Kai yang ni-o pākhlā		192 I was beating
Kvò ka deng pheng ni u	.	Yang ni pa khā kai		193 I had beaten.
---	---	Kai pa khā pa ya	(Kai pakkau-pi-yan)	194 I may beat.
Kvò ka deng aih	Kie ka deng-ci	Kai pa khā kinnū	(Kai pakkan nouh)	195 I shall beat.
Naung na deng aih	Naun na deng-ci			196 Thou wilt beat.
Ava deng aih	Ava na deng-ci			197 He will beat.
Kye-me ma deng aih	Kye-me ma deng-ci			198 We shall beat.
Naung me ma deng-ai h	Naun me ma deng-ci	..		199 You will beat
Na-hva deng aih	Yati hio na deng-ci	..		200 They will beat
..	..	Kai pā-khā wā		201 I should beat.
A-deng ka khān ü	Kie deng ka sun-ev u	Kai am khā ka kham	(Kai pakkau)	202 I am beaten.
A-deng ka khān-ni ü	.	Am khā bom bom kai kham	(Kai pakkau)	203 I was beaten
A-deng ka khān-ai h		Pa khā am to kinnū		204 I shall be beaten.
Kye ka sit-ü	Kie ka sit-yu	Kai takkū bau	Kai cho(k)	205 I go
Naung na sit ü	Naun na sit-yu	Dung-di takkū	Nān cho(k)	206 Thou goest.
Aya sit-ü	Aya na sit-yu .	Ni takkū bau	Ni cho(k)	207 He goes.
Kye-me ma sit-ü	Kye-me ma sit-yu	..	.	208. We go
Naung-me ma sit-ü	Naun me ma sit-yu			209 You go.
Na-hyā sit ü	Yati hio na sit-yu			210 They go.
Kyè ka sit-ni ü	Kye ka sit-ni u	Kai takkū bau	Kai cho(k) bau(k)	211 I went
Naung na sit ni-ü	Naun na sit-ni u	Dung di takkū bau	Nān cho(k) bau(k)	212 Thou wentest
Ayū sit-ni ü	Aya na sit-ni u	Ni bai bau	Ni cho(k) bau(k)	213 He went.
Kye-me ma sit-ni-ü	Kie-me ma sit-ni u			214. We went.

English	Taungtha (W B Tydd)	Chinbōk (W B Tydd).	Yawdwin (A. Ross)	Shō (Chittagong Hill Tracts)
188 We beat (<i>Past Tense</i>)				
189 You beat (<i>Past Tense</i>)	.			
190 They beat (<i>Past Tense</i>)			.	
191 I am beating .				Khe ke mal
192 I was beating .	..		.	Khe ke mal hiā a
193 I had beaten .	...			Khe ke mal
194 I may beat	.			Khe ke mal-nūng
195 I shall beat .	..		Ka lāk-kō (<i>I shall come</i>)	Khe ke mal-āi
196 Thou wilt beat		..	..	..
197 He will beat .	A-ko kōn-ni-rī (<i>he will come</i>)	A-ni lāk-khī (<i>he will come</i>)		
198 We shall beat			...	..
199 You will beat .		-	. .	..
200 They will beat .		-		
201 I should beat .	..	-		Khe ke būp-ni shā .
202 I am beaten .	.	..	-	Khe mal khē ke mō (<i>me</i>)
203 I was beaten .	.		-	Yā khō mal khō mō (<i>me</i>)
204 I shall be beaten .		- .		Khe mal kham-er-shā
205 I go	..	..	.	Khe ke chet āi .
206 Thou goest	..			Nung chet-cha
207 He goes .		..		Ai chet-cha
208 We go .		..	.	..
209 You go				..
210 They go	. .	....		..
211 I went . .		..	..	Khe ke chet-cha
212 Thou wentest	..			Nung āyung ngō chet
213 He went				Ai chet .
214 We went .				..

Shā (Hoogli ton)	Shā (tryer)	Khami (Chittagong Hill Tracts)	Khami (Latter and Campbell)	English.
Kyē-me ma deng-ni ū	Kie-me ma deng-ni-u			188 We beat (<i>Past Tense</i>)
Naung me ma deng-ni ū	Naun me ma deng-ni-u			189 You beat (<i>Past Tense</i>)
Na hyā deng-ni ū	Yati hio na deng-ni u	..		190 They beat (<i>Past Tense</i>)
Kye deng ra ka an-ū		Kai baumo .		191 I am beating
		Kai yang ni o pakhiā	.	192 I was beating
Kyē ka deng pheng ni ū	.	Yang ni pa kha kha		193 I had beaten.
. ..	...	Kai pa kha pai yā	(Kai pakkan pi-yan)	194. I may beat.
Kye ka deng aih	Kie ka deng-ei	Kai pā khā kinnū	(Kai pakkan neuh)	195 I shall beat.
Naung na deng aih	Naun na deng-ei			196 Thou wilt beat.
Ava deng aih	Ava na deng-ei			197 He will beat.
Kye-me ma deng aih	Kye-me ma deng-ei			198 We shall beat.
Naung me ma deng-ai	Naun me ma deng-ei			199 You will beat
Na-hya deng aih	Yati hio na deng-ei	.. ..		200 They will beat
..	..	Kai pā khā wā		201 I should beat.
A-deng ka khaan ū	Kie deng ka san-ey-u	Kai ūm khā ka kham	(Kai pakkan)	202 I am beaten.
A-deng ka khaan ni ū	.	Am khā bom bom kai kham	(Kai pakkan)	203 I was beaten
A-deng ka khaan-ai	..	Pā kha ūm tō kinnū		204 I shall be beaten
Kye ka sit ū	Kie ka sit-yu	Kai takkū bau	Kai che(k) .	205 I go
Naung na sit ū	Naun na sit-yu	Dung-di takkū	Nān che(k) .	206 Thou goest
Aya sit-u	Ava na sit-yu	Ni takkū bau	Ni che(k) .	207 He goes.
Kye-me ma sit-ū	Kye-me ma sit-yu			208 We go
Naung-me ma sit-ū	Naun me ma sit-yu			209 You go
Na-hyā sit-ū	Yati hio na sit-yu			210 They go.
Kyē ka sit-ni ū	Kye ka sit-ni u	Kai takkū bau	Kai che(k) bau(k)	211. I went.
Naung na sit-ni-ū	Naun na sit-ni u	Dung di takkū bau	Nān che(k) bau(k)	212 Thou wentest.
Ayā sit-ni ū	Aya na sit-ni u	Ni bai bau	Ni che(k) bau(k)	213 He went.
Kye-me ma sit-ni ū	Kie-me ma sit-ni u			214. We went.

English	Taungtha (W B Tydd)	Chinbok (W B Tydd)	Yawdwin (A. Ross)	Shō (Chittagong Hill Tracts).
215 You went				
216 They went				
217 Go		Seto		Che . . .
218 Going .				Chetā lachā . .
219 Gone				Chetcha
220 What is your name ?	Nun a-menn ta-burr-yō ?	Ngan min annyan ?	Nanut na-nin ū yan ?	Nung mī ya ? .
221 How old is this horse ?	He myin sa myit t' ōm ?	She num-se kun a i-ksu lauk syan.	Akun i-ku āp si yan ?	Nī chey eya achak mī dāka ?
222 How far is it from here to Kashmir ?	(Kashmir) mittā a-rhu-yō ?	(Kashmir) i rut chok syan ?	Ī swē hang sak si-yan ?	Nī thak Kashmir prē y lām la ?
223 How many sons are there in your father's house ?				Pā im ū cha pachun ya-mai-om ?
224 I have walked a long way to-day				Lhām lo-a kācha nēi (per haps he chet-nī ū, I <i>have</i> <i>gone</i>)
225 The son of my uncle is married to his sister				Pū chū nū ka-nak (sic)
226 In the house is the sad- dle of the white horse				Shē bak long āmtong shagin mai
227 Put the saddle upon his back				Shē nū-ung āmtong
228 I have beaten his son with many stripes				Aī cha-nī nānā ka mal
229 He is grazing cattle on the top of the hill				Aī nī chak paka ka keong
230 He is sitting on a horse under that tree				Aī nī thūn chaba shē pūn ngāng
231 His brother is taller than his sister				A be thā`ka kling .
232 The price of that is two rupees and a half				Aī mūn lām nī gal khai
233 My father lives in that small house				Pā im lōk cha a mai
234 Give this rupee to him				Ne tanī ay ā pāk
235 Take those rupees from him				Aī lām nī nī ta la wē (sic lo-wē)
236 Beat him well and bind him with ropes				Nānā mal ya yan kūn
237 Draw water from the well				Wū mata tūi khai
238 Walk before me				Kei mai ma chet-āi
239 Whose boy comes be- hind you ?				Khe kan u cham (sic) ?
240 From whom did you buy that ?				Nī wan nī u thā ā lō yam ?
241 From a shopkeeper of the village				Nhum sai lha lō-ey

Sbō (Houghton)	Sbō (Fryer)	Khami (Chittagong Hill Tracts)	Khami (Latter and Campbell)	English
Naung me ma sit-mi ü	Naun me ma sit-mi ü			215 You went
Na byā sit-mi ü	Yatü hio na sit-mi ü			216 They went.
Sit-o	Sid-o	Takka	(Takko)	217 Go
Sit tü	Sit ga	Takkü wai	(Takko)	218 Going
Sit kü		Takkü bau	(Wo-boh)	219 Gone
		Nung-ō ung mmo āmi mo ?	Nān a-mūn (mi-mo) ?	220 What is your name ?
		Hinnā cūnai mā yō rē om mo ?	(Hi long-ō shunnee ma-ye-re omoh ?)	221 How old is this horse ?
		Hi inna Kashmir prō pa lo-mo ?	(Um-po imma chi po ma-ye- re om-oh ?)	222 How far is it from here to Kashmir ?
		Nāng po-ō immo lep po leong mā yō-rē om mo ?	(Wai nī pul-lo pai kai pu- wai)	223 How many sons are there in your father's house ?
		Wai nī kām lām lo chwei	(Kai mu prang) chi-po (a- yā la hā nī-e toi-cho)	224 I have walked a long way to-day
		Kai am prā chinā kām lā		225 The son of my uncle is married to his sister
		Hā nī immo kung-leong leong-ō gin o om.		226 In the house is the sad- dle of the white horse.
		Hā nī gin leong-ō tlang tlang-ō khāi		227 Put the saddle upon his back
		Hā nī dung-di-o pā kha nā- nung	(Hā-nī-e) chi-po pakkaun-nung-nung)	228 I have beaten his son with many stripes
		Hā nī-o pichha nā ta ta nā		229 He is grazing cattle on the top of the hill
		Hā nī ling leong pakhung-ō leong-ō tlang tlang-ō ung te	(Hā-nī ung te long tlanga hā dung-keng akāya.)	230 He is sitting on a horse under that tree.
		Hā nī tai-cho tleong-ō ā- cheang		231 His brother is taller than his sister
		Hunni-ō wang tlap nu-re la khai	(Hā nī-ō wang tlap nu-rē adull om)	232 The price of that is two rupees and a half.
		Kāi ām pa hu nī im-cho-o om		233 My father lives in that small house
		Hunni tānkā who-o (e, hā o) pey		234 Give this rupee to him
		Hu nī tan kā who-o (e, hā o) lo		235 Take those rupees from him
		Hā nī u pākha bom bom kābui hoy kom-ohūn.		236 Beat him well and bind him with ropes
		Kho-ō tūi kha būi hoy ā tōo		237 Draw water from the well
		Kāi-ō mo-o takko	(Kai-e mo-wa takko)	238 Walk before me
		Nung-ō nung thū-ō āmi mo ung hūi ?		239 Whose boy comes be- hind you ?
		Āmi khi ommo vān ?		240 From whom did you buy that ?
		Avān tākku chai-o vān		241 From a shopkeeper of the village

BURMA GROUP.

GENERAL INTRODUCTION

The Linguistic Survey does not extend to Burma or to the languages spoken in that province. A Burmese dialect, known as Maghi, is spoken in Backergunge and Chittagong. It does not, however, differ from the dialect spoken in Arakan, and it has, therefore, been excluded from the Survey as a language foreign to India proper.¹

Mra n dialect spoken in the Chittagong Hill Tracts, in several points agrees with Burmese and it has therefore been classed as belonging to the Burma group. The materials which are available for this dialect are, however, so unsatisfactory that its classification can only be provisional. It is based on facts which will be mentioned later on.

Most of the dialects belonging to the Burma group are all but unknown, and only the classical language of the Burmese literature, as it is spoken by educated Burmans, has been made available to philologists. What we know about the various forms of speech which must be classed as Burmese dialects, may be summed up in this place as a supplement to the Linguistic Survey.

Burmese is the chief language of Burma. It is bounded towards the south by Môn and Karen, towards the east by Tai languages, towards the north by Shân and Kachin, and towards the west by various Chin dialects.

The written language seems to be the same throughout, but the local pronunciation varies greatly. Our information about these differences is almost entirely limited to the dialect spoken in Amhar.

The Arakanese have branched off from the main Burmese stock at an early date. They are separated from the Burmese proper by a mountainous tract of country and there has been relatively little intercourse between them. The Arakanese dialect has, therefore, had a development of its own, and, in many respects, differs widely from standard Burmese. The pronunciation often agrees with written as against spoken Burmese. In other respects the phonetical changes are different from those occurring in standard Burmese.

The Arakanese are called Maghi² by the natives of India, the Burmans of Pegu call them Bakha or the 'sons of Bakhaing (Arakan)'.³

The Khyang⁴ or 'the sons of the river', are settled in Akyab and the Chittagong Hill Tracts. They are divided into seven classes, and three of these are said to be descended from Takings. The dialect spoken by the Khyang-thas is considered to be a form of Arakanese.

The Jahangs, who are settled on both sides of the Pegu Roma, are said to speak Burmese with a strong Arakanese accent.

The inhabitants of Tavoy consider themselves to be descendants of Arakanese. The language is said to contain many Arakanese provincialisms.

The dialects of Maghi will be found in the *Zeitschrift der Deutschen Morgenländischen Gesellschaft*.⁵

The dialects of the Maghi spoken in Backergunge and Chittagong are as follows —

	5744
	16417
	22,500
TOTAL	44561

A Burmese dialect is spoken in Mvelat by the Taungvros, who are settled in Hsa Möng Kham, Maw Nang, and Kyawk Tat¹

Mrū has provisionally been classed as belonging to the Burma group. It is spoken in the Chittagong Hill Tracts and the Arakan Hills

The numerals mainly agree with those used in Burmese and the Kuki-Chin languages, and Mrū seems to be most akin to these two groups. The two first numerals, however, *lo*, one, and *prē*, two, differ from those occurring in all related languages. We may perhaps compare Palaung *lē*, one; Xong *pra*, two

The numerals in Tibeto-Burman languages are often qualified by means of generic particles. These particles are prefixes in the Kuki-Chin languages, but suffixes in Burmese. Mrū agrees with this latter form of speech. One of the few generic suffixes which occur in the Mrū specimens is, moreover, identical with the corresponding Burmese suffix. *Yā*, which is used when the numeral refers to a human being, corresponds to Burmese *yauk* (Maghi *ya*), which is used in the same way. Other generic suffixes, which are common to both languages, are perhaps borrowed from Burmese

The higher numerals are formed in Burmese by prefixing the multiplier to the numeral 'ten', while the multiplier is suffixed in the Kuki-Chin languages. Mrū in this respect agrees with Burmese. Thus, *ngā-kom*, five-tens, fifty

There are also some points of resemblance between Mrū and Burmese in the formation and inflection of words

The prefix *a* which is used in Burmese in order to form nouns and adjectives is used in the same way in Mrū. Thus, *ā wāth*, a cloth, *ā chā*, son; *ā-ngā*, servant, *ā-sing-oi*, safe, *ā-lāh-mā*, far; *ā-tā-mi*, elder, etc

The male suffixes *pā* and *lā* and the female suffix *mā* in Mrū are identical with the corresponding Burmese suffixes *pha* or *pho*, *la*, and *ma*, respectively. *Ma* is not used in this way in the Kuki-Chin languages which replace it by the suffix *nu*

The suffix *la* which is occasionally added in the nominative case in Mrū is probably identical with the Burmese suffix *lā* which is sometimes added to the nominative, especially in adversative clauses. A suffix *loi* is sometimes added to the accusative in Mrū. In *āng-go pat*, me-to give, the same suffix occurs in the form *go*. Compare Burmese *lo* and *go*

The suffix *lhai* which is used in the conjugation of the Mrū verb in order to form a kind of past tense is probably related to the Burmese suffix *lhè*, etc

All these points seem to show that there is a certain connection between Burmese and Mrū. The materials at our disposal are, however, so extremely corrupt and untrustworthy that it is impossible to classify Mrū with certainty.

Mrū is by no means merely a Burmese dialect and differs from this latter language in essential points. We sometimes find parallel forms and words in other groups such as the Bodo, the Nāgā, and, more especially, the Kuki-Chin languages. The pronoun *āng*, I, for instance, is found again in the Bodo languages, and *en*, thou, may be compared with Angām *na*, thou, *un*, thy, etc. The suffix of the relative participle is *mi* in Mrū, as in the Lai dialect of Chin, and so on

The vocabulary is, to a great extent, independent. Many words are found again in the Kuki-Chin languages, especially in Khami. The negative particle *doi* seems to correspond to Meithei *da*, etc. But many common words, such as 'belly', 'ear',

¹ The preceding information has been condensed from *The British Burma Gazetteer* Rangoon, 1880, and from *Gazetteer of Upper Burma and the Shan States* By J. George Scott, assisted by J. P. Hardiman. Rangoon, 1900

'hand', 'mouth', 'horse', 'cow', etc., must be quite differently translated in Mrū and in the Kuki-Chin forms of speech. We sometimes find forms with an old appearance reminding one of Tibetan. Thus, *him*, house, Tibetan, *lhyim*; *lut*, dog, Tibetan *lhye*, Singphō *gut*, Burmese *lhye*. The greatest part of the vocabulary, however, is apparently independent, or corresponding words are found now in one and now in another group of connected languages.

Under such circumstances the classing of Mrū can only be provisional until we get new and better materials. We have found it to agree with Burmese in important points, while also other languages such as Nāgā, Bodo and Kuki-Chin languages sometimes have parallel forms and words.

The Mrū tribe has perhaps branched off from the Burmese branch of the Tibeto-Burman family at a very early date, before the modern groups such as Bodo, Nāgā, Kuki-Chin, etc., had been developed. They were perhaps the forerunners of the great Burmese invasion of Further India. The Arakanese tradition that the Mrūs were settled in Arakan before the Myamma race entered it would agree well with this supposition.

HYBRID BURMESE LANGUAGES

In Northern and North-Eastern Burma there are a number of tribes whose languages have not yet been thoroughly examined, but all of which appear to be more or less closely connected with Burmese and are probably hybrids. For the sake of completing the survey of the Tibeto-Burman group, I give the following very brief account of these forms of speech, which is entirely based on Messrs Scott and Hardiman's *Gazetteer of Upper Burma*.

A — DANU AND KADU.

The Danus live along the border which separates the Shāns from the Burmans. They form a considerable proportion of the population of the Maymyo sub-division of Mandalay, are numerous in the Ruby mines, in Mong Lōng, Hsum Hsai, and Western Lawksawk. They are also found in all states in the Myelat, especially in Pangtara, Poila, Yengan, and Maw. They are a hybrid race of Shān and Burmese. Their present speech is a form of Burmese with a great admixture of foreign words. See *Gazetteer of Upper Burma*, Vol. I, Pt. I, pages 562 and ff.

The Danaws are apparently different from the Danus, and are perhaps originally Taungthus (i.e. Karens). They are found in Pangtara, Kyawh Tat, Lai Hsai, and the surrounding larger states, but are not very numerous.

The Kadus are Burmese and Shān half-breeds with traces of Chin and perhaps Kachin blood. If they had ever a distinct language it is now extinct or has been so much modified by all its neighbours as to be little better than a kind of Yiddish. The Kadus are chiefly found in the Katha district. See *Gazetteer of Upper Burma*, Vol. I, Pt. I, pages 569 and ff. Vocabulary on pages 691 and ff.

B — HYBRIDS OF KACHIN AND BURMESE

The following languages appear to be hybrids between Kachin and Burmese. Some of them have been already referred to when dealing with the Kachin group, but as they

are all more closely connected with Burmese they are again mentioned here. It is possible that they are not hybrids, but independent forms of speech.

The Asi or Szi are a half-breed branch of the Lepar Kachins, and their headquarters are in the hills in the neighbourhood of Mogaung. Their language does not seem to be connected with Kachin, but agrees best with those of the other members of the above group. See *Gazetteer of Upper Burma*, Vol. I, Pt. I, pages 377 and ff. Vocabulary on pages 660 and ff.

The Lashis are much mixed up with the Szis and with them are spread all along the frontier of Burma, north, east, and south-east of Bhamo. See *Gazetteer of Upper Burma*, Vol. I, Pt. I, page 387. They are a hybrid race, see page 382. Vocabulary on page 660.

The Marus, so far as known territory is concerned, frequent the borderland of Burma and China, particularly to the north-east of Talawgyi, south of the main Lashu settlement, and east of Loi Nju. They are however found south and west of this, as far as Katha. They are believed to have come originally from the north. Their language is closely connected with Szi and Lashu. It is nearer Burmese than Kachin. See *Gazetteer of Upper Burma*, Vol. I, Pt. I, pages 382 and ff. Vocabulary on pages 661 and ff. Possibly a hybrid race.

The Hpöns are found so far only in the upper defile of the Irrawaddy between Bhamo and Sinbo and just above it in the Mankin valley to the south east of Sinbo. They have nothing to do with Shāns, but are much more closely connected with Burmese. 'It is possible that they are a mere sort of dishclout, like the Yaws and Danus and Kadus, full of traces of all their neighbours.' See *Gazetteer of Upper Burma*, Vol. I, Pt. I, pages 566 and ff. Vocabulary on pages 661 and ff.

The Achangs call themselves and are called by their Chinese neighbours Ngachang or Achang. They appear to be called Parans by the Kachins round about. The name Mangtha is a simple Burmese perversion of the Shān form Tai Mōng Hsa, that is to say, Shāns from the two Hsa states, Ho Hsa and La Hsa. The Upper Burma Gazetteer also calls them Tarens or Tarongs. The Kachins regard them as being indirectly connected with them. Their dress, religion, and customs are those of the Chinese Shāns. They are found on the west border of the Chinese state of Santa and in Khāmti Lōng. Their language is a curious mixture. Captain H. R. Davies estimates that about thirty per cent of their vocabulary appears to be connected with Burmese, and twelve per cent with Shān. A reference to the published vocabulary shows a close resemblance between the Achang and Lashu numerals and the one pronoun available for comparison. I therefore include Achang in this group. See *Gazetteer of Upper Burma*, Vol. I, Pt. I, pages 390 and ff, 618 and ff. Vocabulary on page 661 and ff.

C—THE LIHSAW SUB-GROUP

A group of some six languages, of which Lih saw is the principal, seems to be connected with Burmese. They all seem to be related to each other. They are the following—

The Lih saws are found chiefly in the neighbourhood of Sadōn and scattered at high altitudes and always in very small villages throughout the Northern Shān States and

Möng Mit The Kachins call them Yawyin and the Chinese Lih saw. The language has no resemblance to Kachin, but is practically the same as La'hu. It is possible that, like the La'hus, they are a half-breed race. See *Gazetteer of Upper Burma*, Vol I, Pt. I, pages 388 and 587. Vocabulary on pages 661 and 702.

The La'hus are commonly referred to as the Mu Hsö. The Chinese call them Loherh or Law'he. They are locally called Myen by the Shāns, while the Wa sometimes called them Kwi, which seems to be really the name of a sub-clan. In the Kēngtūng State there are two main divisions who call themselves La'hu-na and La'hu-hsi, and speak different dialects. The principal seat of the La'hus, so far as known, is in the country north of Mong Lem between the Salween and the Mekhong. There are also colonies of them scattered over Kēngtūng and Kēng Cheng. Their language is practically the same as Lih saw. See *Gazetteer of Upper Burma*, Vol I, Pt I, pages 576 and ff. Vocabulary of La'hu on pages 670 and ff. Of La'hu-na on pages 697 and ff, and of La'hu-hsi on pages 699 and ff.

The Akhas or Kaws are probably the most numerous and widely distributed of the hill tribes of Kēngtūng. Their language appears to be connected with La'hu and Lih saw, but the resemblance is not very close. I have placed them provisionally in this group. See *Gazetteer of Upper Burma*, Vol I, Pt I, pages 588 and ff. Vocabulary, on pages 692 and ff.

The Akō are probably a half-breed race. They are closely related to the Akha and also dwell in Kēngtūng. Their language is very similar to Akha, and in the case of the pronouns, closely resembles La'hu. There is no record of the Akha pronouns. See *Gazetteer of Upper Burma*, Vol. I, Pt I, page 594. Vocabulary on page 694.

The Li-sus are a transfrontier tribe who live on the upper courses of the Salween and Me-kong. Their language, so far as we can judge from the meagre vocabulary available, is allied to that of La'hu and Lih saw, and, through them to that of Burmese. See *Gazetteer of Upper Burma*, Vol I, Pt I, page 616. Vocabulary on page 671.

The head-quarters of the Musus or Mossos are at Yetohe, near the Me-khong, a little south of Tseku, about the 28th parallel of north latitude. They call themselves Na-chu or Na-chri. They are a transfrontier tribe, and the one meagre vocabulary which we possess points to a close connexion of their language with that of the Li-sus. See *Gazetteer of Upper Burma*, Vol I, Pt I, page 616. Vocabulary on page 671.

D—UNGROUPED LANGUAGES

The following appear to be Tibeto-Burman, but, with the materials at my command, I am unable to say how they should be grouped.

The Lolos are a transfrontier tribe, whose home is the part of Ssu-ch'uan included in the large bend made by the Yangtzu River in 103° east Longitude. Thence they have spread south into Yunnan and east into Kueichao, and are found in scattered communities as far as Ssumao and the southern frontier. They call themselves Lo-su and Ngo-su, and in some dialects Ne-su. See *Gazetteer of Upper Burma*, Vol. I, Pt I, pages 613 and ff. On page 670 there is given a vocabulary of the Lolo spoken in Mēng hwa village. The language is said to resemble Lih saw, but I do not find this to be borne out by this vocabulary. On page 598 it is stated that some authorities consider that Lolo should be grouped with Burmese.

The Lantens are a Yao tribe found in Kěngtūng. The few words of Yao which are available give no real clue as to the classification of the race. It may fairly confidently be said that they have no race connection with the Tai, the Wa-Palaung, or the La'hu Lahu stocks. The most probable conjecture is that they are an off-shoot or a half-breed race of the Hmēng or Miao-tzu. See *Gazetteer of Upper Burma*, Vol I, Pt I, pages 604 and ff. Vocabulary on pages 671. Account of the Hmēng or Miao-tzu on pages 597 and ff.

Ming Chi'ang Vocabulary on pages 670 and ff

Mahe Ditto.

Pyin or Pyen Vocabulary on pages 717 and ff.

MRU

The Mrūs are settled in the Arakan Hills and in the Chittagong Hill Tracts. Their name is given as Mro by Sir W. Hunter, but his authority was Captain Lewin, who spells the name Mrū. Sir Arthur Phayre says about them —

‘This is a hill tribe now much reduced from its ancient state. They once dwelt on the river Kulādan and its feeders, but have been gradually driven out by the Kami tribe. They have therefore emigrated to the West, and occupy hills on the border between Arakan and Chittagong. The Rādzaweng, or history of the Arakanese kings, refers to this tribe as already in the country when the Myamma [i.e. Burmese] race entered it. It states also that one of this tribe was chosen king of Arakan about the fourteenth century of the Christian era. The traditions recorded in the same work also imply that the Mrū and Myam-ma races are of the same lineage, though this connection is denied by the Arakanese of the present day, who regard the Mrū tribe as “wild men” living in a degraded state, and consider that it would be disgraceful to associate with them. The number of the Mrū tribe in Arakan amounts to about 2,800 souls. Their language is unwritten. They call themselves *Mrū*. *Toung Mrū* [wild Mrū] is a name given to some of their clans by the Arakanese. *Mrū* is also used by the Arakanese as a generic term for all the hill tribes of their country. The word Khyeng is occasionally used in the same sense.’

The number of Mrūs in Arakan, at the census of 1891, was 15,891. In the Chittagong Hill Tracts Mrū was spoken by 100 individuals in the Chakma, and by 2,000 in the Boh Mong Chief’s circle. The total number of speakers was therefore —

Burma	.	.	.	15,891
Boh Mong	.	.	.	2,000
Chakma	.	.	.	100
TOTAL				<u>17,991</u>

The fullest account of this tribe is given by Captain Lewin in the work quoted under authorities below. Sir W. Hunter, in his Statistical Account of Bengal, has reprinted this description in a shorter form, and from this latter work the following notes are taken —

‘The Mros are a tribe which formerly dwelt in the Arakan hills, they now live principally to the west of the river Sangu, and along the Matāmuri river within the Chittagong Hill Tracts. They assert that they were driven from Arakan by the Kumis, and some few years ago a bloody feud existed between them, and affrays often took place. The spread of British influence among these tribes has now put a stop to such encounters.

In *physique*, they are tall powerful men, dark complexioned, with no Mongolian type in their features. They are a peaceable, timid people, and in a dispute among themselves do not fight, but call in an exorcist, who tells them the decision of the spirits in the matter. They have three gods,—viz., Turū, the Great Father, Sang Tūng, the hill spirit, and Oreng, the deity of the rivers. They have no regular ideas as to a future state. Their ordinary oath is by gun, *dao*, and the tiger. On solemn occasions they swear by one of their gods, to whom at the same time a sacrifice must be offered. The breaking of an oath of this description they believe will be certainly punished by disease, ill luck, and death. A young man has to serve three years for his wife in his father-in-law’s house, or if wealthy, this preliminary can be dispensed with by paying 200 or 300 rupees. The principal marriage ceremony consists of feasting and drinking. Before marriage the sexes have unrestrained intercourse. A child is named the day after its birth. In cases of divorce, the husband is repaid all that he gave for his wife, and she has to leave all her ornaments behind her. A second marriage among women is unusual, but a widow may remarry. On a man dying and leaving a young family, his eldest and nearest adult male relative takes the family and the deceased’s wife to live with him. The Mros bury their dead. If a man has sons and daughters, and they marry, he lives with his youngest child, who inherits all property on the death of the father. Two sorts of slavery are recognised—captives taken in war, and debtor slaves, but both are treated alike. They fix the site of their villages by the dreaming of dreams.

They weave their own clothes from cotton grown by themselves. The men wear only a strip of cloth round the waist which is passed between the legs, and the women nothing beyond a short petticoat. They seem to think that their tribe is dying out. They say that in their fathers’ time men used to live to the age of a hundred years, but that now the average duration of life does not extend beyond fifty or sixty years.’

It should be noted that Mrū is quite different from Mrung, the common name for Tipurā in the Chittagong Hill Tracts.

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- EALES, H L.,—*Census of 1891 Burma Report* Vol 1, Rangoon, 1892. Mention of Mro on pp 147 and 199.

A translation of the Parable of the Prodigal Son and a List of Standard Words and Phrases have been received from the Chittagong Hill Tracts. They are extremely corrupt and untrustworthy, but they are the only foundation of the notes on Mrū grammar which follow. Sir George Campbell's specimen is so full of misprints that it has been of very little use. The grammatical sketch as well as the specimens printed below must, therefore, be used with great caution.

Pronunciation.—The spelling is very inconsistent, and it is often impossible to decide what the actual pronunciation is. In *tsū-mā*, *tsē-mā*, daughter, *ā* seems to be the correct vowel, compare *chā-pā*, son. The personal pronoun of the first person singular is written *āng* in the specimen, and *ung* in the list. The correct form is probably *ang*, the same form as in Bodo. *A* is probably also the sound pronounced in *mā* or *mung*, to go. Captain Lewin has *kumān*. *A* is apparently written for *e* in *pras-yāh*, two, in the specimen. The list and other vocabularies give *pre*. *E* is probably also the actual sound in *par* and *pe*, to give, and perhaps in *oar*, *wor*, *wey*, or *wā*, to be. Campbell has *wey*. The same verb perhaps also occurs in *hom hu-hu owor*, bread enough to spare. The postposition 'to', 'from', is written *kor*, *loy-ē*, *kāeh*, *loyey*, *keey*, and *khoe*. Campbell has *keux*, which is certainly a misprint. *E* is probably written for *i* in *mēa*, what? the form *mya* occurring in most places. The negative particle is written *dot*, *dui*, and *de*. Captain Lewin has *dot*, *dō* or *dū* is probably the correct form.

A euphonic *y* occurs in forms such as *pre-yā* or *prat-yāh* besides *pre-ā*, two. In *lor-yā*, one, *y* is apparently written for *y*.

The difference between hard and soft consonants seems to be small. Thus, we find *gor* and *loi*, in, to, *gā-sāng* and *kā-syāng*, all, together, *klenge* and *klenghe*, than; *tēp-ā* and *tēp-ā*, strike, etc.

Aspirates are interchanged with unaspirated consonants, thus, *lhor* and *koī*, to, *khyān-kyān*, much, *khong-kong*, good, *phai-mi* and *pai-mi*, he, etc. *Khong-kong*, good, is probably the Burmese word *kong*, the common word for 'good' in Mrü being *yūng*.

Final consonants are often silent. Thus we find *bā* and *bāk*, a plural suffix, *lohe*, *lohe-yā*, *loh-yā*, and *lo-yā*, one, *lah-mā* and *ā-lāk mā*, far, *pāk* and *pā*, pig, *tud-a* and *tu-a*, to, etc. The *h* which is often added after a final vowel is perhaps only a tone indicator. Thus, *loi-yā* and *loi-yah*, one.

Ch is probably pronounced *ts*, for we find *tsā-mā*, daughter, *tsā*, child, *chā-pā*, *tsā* and *chā*, male child, son. Compare Burmese *thā*, Arakanese *tsā*, child. *Tsā* seems also to mean 'small'. It is written *ja* in No. 233. *Chh* probably represents *s*, thus, *ung tārāng tsā matticama-koy-ē chhyong-tā-khar*, my uncle's son his-daughter-with joined-is. *Chhyong* seems to be identical with *syāng* in *kā-syāng*, join.

M is interchanged with *ng* in *kūm* or *kung*, back. *Gn* is often written for *ng*; thus, *agna*, a servant, *gnom* and *ngōm*, be, etc. Final *ng* seems to be very faintly sounded. Thus Hodgson gives *loun*, one, where the specimens have *lo*, *loh*, or *loh*, we find *rung* and *run*, buy, *u* and *yūng*, good, etc. We often find *o* or *ow* instead of *u*, thus, *wang*, *oang*, and *owan*, to go to, *woi*, *oi*, and *owoi*, to be, etc.

Articles—The numeral *loh* or *lo-yā* may be used as an Indefinite article, while definiteness is expressed by means of demonstrative pronouns or relative clauses.

Nouns.—The prefix *ā* is often used before nouns, especially before such as denote relationship, thus, *āng ā-pā*, my father. It seems to be used, like the corresponding prefix in Burmese, in order to form nouns from verbs. Thus, *ā-ngā*, servant, *ā-māthā-māla*, harlots, *ā-wāth*, cloth (Burmese *awat*, from *wat*, to put on).

Gender—Gender is only apparent in the case of animate beings. It is sometimes, in the case of human beings, distinguished by using different words, thus, *pā*, father; *ū*, mother, *nao-mā*, (younger) brother, *twa-mā*, sister. The male suffix, in the case of human beings, is *pā*, and the female *mā*, thus, *chā-pā*, son, *tsā-mā*, daughter. The gender of animals is distinguished by means of the suffixes *lā*, male, and *mā*, female, thus, *tsā-lā*, a bull, *tsā-mā*, a cow, *roa-lā*, a he goat, *roa-mā*, a she goat.

Number—There seem to be two numbers, the singular and the plural. When it is necessary to distinguish the plural, some word meaning 'multitude', 'all,' etc., is added. Thus, *pā bā-bā*, fathers, *yūng-mi bai-bai*, good men, *machhuwa yūng bāk-bā*, good women. *Bai*, and perhaps also *bāk* or *bā*, seems to be identical with *boi* in *loak-ta-boi*, spent-everything. The word *mātēn* in *mā-mi tānkā mātēn*, those rupees, is perhaps also a plural suffix.

Case—The Nominative and the Accusative do not generally take any suffix. In *pai-mi-kā lom-lai*, he was in want, we apparently have a nominative suffix *kā*. The same suffix occurs in Burmese, especially in adversative clauses.

It is not certain whether there occurs any proper suffix of the agent. In *ung nā tēbā*, I strike, *en nea tēp*, thou strikest, *ung na yā tep*, I may strike, *nā* and *nea* are perhaps such suffixes. But *nā* also occurs after the subject of an intransitive verb, thus, *ung nā mung*, I go. In *āng-ung ā-kā-mi wān*, I getting property, my share, *ung* is perhaps the suffix of the agent.

The suffix *kāeh*, *kor*, *key*, *ka*, or *go* is sometimes added to the object, thus, *ā-chā-koī ā-pā khāh*, the son the father (subject) saw, *āng-go par*, me-to give, etc. Compare the corresponding suffix *ko* in Burmese.

The Genitive is denoted by putting the governed before the governing noun, thus, *in pā hūm key*, thy father's house. In The suffix *kāeh* may be added, thus, *par-mi-kāeh pāng-koth*, his neck. In *rangkā korngā un-ning ā-munkhat-lo*, this horse's years how-many, *un* is inserted between the two nouns. Compare Khami *ung* and *in*, Burmese *in*, *i*. The Vocative may be formed by suffixing *o*, thus, *ā-pā-o*, O father. Other relations are indicated by means of postpositions. Such are —*eh*, *in*, *at*, *har*, *with*, *kor*, *in*, *to*, *lung-eh*, *at the back of*, *behind*, *tadē* or *tuda*, *to*, *from*, etc.

Adjectives.—Adjectives sometimes follow, and sometimes precede, the noun they qualify, thus *mrū yūng-mi pre-ā*, men good two, *yūng-mi mrū bar bar lar*, of good men, *lit* good man all word, the word of good men. *Mi* in *yūng-mi* is probably the suffix of the relative participle. *Mā* seems to be another form of the same, thus, *ā lāk-mā pren*, far-being country, but *Kashmir pi en mun-khat lū*, Kashmir country how far? The particles of comparison are *lāey* and *klēng-ē*, thus *par mi lā-ey u*, him than good, better, *na-mi klengke tsyong*, that than high, *par-mi twā-mā la-ey mā-mi syong-khat*, his sister than he high is. *Khar* in *syong-khat* is an intensifying verbal suffix.

Numbers.—The numerals are given in the list of words. They sometimes follow, and sometimes precede, the noun they qualify, thus, *mrū lor-ya* and *lor-ya mi u*, one man. The list of words has *loke*, one. The final *e* is also written *eya*, *yā*, *yah*, and *ya*, and the *h* preceding it is generally dropped. It is therefore probably silent. Thus, *mrū lor-yā chā-pā prar-yāh oar*, man one-of sons two were. *Yā* or *ā* and *yāh* are regularly added to a numeral when the qualified noun denotes persons. It is dropped when animals are spoken of, thus, *kūn loh*, dog one, a dog. *Yā* is therefore probably a generic suffix. The generic particles are therefore probably suffixes, and not prefixes, just as in Burmese where they are suffixed when the numeral is less than ten. *Yā* corresponds to Burmese *yauk*, Maghi *ya*, a generic particle used to denote rational beings. The generic suffix used with reference to money seems to be *lāp*, thus, *mā-mi chhūng prē-lāp kon khwar*, this-of price two-rupees and a-half. The generic particles are apparently also used alone, as a kind of indefinite article, thus, *ā-tong ā-wāth*, a cloth, *fā-nar a-tong*, shoes, *roā apum*, a kid. *Ā-tong* corresponds to the Burmese generic particle *a-thin*, (written *a-thaṇ*), a piece of cloth. No generic particle is used in cases like *roa lā loh*, a he goat, *ruth-buth-lo*, a ring, etc.

Pronouns.—The following are the *Personal pronouns* —

<i>āng</i> , <i>unq</i> , I	<i>en</i> , <i>in</i> , thou	<i>par-mi</i> , he
<i>āng</i> , my	<i>en</i> , thy	<i>par-mi</i> , his
	<i>en-kam</i> , thine	
<i>āng-eng</i> , <i>ung-ing</i> , we	<i>en-ni</i> , you	<i>par-mi</i> , <i>la-buāh</i> , they.

Several other forms occur, many of them, however, are only different spellings of the above. Instead of *āngeng*, we, we also find *ā-ing* and *āngjing*. The latter form may be a miswriting, but it may also be compared with Bārā *zang*, Lālūng, *jing-rau*, we. The list interchanges the second and third persons plural in two places. It also has the form *or-mi*, they. This word means 'him' in the specimen.

Demonstrative pronouns — *Pat*, *pat-yā*, and *pat-mi*, that, *mā-mi*, that A pronoun *ang-lā*, this, seems to occur in No 221, *rang-lā lorngā*, this horse The Demonstrative pronouns are generally used as personal pronouns of the third person The suffix *mi* seems to be that of the relative participle, thus, *na-mi tong-chang*, this what? *lēt*, apparently 'being-what?' *Na-mi* seems to be derived from the verb *nā*, Burmese *nē*, to be The suffix *mi* is dropped when the pronoun is used as a prefix, thus, *mattwama*, that is *mā-twa-mā*, his daughter

There are no *Relative pronouns* A relative participle seems to be formed by adding the suffix *mi*, thus, *āng-ing ā-lā-mi wān*, me-by to be-got property, the property which I shall get The same form seems to occur in passages such as — *chā ā-so-mi*, son young-being, the younger son, *pāk-chā-mi*, pigs-eaten-what, pigs' food, husks, *to-rā-mi wān*, all that I have, etc The suffix is sometimes *mā*, and not *mi*, thus, *ā-lāk-mā pren*, a far country, *lim-loi wāng-mā-lha*, house-to coming-time-at, when he came near to the house, compare *Shō lhoā*, time-at, when

Interrogative pronouns — *Mēa*, or *myā*, who? *tong*, what? *tong-phā*, why? *munya* and *ā-munlhat*, how many? *mun-lhat*, how much?

An *Indefinite pronoun* seems to be formed by adding the suffix *po* to the first numeral, thus, *loi-yā-po payā-hom-doi pat-mi*, any body gave-food-not to him

Verbs.—There are no pronominal prefixes used in order to denote the person and number of the subject In *en lung-le ey ā-myā tsā-chha ā-mung*, thy back-at whose boy goes? we have perhaps a pronominal prefix of the third person in the *ā* of *ā-mung*

The root alone, without any suffix, is generally used in order to denote the present and past times, thus, *ung nā*, I am, *pat-mi wān*, he was Several suffixes may be added, but I am unable to give the exact meaning of them A suffix *ā* occurs in forms such as — *ung nā tīb-ā*, I strike, *chun-āh*, gathered, *deb-ā*, entreated, etc Another suffix is *lho*, thus, *en mung-lhoh*, thou goest, *longgnānecho-lho*, I am dying, *ung mung-khoh*, I went, *chintatung-lho*, sent The suffix *lha* generally seems to convey the idea of past time, thus, *long-lha*, was dead, *lā-lha*, has been found, *oang-kla-kha*, fell-on (his neck), *loi-lha*, went, etc But it is also used to denote the present time, thus, *pat-mi mung-lha*, he goes Compare the verbal suffix *lha* in Maghi The suffix *ta* or *tā* is used in a similar way, thus, *lun-ta*, asked, *loak-ta-wei*, wasted all, *pa-rum-tā*, heard. It is sometimes followed by *lha*, thus, *pat-mi tēp-tā-lha*, he strikes, *ung tēp-tā-lha*, I have struck, *chyong-tā-lha*, he has married, etc

The suffix *lha*, combined with a prefix *khām*, also occurs in *ung khām tēp-kha*, I am striking *Ung-ay tēp-ung* occurs as the corresponding imperfect, I was striking

The root alone is apparently also used as a *Future* Thus, *āng kor-pun ā-pā tua āng-loi*, *āng tai-pay*, I will arise, my-father to I-will-go, I will say The form *tai-pay* perhaps contains a suffix *ay* The suffix *ā* is used to form the future in *ung-tēb-ā*, I shall strike I cannot analyse the form *ung-nē-chyan*, I shall be *Chyan* seems to be identical with *leom*, to sit, for which Campbell gives *chum* The same word apparently also occurs in *ung-yā keon-kha*, I may be, *kush-chang-hom*, in order to be merry, etc

The root alone is also used as an *Imperative* Thus, *mung*, go, *chā*, eat, *nā*, be, *pai*, give Sometimes a suffix *ā* is added, thus, *tēb-ā*, strike, *tan-ā*, put, etc This form seems to be identical with the infinitive In the first person plural we find a suffix *so*, apparently corresponding to Burmese *tso*, in *khush-so*, let us be merry Other

forms for the same are *chu āng-jing chā-hom-chī*, let us eat, *ang eng gā-sāng tai-oi-oi* *lhushi-oi*, we all should make rejoicing These forms are not clear to me

The root alone is also used as an *Infinitive* or *Verbal noun*, thus, *pai-mi mu du-chāhowoi*, he his-belly to-fill wished. The literal translation of *du-chāhowoi* seems to be 'full-eating-was' In *kohi-lhohi lung-hoi*, after having spent, *lit*, spending back-on, this verbal noun is used as a genitive The suffix *ā* is added in *tēp-ā*, to strike The suffix of the infinitive of purpose seems to be *thing*, thus, *pai-mi prangā-ehi koi thing pā chin-tatūng-lho*, he fields-into (*lit* outside) to-feed pigs sent (him) The suffix *kom* seems to be used in the same way, thus, *āng āng khān-pon tuda lhushi-chang-kom*, I my friends with merry-being-for, *āng en chā aplet-kom nā-doi*, I am not worthy to be thy son *Aplet-kom* seems to be an infinitive of purpose, *nā-doi* means 'is not,' or 'am not' Compare the use of *kom* in *pai-mi lom*, hum for The same suffix seems to occur in *toi-cha-gom*, to eat

Participles —The suffixes *mi* and *mā* used in forming the *Relative participle* have been mentioned with relative pronouns The suffix *mi* is also used to form a *Noun of agency*, thus, *roa-thing-mi*, a shepherd, *lit* goat-tender An *Adverbial participle* seems to be formed by prefixing *ā* and suffixing *oi*, thus, *ā-sing-oi*, safe. The form *mung-lrāng*, going, is perhaps also an adverbial participle The various tenses are used instead of the *Conjunctive participle* There is apparently no form in the specimen which can be called a real participle of this kind. And the list gives *leon-lhai*, having been; *tēp-tā-lhai-lhoh*, having struck, and *mung-tin-lhoh*, gone, with the same suffixes as are used after the finite tenses Forms such as *chin-āh*, gathering, are formed by adding a postposition *ā* to the verbal noun.

Passive —The list of words presents the following forms —*ung ke tep-ung*, I am struck; *ung kham tep-lhai*, I was struck, *ung kham tep chātai*, I shall be struck. The verb *kham* seems to be identical with Burmese *lhan*, to suffer A similar verb is suffixed in Khami and Shō *Ung le* is perhaps the object, 'me', and *ung le tep-ung* perhaps means 'me striking' In the specimen we find *lā-lhai*, was found again, in form identical with the active

Compound verbs are extensively used, but I am unable to analyse most of them The following prefixes occur —*gā* and *kā*, *loi*, *pa*, *po*, *tai*, *toi*, *wang*; and *yā* Thus, *gā-sāng* and *lā-syāng*, to join, be together, perhaps from *chang*, to be *loi-pun*, to arise; *pa-rum*, to hear; (*owan*)-*po-lā*, to bring, *tai-pa*, to speak, to say; *toi-chang*, to serve, *toi-chā*, to eat *wang-ting*, to come back *oang-lā*, to fall, *owan-po-lā* to bring The suffix *wang*, *oang*, or *owan*, is perhaps identical with the verb *wang*, to come *Yā* is prefixed in forms such as *ung yā-leong-lhai* I may be, *ung-na yā-tep*, I may strike It seems as if the modifying word is generally prefixed. Sometimes, however, it is also suffixed Thus, *um tēptā lhyān-lyān*, i.e., *ung tēp-tā-lhyān-lhyān*, I have-struck-much, *loal-tā-boi*, (he) wasted-all, *payā-hom-doi*, gave-food-not, *chu āng-jing chā-hom-chī*, let us eat-food. It will be seen that the suffixes are generally inserted between the principal verb and the modifying addition Such combinations are, therefore no real compounds But in *toi-chang-lo*, I served, we have perhaps a real compound with the latter component modifying the former The word *woi* in *en āng hai lā-syāng-woi*, thou me with art-always-together, is perhaps the verb substantive

The *Negative particle* is *dōi*; thus *chāl oai dōi*, food was not.

An *Interrogative particle* is perhaps *ko* in *rang-kā korngā lun-nung āmun-khat ko*, thus horse's years how many?

Order of words.—I have been unable to find any rule for the order of words. Every possible combination occurs.

I have printed the specimen and the list of words with only a few corrections. In the specimen I have hyphenated out the different words and syllables, and corrected the translation in a few places. The specimens write sometimes *ā:* and sometimes *a:*. I have given *a:* throughout.

[No. 39.]

TIBETO-BURMAN FAMILY.

BURMA GROUP

MRŪ

(CHITTAGONG HILL TRACTS)

Mru loi-yā chā-pā prai-yāh oai Chā ā-so-mi ā-pā koi tai-pa, 'Ānging
Man one-of sons two were Son younger the-father to said, 'My
 ā-kā-mi wān āng-go pai' Pai-mi rathyāh wān pay-ā Hāng-kākā-āh
share goods me-to give' He divided goods gave Not-long-after
 chā ā-so-mi plan chin-āh, pai-mi ā-lāk-mā pren koi-khai Pai-khoi
son younger again gathering, he far country went There
 pai-mi sun-tbāka wān Khoi-khoi kung-koi pai-mi pren-koi mru chāk
he wasted goods Spent after that country-in men food
 oai-doy; pai-mi-kā kom-lai, Pai-mi pren-koi loi-yah mru
was-not, he was-in-want He country-in one man
 kā-syāng Pai-mi prangā-eh koi-thing pā chin-ta-tūng-kho pai-mi-kāeh
joined He field-into to-feed pigs sent him
 Pāk-chā-mi pai-mi toi-cha-gom pai-mi mu du-chākowoi Loi-yā-po payā
Husks he eat-to his belly to-fill-wished Anybody gave
 hom-doi pai-mi Kung-āhā pai-mi tai-pa, 'Āng ā-pā buth-buth-meong a-gna
food-not him Afterwards he said, 'My father's how-many ser-
 (*e a-nga) kom huhu owoi, āng chak-rai kong-gnānecho-kho Āng koi-pun
vants bread enough is, I hunger perish I will-rise
 ā-pā tua āng-koi, āng tai-pay, "Ā-pā-o, āng gnara koāng koi, āng
the-father to will-go, I will-say, "Father-O, I sinned heaven to, I
 en chā aplet-kom nā-doi, āng tua en agna" Kung-eh pai-mi ā-pā
thy son to-be-called (?) am-not, me make thy servant" Afterwards he the-father
 tuda koi-khai Ā-lāk-mā-koi-khā-oh ā-chā-koi ā-pā khiah, hāno,
to went Far-way-off-when the-son the-father saw, had-compassion,
 pai-mi poth-khai pai-mi-kāeh pāng-koth oang-kla-khai pai-mi-kāeh sora-nām-ā. Āchā
he ran his neck fell him kissed The-son
 ā-pā-koi tai-pā, 'Ā-pā-o, āng gnara koang koi, en-tuda, āng en
the-father-to said, 'Father-O, I sinned heaven to, thee-before, I thy
 chā aplet-kom nā-doi' Ā-pā agna koi tai-pa, 'Owan-po-lā ā-tong ā-wāth
son to-be-called (?) am-not' The-father servants to said, 'Bring a dress
 haya-kupa, pai-mi-koi kroa pe ruth-buth lo, khopa fā-nai ā-tong pa
put-on-him, his finger put ring a, feet shoes a-pair give

Ohu-āng-jung-chā-hom-chi, khusbe-so, tompokā āng chā kong-khai plan sing-khai,
Let-us-eat, merry-let-us-be, for my son dead-was again alive-came,
 pai-mi tāmā-khai plan kā-khai' Kabuāh khusi-khok
he lost-was again found-was.' They merry-began

Āko ā-chā ā-tā-mi tai-koi wā-khai Kim-koi wāng-mā-kha taipai
Now his-son elder field-in was House-to came-when dancing-and-music
 pai-mi pa-rum-tā. Pai-mi āgnā loi-ya lun-ta, 'Na-mi tong chāng?' Pai-mi tai-pa,
he heard He servant one asked, 'This what is?' He said,
 'En nau-ma wāng-ting-kho, pai-mi wang-ting ā-sing-oi, en ā-pā pay-ā
'Thy younger-brother came-arrived, he returned safe, thy father gave
 poi' Pai-mi kon-mrāo-khai, kim-la-koi-nāo-kup-dui Nionka ā-pā kraāh-kāah
feast' He angry-was, house-inside-enter-would-not Therefore the-father out
 poth-khai, pai-mi-ka deb-a Pai-mi ā-pā-koi tai-pa, āng meong-khoth-khok-ning
went, him entreated He his-father-to said, I many-so-years
 en toi-chāng-lo, en lai dith-cha-po āng kowa-doi, ang-koi roā apum
thee serve, thy word at-any-time I transgressed-not, me-to goat one
 en peah-doi, āng āng khāu-pon tuda khushi-chang-kom En chā
thou gavest-not, I my friends with merry-being-for Thy son
 āmāth-āmāla hai koak-ta-boi, kim-koi wāng, en peah poi pai-mi-
harlots with spent-all, house-to came, thou gavest feast him-
 kom' Pai-mi or-mi koi tai-pa, 'Ā-chā, en āng hai kā-syāng-woi, to-rā-mi won
for' He him to said, 'Son, thou me with together-art, whatever property
 en-kam gnom Ang-eng gā-sāng taiowoi-khushi-oi, tompoka en nau-ma
thine is We all should-make-merry, for thy younger-brother
 kong-khai aplan sing-khai, pai-mi tāmā-khai, āplān kā-khai.'
dead-was again alive-came, he lost-was, again found-was'

STANDARD WORDS AND SENTENCES

English	Mra (Chittagong Hill Tracts)
1 One .	Loke
2 Two .	Pre
3 Three	Tstim
4 Four . .	Ta-l
5 Five .	Tā ngā.
6 Six	To-rāk.
7 Seven .	Ra-mt
8 Eight .	Reat.
9 Nine	Tāl-kā
10 Ten .	Ha-mūt.
11 Twenty	Pr ml.
12 Fifty	Ngā-kom
13 Hundred	Ā-kom.
14 I .	Ung
15 Of me	Ung lai
16 Mine	Ung
17 We .	Ung ing
18 Of us	Ung ing lai.
19 Our	Ung ing koy a.
20 Thou	En.
21 Of thee	En lai.
22 Thine	En
23 You . .	En m.
24. Of you .	En m lai.

English.	Mĩrũ (Chittagong Hill Tracts)
25 Your .	En-mĩ.
26 He	Phai-mĩ.
27 Of him	Phai-mĩ lai
28 His	Phai mĩ.
29 They	Or mĩ
30 Of them	Or-mĩ lai
31 Their	Phai-mĩ kũ-a
32 Hand	Bong
33 Foot.	Klong
34 Nose	Nũ-kong
35 Eye	Mĩk.
36 Mouth	Nor
37 Tooth	Yang
38 Ear	Phũ rĩm.
39 Hair	Tĩm
40 Head	Lĩ.
41 Tongue	Dai.
42 Belly	Mĩ.
43 Back	Kĩm.
44 Iron	Longhĩ
45 Gold	Kũ
46 Silver	Tai.
47 Father	Pĩ.
48 Mother	Ũ
49 Brother	Nĩo-mĩ (ĩ e, nan mĩ)
50 Sister	Tĩo-mĩ
51 Man	Mĩrũ (ĩ e, mĩrũ)

English.	Mro (Chittagong Hill Tracts)
79 Sit	Keom
80 Come	Wang
81 Beat	Tēp-a
82 Stand	Yong
83 Die	Kong
84 Give .	Pē.
85 Run . .	Le-mo-poi
86 Up .	Keong-mā
87 Near .	Ton-chē.
88 Down . .	Nem-chē
89 Far . .	Lah mā
90 Before	Rhi-mu.
91 Behind .	Kung ge
92 Who . . .	Mēa
93 What . . .	Tong
94 Why . .	Tong-phā
95 And . .	Ādorg-ey
96 But . .	Nā-mi-ta-ey ung-koi
97 If . .	Wou-kē-ey
98 Yes . .	Nā.
99 No . .	Nā-doi
100 Also . . .	Ū
101 A father . .	Pā lo-yā
102 Of a father .	Pā lo-yā hi.
103 To a father .	Pā lo-yā tādē.
104 From a father .	Pā lo-yā tādē.
105 To a son . .	Pā pō-yi

English.	Mĩrũ (Obittagong Hill Tracts)
106 Fathers	Pā bā-bā
107 Of fathers	Pā bā bā lai
108 To fathers	Pā bā-bā tadē
109 From fathers	Pā bā-bā ke ey
110 A daughter	Tsā mǎ lok yā
111 Of a daughter	Tsā-mǎ lok-yā lai
112 To a daughter	Tsā-mǎ lok-yā tadē
113 From a daughter	<i>Ditto</i>
114 Two daughters	Pre-yā tsā mǎ.
115 Daughters	Bai-bai tsā mǎ
116 Of daughters	Bai bai tsā mǎ lai
117 To daughters	
118 From daughters	Tsā mǎ bai bai ke-ey
119 A good man	Loke yā mǎ khong kong ya
120 Of a good man	Loke-yā mǎ yǎng mǐ lai
121 To a good man	Mǎ yǎng mǐ tadē
122 From a good man	Loke yā mǎ yǎng mǐ tadē
123 Two good men	Mǎ yǎng mǐ pre-ā
124 Good men	Yǎng mǐ bai bai
125 Of good men	Yǎng mǐ mǎ bai bai lai.
126 To good men	Yǎng-mǐ mǎ bai bai tadē
127 From good men	Yǎng-mǐ mǎ bai-bai kē-ey
128 A good woman	Loke yā machhuwa tlang u mā.
129 A bad boy	Loke-yā tsā yǎng dē
130 Good women	Machhuwa yǎng bāk bā
131 A bad girl	Machhuwa yǎng-dē
132 Good	Yǎng

English	Mra (Chittagong Hill Tracts)
133 Better	Pai-mi lâ-ey u.
134 Best	Nē klēng ē u.
135 High	Tsyong-mā
136 Higher	Nā-mi klēng-kē tsyong
137 Highest	<i>Ditto</i>
138 A horse	Korngā loh.
139 A mare .	Korngā mā loh
140 Horses	Korngā bai-bai.
141 Mares	Korngā mā bai-bai
142 A bull	Tsā lâ loh
143 A cow	Tsā mā loh.
144 Bulls	Tsā lâ bai bai
145 Cows	Tsā mā bai-bai
146 A dog	Kū loh
147 A bitch	Kū mā loh.
148 Dogs . . .	Kū bai-bai.
149 Bitches	Kū mā bai-bai.
150 A he goat	Roa lâ loh.
151 A female goat	Roa mā loh.
152 Goats	Roa bai-bai
153 A male deer	Ngā-hue lâ
154 A female deer	Ngā-hue mā
155 Deer .	Ngā-hue bai-bai
156 I am	Ung nā
157 Thou art	En nā.
158 He is	Pai mi nā
159 We are	Ung-ung nā

English	Mru (Chittagong Hill Tracts)
160 You are	Kobua nã ¹
161 They are	En-ni nã
162 I was	Ung wai
163 Thou wast	En wai.
164 He was	Pai-mi wai
165 We were	Ung-ing wai
166 You were	En-ni wai
167 They were	Pai-mi wai.
168 Be	Nã
169 To be	En-nã
170 Being	
171 Having been	
172 I may be	Ung yã keon-khai.
173 I shall be	Ung nẽ-chyan
174 I should be	
175 Beat	Tẽp
176 To beat	Tẽp-ã
177 Beating	Tẽp-mi
178 Having beaten	Tẽp-tã khai khoh.
179 I beat	Ung nã tẽb-ã
180 Thou beatest	En nea tẽp
181 He beats	Pai-mi tẽp-tã-khai.
182 We beat	Ã ing tẽb-ã
183 You beat	Kobua tẽp-tã-khai. ²
184 They beat	En-ni tẽp-tã-khai
191 I am beating	Ung khãm-tẽp-khai.
192 I was beating	Ung-a-ey tẽp-ung

¹ Nos. 160 and 161 are interchanged

² Nos. 183 and 184 are interchanged, Nos. 185-190 were not given in the list

English.	Mrū (Chittagong Hill Tracts)
193 I had beaten	
194 I may beat	Ung nā yā tep
195 I shall beat ¹	Ung teb-ā
201 I should beat	<i>Ditto</i>
202 I am beaten	Ung ke tēp-ung
203 I was beaten	Ung kham tēp khai.
204 I shall be beaten	Ung kham tēp chāta
205 I go	Ung nā mung
206 Thou goest	En mung khoh
207 He goes ²	Pai mi mung-khar.
211 I went	Ung mung khoh.
212 Thou wentest	En pā-mung-khoh
213 He went ³	Pai mi mung khoh
217 Go	Mung
218 Going	Mung krāng
219 Gone	Mung tunk khoh
220 What is your name ?	En ming myā ?
221 How old is this horse ?	Rangkā korngā un ning a- mun-khat ko ?
222 How far is it from here to Kashmir ?	Kashmir prēn mun-khat lū ?
223 How many sons are there in your father's house ?	In pā kum kē-ey tsā mun-ra wai ?
224 I have walked a long way to-day	Unni ung ā-lah-ma koy ē nā cham poa ngom
225 The son of my uncle is married to his sister	Ung tarāng tsā mattwa-ma koy ē chhyong-tā-khai
226 In the house is the sad- dle of the white horse	Pai mi kum kē-ey kornga Poh gingwan lōmā mi hai kornga kum chym-ra kom i wey (sic)
227 Put the saddle upon his back	Pai-mi ging korngā kum lū koy-ē tan ā.
228 I have beaten his son with many stripes	Pai mi tsā gō muā hai um tep-ta khyan kyau.

¹ Nos 16-20 were written in the list.

² Nos 204-210 " " "

³ Nos 211-216 " " "

English	Mra (Chittagong Hill Tracts)
229 He is grazing cattle on the top of the hill	Ormi hung kai khyngmi ke-ey loy pē a āchya.
230 He is sitting on a horse under that tree	Sing-dow ey ka kornā kūm-lū ke-ey son.
231 His brother is taller than his sister	Pai mi twa mā la ey mā mi syong khai.
232 The price of that is two rupees and a half	Mā-mi chhūng prē-lāp hon khwai.
233 My father lives in that small house	Ā pā pai yā khim ja koy-ey woi
234 Give this rupee to him	Ma mi tānka pai mi ke-ey pai-ja
235 Take those rupees from him.	Mā mi tanlā mātēn pai mi tūde kāppa.
236 Beat him well and bind him with ropes	Ma mi ke-ey teb-ā khyan-khyan hānā kāppa pē lō tom mā
237 Draw water from the well	Kwālā ke-ey koi kung tū
238 Walk before me	Ung pūr-ke-ey mā
239 Whose boy comes behind you ?	En kung ke-ey ū myā tsā chha a-mung ?
240 From whom did you buy that ?	Mya-goi en run ?
241 From a shopkeeper of the village	Koa cheng koy-ey ung rung

